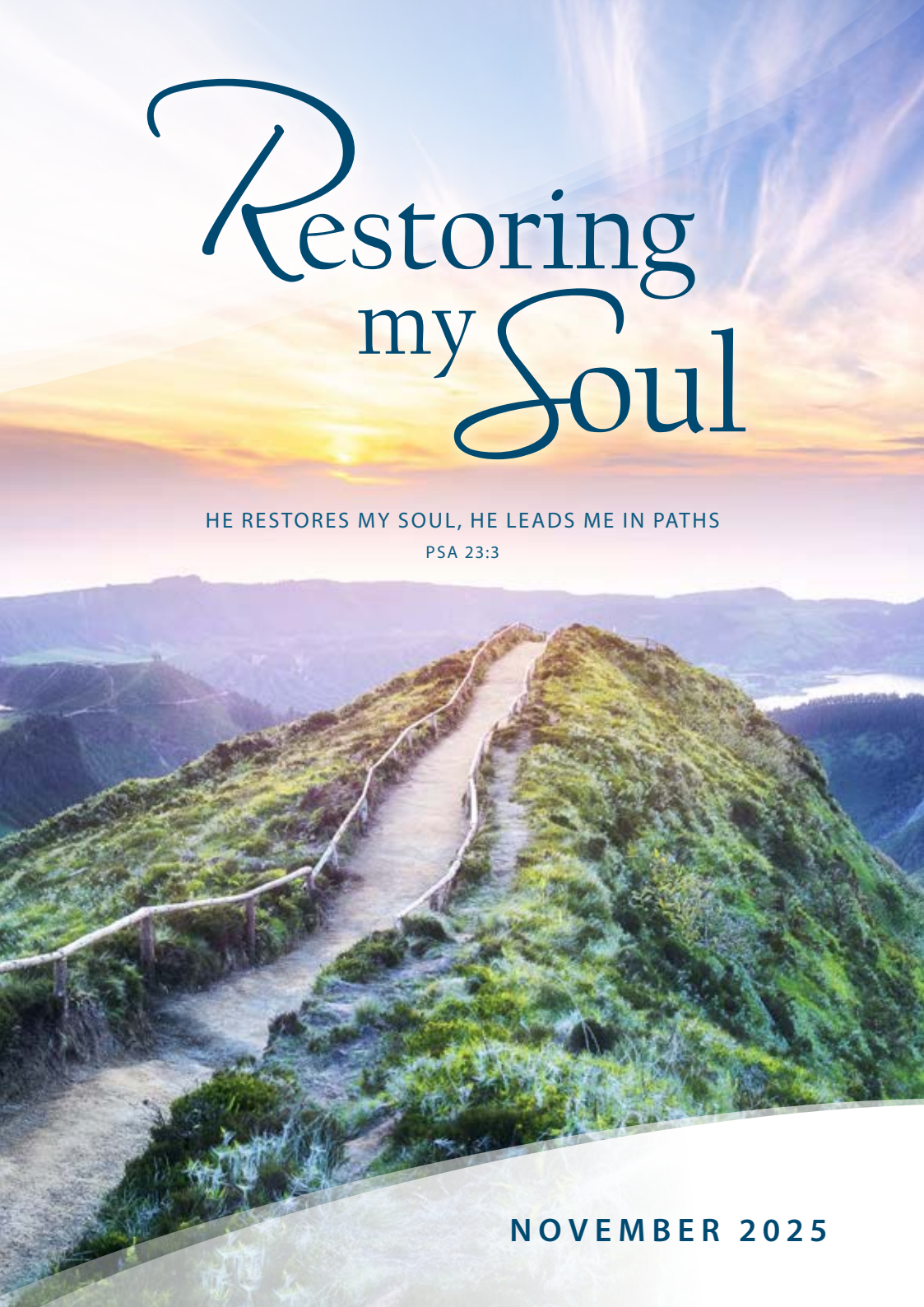




Restoring my Soul

HE RESTORES MY SOUL, HE LEADS ME IN PATHS

PSA 23:3

NOVEMBER 2025

Restoring my Soul

A FIVE DAY DEVOTIONAL GUIDE

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RESTORING MY SOUL

A Five Day Devotional Guide

November 2025

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The Spirit dwells in the heart

When the Son comes to dwell in the heart of a believer, He prays to the Father, asking Him to send the Holy Spirit to them. **Joh 14:16**. Jesus described the Holy Spirit as ‘another Helper’ who is sent by the Father to be *with* the believer, and *in* them. **Joh 14:15-17**. These are two distinct implications of receiving the Holy Spirit.

