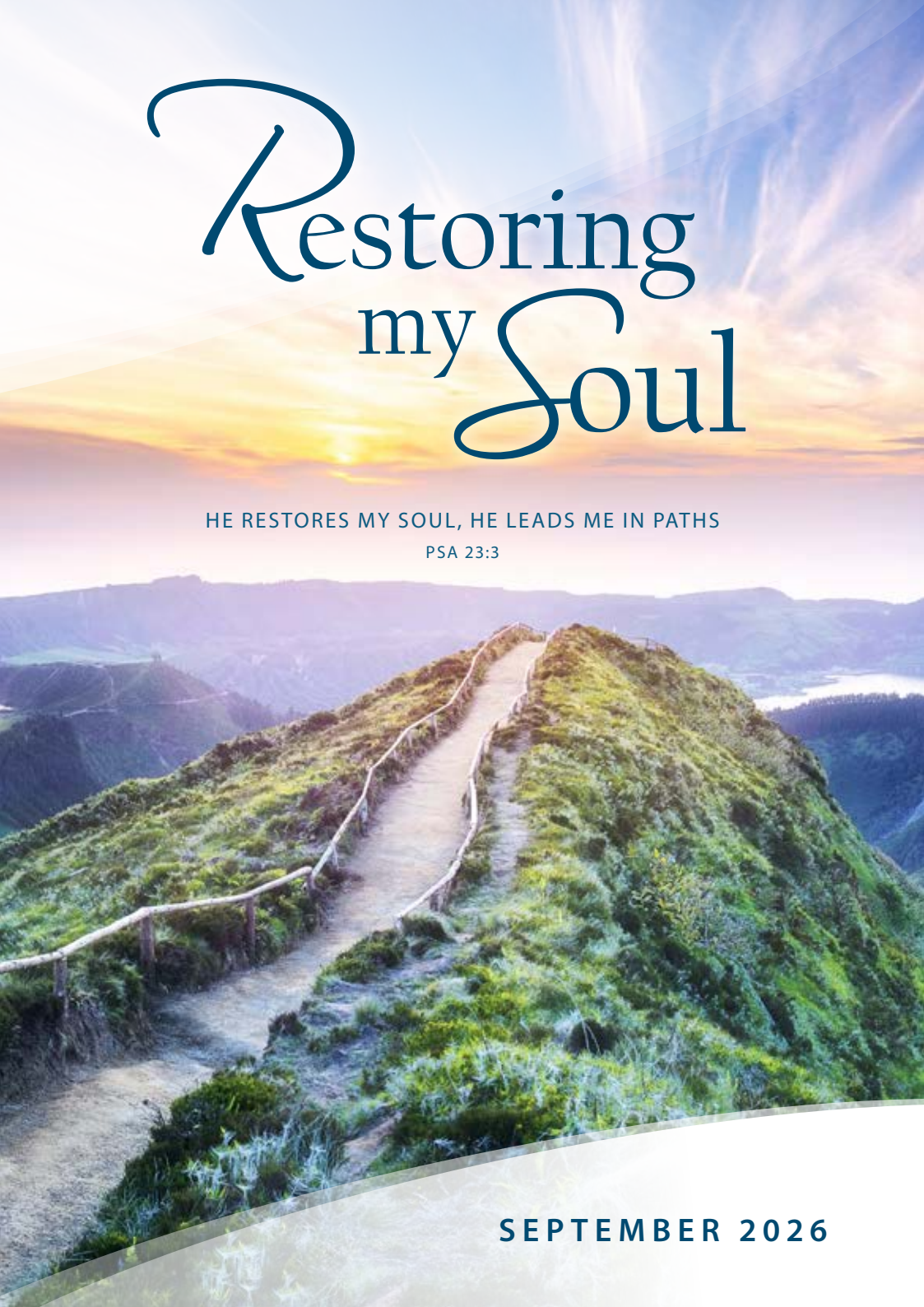




Restoring my Soul

HE RESTORES MY SOUL, HE LEADS ME IN PATHS

PSA 23:3

SEPTEMBER 2026

Restoring my Soul

A FIVE DAY DEVOTIONAL GUIDE

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A Five Day Devotional Guide

September 2026

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Our human infirmity

The most basic implication of our human infirmity, inherited from the fall of mankind, is that we think that we understand our motivations. This is a presumptuous delusion. The prophet Jeremiah said, 'The heart is deceitful above all things, and desperately wicked; who can know it?' **Jer 17:9**. The reality is that the thoughts and intentions of our heart can only be known in the light of the word, which is sharper than any two-edged sword and pierces to the division of soul and spirit. **Heb 4:12**.