The Holy Spirit is *with* a believer when He takes up residence, with the Father and the Son, in their heart. They now have the Spirit of the Father, the Spirit of the Son and the Holy Spirit abiding in their heart.

The Spirit’s initiative within the hearer is to make them spiritual by freeing them from their bondage to the way of the flesh. **Gal 5:17**. The most fundamental expression of the Spirit’s initiative to enable a believer to be spiritual is to convict them of sin, righteousness and judgement. Explaining this work of the Spirit, Jesus said, ‘*And when He has come, He will convict the world of sin, and of righteousness, and of judgement: of sin, because they do not believe in Me; of righteousness, because I go to My Father and you see Me no more; of judgement, because the ruler of this world is judged.*’ **Joh 16:8-11**.

Through the *conviction of sin*, the Spirit is bringing to a hearer’s attention their fleshly desire to define their own name and expression as an identity. This is what it means to be *unbelieving*. When a person lives by the sight of their own eyes and by the understanding of their own heart, they do not believe that Jesus has fulfilled the works that belong to their sonship, and that He is to be the substance of their life as a son of God. **1Jn 5:11-13**. Unless they receive the conviction of sin, they will believe the lie that their own way is true and leads to life. **2Th 2:11**. Instead of living as a son of God, they will live as a son of disobedience and thus remain under condemnation. **Eph 2:2**.

Further reading: John 14

Conviction of righteousness and judgement

Through the *conviction of righteousness*, the Holy Spirit is illuminating to a believer the pathway of salvation that Jesus pioneered for their regeneration and renewing as a son of God. Following His resurrection from the dead, Christ, our great High Priest, ascended into heaven and sat down at the right hand of the Father. **Heb 10:12**. He now priests to every son of God a daily participation in His offering and sufferings so that, as they walk in obedience to His word, they can be progressively made like Him. **Heb 5:8-9**. The Holy Spirit desires to lead sons of God on this path, and to enable their obedience to the word of the Son so that their spirit can be regenerated and they can progressively mature as a son of God.

Convicting of judgement, the Spirit affirms that a believer no longer needs to be afraid of death nor be subject to the accusations of Satan. **Rev 12:10**. The Spirit is convincing them to live by the love of God that He pours into their heart. **Rom 5:5**. By this love, they no longer judge themselves according to the knowledge of good or evil. Rather, they are compelled by love to judge that they died with Christ and that they are no longer to live for themselves, but for Christ who died for them and rose again. **2Co 5:14-15**. The apostle John said that when a person lives in this way, the love of God is perfected in them so that they 'may have boldness in the day of judgement'. **1Jn 4:17**.

In summary, when the Holy Spirit, who is with a believer, convicts them of sin, righteousness and judgement, He is fundamentally asking them, 'Do you want to be a son of God?' If a hearer does not resist the conviction of the Spirit, He gives to them the faith to believe for what is totally impossible and unthinkable; they are able to believe that they can be a son of God. They confess, by this faith, 'I want to be a son!'

Further reading: John 16

The name of the Father and the city

Summarising the next steps on the pathway of salvation, the apostle John recounted that when Jesus appeared to His disciples on the day of His resurrection, He ‘breathed on them, and said to them, “Receive the Holy Spirit”’ **Joh 20:22**.

Jesus ‘breathes’ on a believer *through the ministry of His word*. By breathing on them, Jesus writes the name of the Father upon them, indicating that they belong to the Father. He also writes on them the name of the city – the New Jerusalem – to which they now belong as part of the church of the firstborn. We know this because Jesus Himself said to the church of Philadelphia, ‘*I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name.*’ **Rev 3:12**. Note that writing the name of the Father and the name of the city of God on a believer is a separate step from Christ writing His new name upon them. Notably, Christ writes His name upon a believer *after* they have been sealed by the Holy Spirit.

After Christ has written the name of the Father and the name of the city of God on the believer, they receive the Holy Spirit *into their spirit*, making them a *temple* of the Holy Spirit. **Joh 2:21-22. 1Co 6:19-20**. The Spirit is now in them (in their spirit), as well as being *with* them (dwelling in their heart). **Joh 14:16-17**.

When the Holy Spirit comes into the spirit of a believer, He *seals* them, ratifying that they belong to God the Father, and granting them ‘a title deed’ to an inheritance, or dwelling place, in the heavenly city. *This dwelling place is a heavenly body*. It is their portion in the kingdom of heaven, revealed as the city of God, the New Jerusalem. It is the basis of their expression as a citizen of this heavenly city.

Further reading: Revelation 3

Sealed with the Holy Spirit

The apostle Paul summarised the amazing step of being sealed with the Spirit by writing, 'In Him [Christ] you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were *sealed with the Holy Spirit of promise*, who is the guarantee of our inheritance until *the redemption of the purchased possession*, to the praise of His glory'. **Eph 1:13-14.**

Note that the Holy Spirit seals 'the purchased possession', making them a temple of the Holy Spirit. The purchased possession *is the believer* as a mortal body, soul and spirit. Highlighting this point, Paul wrote, 'Or do you not know that *your [mortal] body* is the temple of the Holy Spirit *who is in you*, whom you have from God, and you are not your own? For you were *bought at a price*; therefore glorify God in your body and in your spirit, which are God's.' **1Co 6:19-20.**

The body of a believer who has been sealed with the Holy Spirit is finally redeemed as an immortal, incorruptible, spiritual body in the resurrection. The fulfilment of the adoption is when the redemption of our body is realised. **Rom 8:23.** It is amazing to recognise that this redemption is already *guaranteed* for those who have received the Holy Spirit into their spirit, and who then continue to walk according to the Spirit.

The Holy Spirit comes into the spirit of a believer *as the Spirit of adoption*. By the capacity of the Spirit, the believer, as an identity, is able to cry out, 'Abba, Father'; 'You are my Father!' Identifying this wonderful aspect of the blessing that was promised to Abraham, the apostle Paul wrote, 'For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father"'. **Rom 8:15.**

Further reading: 2 Corinthians 5

Born of incorruptible seed

In response to a believer's confession that God is their Father, He sends forth the seed of the Spirit of Christ *into the believer's spirit*. This is not the Person of the Son; He continues to dwell in their heart. Rather, it is the unique *seed* of their name and life as a son of God, which Christ brought forth through His travailing journey from Gethsemane to Calvary.

We know that *before* the creation of 'the heavens and the earth', when Yahweh Son emptied Himself and was begotten by the Father as the Son of God, the sonship names of every person who would ever live were written in Him. When He rose from the dead, three days after He had finished His offering journey from Gethsemane to Calvary, these names were now individual 'seeds' in Christ, the one Sheaf of firstfruits. **1Co 15:20**. Although the name in each seed is unique, every seed contains the life and Spirit of the first Seed, Christ. This is the divine life and nature of the Father, which He granted to the Son to have in Himself when the Father brought Him forth as the Son of God, *before*. **Joh 5:26**.

The incorruptible seed of the divine nature is sown in the believer's *spirit* by the word of the Father proceeding from Christ through the ministry of the Holy Spirit. The word itself is not the seed but, rather, the seed is carried by the word. Marking this distinction, the apostle Peter said that a person is born again, 'not of corruptible seed but incorruptible, *through* the word of God which lives and abides forever'. **1Pe 1:23**.

When this seed is planted in 'the ground' of a person's *spirit*, it is germinated by the Holy Spirit and they are conceived as a son of God. They have been born anew of the divine nature, and have become a totally new creation. The new-creation life of a son of God was depicted by Jesus in His parable of the seed and the grounds as being a new 'plant'! **Mat 13:5,20-21**.

Further reading: 1 Peter 1

His life becomes our life

The apostle Paul declared, 'And because you are sons [having been sealed by the Spirit of adoption], God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"' **Gal 4:6**. Significantly, this means that Christ has become the believer's life and the substance of their expression as an individual and unique son of God. **Gal 2:20**. This is why it is the Son who cries out, 'Abba, Father!', within them.

If Paul said that the Spirit of the Son, which is the seed of a person's sonship, is sent into their *heart*, why are we saying that this seed is planted in their *spirit*? The heart is the meeting point of a person's spirit, soul and body. It is the very essence, or centre, of their being and expression. Together, the spirit and soul constitute the inner man, and they are indivisible. The spirit is a person's identity. It is who they are. Who a person is, or wants to be, is expressed through the faculties of their soul. These faculties include their will, mind and emotions; and they influence how they behave, make decisions, communicate, and interpret their environment in and through their body.

When the word of God is proclaimed, it makes a division between the spirit and the soul, revealing the thoughts and intentions of the heart. **Heb 4:12**. Although a person's spirit is part of their heart, this division means that the seed, carried by the word, is able to be planted specifically in their spirit. We know that it is planted there, because the spirit of a man, which is the innermost being of the heart, is identified by the Scriptures as *a lamp*. As Solomon explained, 'The *spirit* of a man is the *lamp* of the Lord, searching all the inner depths of his heart.' **Pro 20:27**. This lamp is lit when the seed of a person's sonship is germinated in their spirit by the Holy Spirit. This is when they are manifest as one of the stars, or lights, of heaven that Abraham witnessed! **Gen 15:5-6**.

Further reading: Galatians 4

Christ's name written on a son

Significantly, the sowing of incorruptible seed into the spirit of a believer *is when Jesus writes His new name upon them*. **Rev 3:12**. Jesus received His new name at the conclusion of His travailing journey when He rose from the dead as the Sheaf of firstfruits. **Php 2:9**. **1Co 15:20**. When He writes His name on the spirit of a believer, they receive their new name as a son of God from Him. Notably, although they are a unique son, Christ is their life!

We know that the writing of these names is associated with Christ breathing upon a believer, for the apostle Peter substantiated the point that we are born again of incorruptible seed through the word of God which lives and abides forever, by saying, 'All flesh is as grass, and all the glory of man as the flower of the grass. The grass withers, and its flower falls away, but *the word of the Lord endures forever*.' **1Pe 1:24-25**. Peter was quoting the prophet Isaiah, who said, 'The grass withers, the flower fades, because *the breath of the Lord blows upon it*.' **Isa 40:7**. In other words, the breath of the Lord is the living and abiding word through which a person is born of incorruptible seed.

Peter's use of Isaiah's text to explain the process of new birth brings to our attention the polarising effect of the *word* that is ministered through the breath of the Lord. The ministry of the word through the breath of the Lord is the means by which a person is established as a new creation and is saved through regeneration. **Tit 3:4-7**. However, it is also the means by which God removes and judges the flesh of man. In this regard, we can see how the word proceeding from Christ's mouth, as He breathes upon us all, is a two-edged sword! **Rev 1:16**. **Rev 19:15**. **Heb 4:12-13**.

Further reading: Isaiah 28

Summary of the new birth – Part I

Before we continue our overview of the lifelong process through which a believer obtains their eternal salvation, it will be helpful to summarise the steps that lead to new birth. We will consider the first summary points in today's devotions and then we will consider the remaining points in tomorrow's devotions.

- A person hears the gospel of God that is preached by the Holy Spirit through the ministry of Christ's messengers.
- Prevenient grace from the Spirit accompanies the word, drawing back every influence that may otherwise affect a hearer's capacity to receive the gospel. They are enabled by the Spirit to receive the light of the gospel.
- If the hearer does not resist the Spirit of grace, they will be illuminated by the gospel to see that they are dead in trespasses and sins and are under the judgement of God. However, they will also see that Christ is with them, having died this death for them.
- As the hearer 'looks upon Christ' in this manner, and begins to fear God, they are enabled by the Spirit of supplication to mourn with godly sorrow for Christ, who died as an offering for their sin. This mourning leads to repentance and faith. By faith, the hearer accepts the reconciliation that Christ accomplished for them and believes God's word concerning His purpose for their life.
- Through the regenerative capacity of the word, the hearer is made alive from being dead in trespasses and sins as they keep the commandments of Christ that are proclaimed to them. In so doing, they demonstrate that they love Christ.
- For this reason, the Father loves them, and Christ also loves them. The Father sends the Person of the Son to dwell in the heart of the hearer. The Father also comes to abide in their heart, for the Son and the Father are one.
- The Son prays to the Father, asking Him to send the Holy Spirit to the hearer. The Holy Spirit is sent to dwell 'with' the hearer and 'in' the hearer.

Further reading: Romans 10

Summary of the new birth – Part II

In addition to the points that we considered in yesterday's devotions, the remaining summary points in relation to the new birth are:

- The Holy Spirit is 'with' a hearer when He takes up residence with the Father and the Son in their heart. The Spirit convicts the hearer of sin, righteousness and judgement.
- That is, they are being asked, 'Do you want to be a son of God?' If a hearer does not resist the conviction of the Spirit, He gives to them the faith to believe that they can be a son of God. They confess, by this faith, 'I want to be a son!'
- Jesus then breathes on a believer through the ministry of His word. By this means, He writes on them the name of the Father, indicating that they belong to the Father. He also writes on them the name of the city of God – the New Jerusalem – to which they now belong as part of the church of the firstborn.
- The Holy Spirit is sent into the spirit of the believer, making them a temple of the Holy Spirit. The Spirit seals them, ratifying that they belong to God the Father, and granting to them 'a title deed' to a dwelling place in the heavenly city. This is their heavenly body. The Holy Spirit has come into the spirit of the believer as 'the Spirit of adoption'. As an identity, they are able to cry, 'Abba, Father'; 'You are my Father!'
- In response to this confession, the Father sends forth the seed of the Spirit of Christ into the believer's spirit. This is the unique seed of their name and life as a son of God, which multiplied from the one Seed, Christ, through His travailing journey from Gethsemane to Calvary. It is sown in their spirit, where it is germinated by the Holy Spirit, and they are born anew of the divine nature. This is the third implication of Christ breathing on the believer. It is when He writes His new name upon them.

Further reading: John 20

The need to abide in God

A son of God has received the Spirit in a firstfruits measure and has been born as a new creation by the seed of the divine nature ministered from Christ, the Sheaf of firstfruits. Nominating this point on the pathway of salvation, Paul wrote, 'Those who are in the flesh cannot please God. But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ [through new birth], *he is not His*.' **Rom 8:8-9**. Although they are an individual son of God, they belong to Christ, the Sheaf of firstfruits.

At the conclusion of His offering and suffering journey, the Son confessed to the Father, 'Here am I and the children whom the Lord has given Me! We are for signs and wonders in Israel from the Lord of hosts, who dwells in Mount Zion.' **Isa 8:18**. The believer is brought by Christ 'to Mount Zion and to the city of the living God [the Father], the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven.' **Heb 12:22-23**. God abides in them and they belong to Him! However, this tremendous *birthright* is insufficient for salvation. *The believer must abide in God* to obtain the blessing of the adoption. **1Jn 4:13-16**.

The apostle Peter highlighted these two fundamental implications of the gospel in his second epistle. First, he celebrated God's initiative towards us, writing, 'His divine power has *given to us* all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, by which have been *given to us* exceedingly great and precious promises'. **2Pe 1:3-4**. Peter then explained that a believer receives everything that pertains to life and godliness so that they 'may be partakers of [or participants in] the divine nature, having escaped the corruption that is in the world through lust'. **2Pe 1:4**.

Further reading: 2 Peter 1

Made a disciple through baptism

As partakers of the divine nature, we are to participate in the life and fellowship of the Father, Son and Holy Spirit as sons of God who belong to the bride of Christ. This is what it means to abide in God and to be made complete in Christ. **Col 2:9-10.**

Abiding in God is the implication of baptism into the name of the Father, the name of the Son, and the name of the Holy Spirit. Jesus said to the apostles, 'All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptising them *in* the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.' **Mat 28:18-20.**

We see that a person is baptised *into* the Father, Son and Holy Spirit as they are made a disciple and are taught the culture of Yahweh's fellowship. By definition, a disciple is a learner who walks, or conducts, themselves in a manner that is consistent with that of their teachers. They are established in, and equipped for, their participation in the life of Yahweh's fellowship by receiving and obeying the word of Christ that is proclaimed by messengers proceeding from the fellowship of a presbytery. **1Jn 1:1-4. Heb 12:25-29.**

Those in whom God abides, and who then abide in God, *are disciples*. They are made disciples because messengers baptise them into the name of the Father and of the Son and of the Holy Spirit. They are being taught by these messengers to observe all things that Christ has commanded them. **Mat 28:19-20.** We see that baptism is not a sacramental action of immersing a person in water, thereby identifying them as a believer or as a member of a church. Rather, *baptism is the process of discipleship*.

Further reading: Matthew 28

A friend of Christ

The first action of baptising involves messengers of Christ establishing a specific kind of relationship with those who hear and receive them. A messenger is a friend of Christ. Jesus said, 'You are My friends if you do whatever I command you.' **Joh 15:14**. Evidently, a messenger is, himself, a disciple and a slave of Christ. He belongs to Christ and, accordingly, his loyalty and commitment is to Christ. We note, for example, that Paul identified himself in this way as he introduced the gospel, saying, 'Paul, a *bondslave* of Jesus Christ, called to be an apostle, separated to the gospel of God which He promised before through His prophets in the Holy Scriptures.' **Rom 1:1-2**.

Those who make disciples are joining their hearers to Christ by first joining these people to *themselves*. They are able to do this because they are, themselves, a disciple and a slave of Christ, and they belong to Him. We note that through his teaching, and the demonstration of the dying and living of Jesus Christ, Paul's hearers were *joined to him*. As Luke recorded in the book of Acts, 'Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures, *explaining* and *demonstrating* that the Christ had to suffer and rise again from the dead, and saying, "This Jesus whom I preach to you is the Christ." And some of them were persuaded; and a great multitude of the devout Greeks, and not a few of the leading women, *joined Paul and Silas*.' **Act 17:2-4**.

As a friend of Christ, the apostle Paul readily testified about his relational mode and connection to his hearers. He said to the Ephesians, 'You know, from the first day that I came to Asia, in what manner I always lived among you, serving the Lord with humility, with many tears and trials which happened to me by the plotting of the Jews; how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house.' **Act 20:18-20**.

Further reading: Acts 20

Baptised into Moses

In his letter to the Corinthians, the apostle Paul noted that the whole nation of Israel was 'baptised [by God] *into Moses* in the cloud and in the sea'. **1Co 10:2**. When the children of Israel passed through the Red Sea, Moses became to them more than just their deliverer – that is, the one who proclaimed their salvation and led them out of their slavery to Pharaoh; he was now their messenger and baptiser into Christ.

His baptism was an immersion into the fellowship of the Father, Son and Holy Spirit. In this regard, we can view Moses as being the 'type' of a presbytery. **1Co 10:11**. God first baptises the hearer into the presbytery, as He baptised Israel into Moses. The presbytery's work, then, is to baptise their hearers, through discipleship, into the name of the Father, the name of the Son and the name of the Holy Spirit. **Mat 28:19-20**.

The Greek word *baptiso*, translated 'were baptised' in Paul's statement to the Corinthians, means 'to be identified with'. In the exodus from Egypt, the Israelites were identified with the work and purpose of their leader, Moses. Accordingly, this baptism included teaching and cultural training so that the nation was properly informed and connected to Yahweh as the family of God and as a kingdom of priests, both to God and then to the Gentile nations.

Likewise, in the New Covenant, messengers are to teach the implications of immersion in the Father, the Son and the Holy Spirit. As disciples walk in the light of this word on the pathway of salvation that Christ pioneered for them, they are abiding in God and progressively being made in His image and likeness. Significantly, disciples are then able to participate in the work of proclaiming the gospel, through offering, by the capacity of seven Spirits from the Holy Spirit.

Further reading: 1 Corinthians 10

Baptised into the Father

It is important to consider the focus of immersion into each Person of the Godhead. Having been born of God and brought to the city of God by Christ, the believer is then immersed by Christ into the name of the Father. Describing this action, Jesus said, 'I am the way, the truth, and the life. No one comes to the Father except through Me.' **Joh 14:6.**

Christ brings the believer to the Father by joining them to Abraham so that he becomes their father and they belong to his family. Any child of Abraham is also a son of God the Father, and belongs to His family. Explaining this immersion into the name of the Father, by the Son, Paul said, 'And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.' **Gal 3:29.**

As a believer walks by faith in obedience to the word of Christ's messengers that is ministered by the Spirit, they receive the discipline and instruction of the Father. **Eph 6:4.** Receiving this ministry, they walk in the steps of the faith of Abraham, being taught by him and by their heavenly Father. **Rom 4:12. Gen 18:19. Joh 6:45.** They grow up as a son, glorifying the Father by doing the works of obedience that Christ learned and finished for them through the things which He suffered. **1Co 6:20. Heb 5:8-9.**

A fundamental message that belongs to immersion in the name of the Father is the exhortation that speaks to a believer as to a *son*. Summarising this exhortation, Paul wrote, '“My son, do not despise the chastening of the Lord, nor be discouraged when you are rebuked by Him; for whom the Lord loves He chastens, and scourges every son whom He receives.” If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten? But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons.' **Heb 12:5-8.**

Further reading: Hebrews 12

The Father's initiative

The sufferings that are associated with chastening as a son of God are painful. Sons of God need to be reminded that, through chastening, they are growing to know the Father as they are being received by Him. Furthermore, they are bringing forth fruit unto eternal life, for to know the Father is eternal life! **Joh 17:3**. As Paul noted, 'Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.' **Heb 12:11**.

In addition to our immersion into the name of the Father, messengers of Christ are to explain to a son of God the need to be baptised into the Person of Christ. This is *the initiative of the Father*, who immerses a son of God into the Son and makes them a member in particular of the body of Christ. Outlining this dimension of baptism, Paul wrote, 'For by one Spirit we were all baptised into one body – whether Jews or Greeks, whether slaves or free – and have all been made to drink into one Spirit. ... But now God [the Father] has set the members, each one of them, in the body just as He pleased.' **1Co 12:13,18**.

Emphasising that it is the Father who immerses a son of God into the Person of the Son, Jesus said, 'No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day. It is written in the prophets, "And they shall all be taught by God." Therefore everyone who has heard and learned from the Father comes to Me.' **Joh 6:44-45**.

Significantly, coming to the Son through the initiative of the Father is the demonstration of a believer's faith. Their faith is drawn from the hope of the resurrection. Evidently, the implication of baptism into the Son is that the believer continues to receive, and to live by, the word of the Father that is proclaimed through the ministry of Christ's messengers. **Heb 12:25**.

Further reading: John 6

Fellowship in His body and blood

Jesus identified living by the word of God as being a participation, or *fellowship*, in His body and blood as a member of His body. **Joh 6:63**. The elements of Christ's flesh and His blood join a son of God to the altar, or context, of His offering and sufferings as a member of His body. Paul identified the failure to discern and embrace one's sanctified participation in the fellowship of Christ's offering as a member of His body as 'eating and drinking in an unworthy manner'. **1Co 11:27**. He said that such conduct brings the believer under the judgement of God, explaining that 'for this reason many are weak and sick among you, and many sleep'. **1Co 11:29-30**. However, Jesus said that if a person 'eats His flesh and drinks His blood', He will 'raise him up at the last day'. **Joh 6:54**. That is, they will receive from Him the substance of a spiritual body. This is the hope of the resurrection.

A second implication of immersion into the Son, and connection to His offering travail as a member of His body, is that a believer is proceeding forth from the body as part of the corporate bride of Christ. In the fellowship of His travail, they are being sanctified and cleansed by the washing of the water of the word, which is bringing regeneration to their humanity and reformation to their households. **Eph 5:25-27**. **Tit 3:5**. Being established in the order and fellowship of headship, they are obtaining grace to minister the word of the covenant in and from their houses. This is the ministry of the Spirit through which sons of men can be born as sons of God. The sons of God brought forth from the bride of Christ refer to both natural children born in covenant houses and people in the world who are delivered out of the kingdom of darkness to be born as sons of light.

Further reading: 1 Corinthians 11

Baptised in the Holy Spirit

The Son baptises a son of God into the Person of the Holy Spirit. As John the Baptist declared, 'He will baptise you with the Holy Spirit and fire.' **Mat 3:11**. A believer who is immersed in the Holy Spirit receives from Him the power of the seven Spirits of God, enabling their participation in the fellowship of Yahweh's Covenant. This includes the capacity to participate in the intercession and travail of Yahweh's prayer and to be a witness of Christ to the world, as they journey with Him in the fellowship of His offering and sufferings as a son of God and a member of His body.

Baptism into the Holy Spirit is indicated by the capacity to speak in tongues. **Act 2:4**. By the Spirit, a believer is able to join the intercession and travelling prayer of the Father, Son and Holy Spirit. **Rom 8:26-27**. In this prayer meeting, the Son consults with the Holy Spirit in relation to the needs of the believer. Christ inquires of the Spirit regarding how they are connecting to Him in obedience to the instructions that the Holy Spirit takes from Christ. The Spirit uses these instructions to lead them upon the pathway of their sanctification, enabling them to do the works that Christ has accomplished for them on His offering journey.

The Son, then, in prayer, reports to the Father about the believer's progress as His son. **Rom 8:27**. If the believer is obediently following the leading of the Holy Spirit, they are truly a son of God. God the Father is then *for* them, so who can be against them? **Rom 8:31**. The Father is freely giving to sons of God 'all things' as they walk and live in this way. **2Pe 1:3**. They then proceed to understand that nothing can separate them from the love of Christ as they journey with Him in the fellowship of His sufferings. **Rom 8:35-39**. These sufferings are part of their experience from Him who is I AM.

Further reading: Romans 8

Power to be witnesses

As a believer is led by the Spirit in the fellowship of Christ's sufferings, they are able to be more than a conqueror through Christ who loved them. **Rom 8:37**. Significantly, the believer's capacity to journey with Christ, and to fulfil the will of the Father in the fellowship of Christ's offering and sufferings, is the seven Spirits of God. This is the same strength that Jesus received from the Spirit, identified by Paul as 'Eternal Spirit'. **Heb 9:14**.

The seven Spirits of God is the power to enable a person's journey on the pathway of salvation. Journeying with and in Christ, they are able to be His witness in the world. Explaining this implication of baptism by the Holy Spirit, Jesus said to His disciples, 'But you shall receive *power* when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.' **Act 1:8**. By the Spirit, they are able to pray and prophesy, and to testify, as a son of God.

In this regard, any Christian who has received the baptism of the Spirit is then able, as part of a community of believers, to be a co-worker with Christ. That is, through the seven Spirits of God, they are able to proclaim the gospel, and to support those who are responding to the gospel, so that they are brought to birth as sons of God. Noting this implication of baptism by the Holy Spirit, Jesus said, 'Out of his heart will flow rivers of living water.' **Joh 7:38**. It is the seven Spirits of God that flow out of the innermost being of a son of God as a river of living water. This is the ministry of the word through which hearers can be born again and nourished as sons of God.

Further reading: Acts 2

Baptism by water

If baptism is immersion into the name of the Father, the name of the Son and the name of the Holy Spirit *through discipleship*, what is the purpose of water baptism? Baptism by water is requested by a son of God *in faith for discipleship*. It marks their commitment to be taught the commands of Christ and to walk in the light of the word that is ministered by His messengers. Through discipleship, they are established on the pathway of salvation that Christ pioneered for them on His offering and suffering journey. **Heb 5:8-9.**

We see that the pathway of salvation is the pathway of discipleship in the community of a local church, under the instruction and care of a presbytery. For this reason, baptism by water happens under the hands of firstfruits messengers who are co-workers of Christ. **1Co 3:9.** They are sent by Christ to make disciples of those who receive and believe their message. **Mat 28:19-20. Rom 6:17-18.**

After Christ's offering and suffering journey was finished and He rose from the dead as the first Man made in the image and likeness of the Father, Son and Holy Spirit, He received 'the name which is above every name'. **Php 2:9-11.** Jesus called this entire process His 'baptism', saying to His disciples, 'You will indeed drink My cup, and be baptised with the baptism that I am baptised with.' **Mat 20:23.** This is the one baptism through which the covenant purpose of the Father, Son and Holy Spirit is accomplished in the life of a believer. **Eph 4:5.**

To be baptised 'in the name of Jesus', as believers were by the apostles in the New Testament, is to *embrace the pathway* that Jesus Christ specifically pioneered for the salvation of those who obey Him. Importantly, the efficacy of water baptism is *not* contingent upon the words spoken over the believer as they are being immersed in water. Such an orientation renders baptism as merely a sacrament.

Further reading: Acts 8

Walking with Christ each day

As a believer is disciplined by Christ's messengers, and thereby walks with Him and in Him on the pathway of salvation, they are immersed in the name of the Father, the name of the Son and the name of the Holy Spirit. By this means, they are progressively made in Their image.

To walk with Christ on the pathway of salvation is to embrace one's participation in the death, burial and resurrection of each travailing wound of His offering journey. As they embrace the daily implications of their baptism by water into the fellowship of Christ's offering and sufferings, they are finding deliverance from the other law and are participating in the works that Christ has already fulfilled for them. This is the implication of the washing of regeneration and renewing by the Holy Spirit through which a person is saved. **Tit 3:5**.

This washing and renewing work continues in a person's life as they walk each day in the fellowship of Christ's death, burial and resurrection. Their participation in this process, which includes the circumcision of their heart, delivers to them a new heart and a new spirit. **Eze 36:25-27**. The effect of regeneration is a *new heart*, from which the 'thorns' and the 'stones' of the other law are being removed, and *a spirit that is made new through new birth* and growth to maturity.

As they embrace the process through which their carnality is being removed, and they walk in the word that they are hearing, the divine nature, which is planted in the soil of their spirit, continues to take root, grow and become the expression of their identity as a son of God. They are progressively changing from one degree of glory to another, into the image of the Son. **2Co 3:18**. On the day of resurrection, which Jesus called 'the regeneration', they will receive the hope of the gospel, which is their spiritual body as part of the perfected bride of Christ and as a temple of the Holy Spirit.

Further reading: Philippians 3

A scenic landscape featuring a dirt path leading up a grassy hill towards a sunset sky with wispy clouds. The path is bordered by a rustic wooden fence on the right side. The sky is a mix of blue, orange, and pink, with long, thin clouds. The hills in the background are covered in green grass and some trees.

Restoring my Soul