The focus of shepherds, who are among the flock, is to proclaim that the Son of God has come to give us an understanding, that we might know Him who is true and, thereby, know what is true. **1Jn 5:20**. Presbyters should know what is true because they are established together in Christ by one Spirit. This capacity for oneness belongs to, and is given by, 'the Spirit of truth'. **Joh 15:26. Joh 16:13**.

The word of the Son, proclaimed by the Holy Spirit, through the ministry of shepherd-messengers, makes a breach upon our heart. It enables us to meet Christ eye to eye and heart to heart, which exposes the thoughts and intentions of our heart. Paul declared, 'There is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.' **Heb 4:13**.

As we maintain Christ's gaze in the light of the word, we receive an understanding of our impact upon others so that we can find repentance through confession. Through repentance and faith in response to this word, we are being called to be reconciled to our name as a son of God in the fellowship of Yahweh, and to be reconciled with those whom we have impacted through our self-centredness.

Further reading: Hebrews 4

Our response to the word

When the word of God is proclaimed to us, we hear the information with our physical ears, and it is considered with our mind. However, if we endeavour to serve the Law of God with our mind, this *carnal* response to the word inevitably results in serving the law of sin with our flesh. **Rom 7:25**. Paul said, 'I delight in the Law of God according to the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.' **Rom 7:23**.

In contrast to this, illumination and the conviction of our spirit by the Holy Spirit, leading to *other-centredness*, is the evidence of a *spiritual* response to the word. We must become other-centred in our response to the word. A self-centred, or carnal, response is the antithesis of an identity response. Our identity is in our spirit. Our spirit remains in darkness when illumination is hindered by the appraisal of the word through the law of our mind. This happens as we *resist* the conviction of the Holy Spirit. With this carnal orientation to the word, we can only make a deductive response to the gospel with our mind in relation to the information that we obtain through our five senses.

When we are making a truly spiritual response to the word of God, we respond to the Lord without putting confidence in the flesh. **Php 3:3**. We serve by the Spirit. That is, we *acknowledge* that the will to obey the word is present with us, but how to perform what is good we do not understand. **Rom 7:18**. This is the demeanour of a person who receives the word with *meekness*. **Jas 1:21**. Maintaining this demeanour, our response is, 'Lord, I believe; help my unbelief!' **Mar 9:24**.

Further reading: Romans 7

The responses of Peter and Judas

Prior to his conversion, Peter was a religious zealot. His confidence was in his flesh. He claimed that he would lay down his life for Christ. **Joh 13:37**. We can ask the question: was this an offering motivation or did it belong to the course of this world, governed by the prince of the power of the air who is at work in the sons of disobedience? Peter's response, manifesting the confusion associated with his infirmity, demonstrated that his motivation belonged to the latter. Peter was, in fact, disobedient. Jesus had said to Peter, and the other disciples, that they were to return to their houses when He, as the Shepherd, began to be struck. **Mat 26:31-32**. He then said to those who, in their zealotry, had come to arrest Him, 'This is your hour, and the power of darkness.' **Luk 22:53**.

Peter's infirmity was revealed through his denials of Jesus. Yet, as he met Christ eye to eye, the thoughts and intentions of his heart were exposed, and his iniquitous zealotry was broken in him. In obedience to Christ's word, he then went to his home mourning in a manner that was now leading to repentance and salvation.

Judas made progressively adversarial responses to Christ as he maintained the posture of the despiser. This was first manifest by his unbelief and offence when Jesus said to His followers, 'Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.' **Joh 6:53-54**. Judas stumbled and was offended by those words. **Joh 6:61**. This was the fruit of unbelief, for He said to the twelve disciples, 'The words that I speak to you are spirit, and they are life. But there are some of you who *do not believe*.' **Joh 6:63-64**. He then said, 'Did I not choose you, the twelve, and one of you *is a devil* [accuser, opposer]?' **Joh 6:70**.

Further reading: John 6

The polarisation of Judas

Judas' reservations and offences, concerning the words and actions of Jesus, were the indication that he was becoming a betrayer. The antecedents of betrayal were apparent in his response to the anointing of Jesus by Mary and the wife of Simon the leper. Judas was *contrary* when Mary anointed Christ's feet with very costly oil of spikenard. He was then *indignant* when Simon the leper's wife anointed Christ's head with oil of spikenard for His burial, criticising her sharply. **Mar 14:3-5**. Mark recorded that, following this incident, Judas 'went to the chief priests to betray [Jesus] to them'. **Mar 14:10**.

Luke recorded that, at this time, Satan entered Judas. **Luk 22:3**. We could say that he was now *oppressed* by Satan. This was distinct from the next step of polarisation that happened to Judas at the last Passover meal. John recounted that, at this meal, after Jesus had washed the disciples' feet, He dipped the bread into the sop and gave it to Judas. 'Now after the piece of bread, Satan entered him.' **Joh 13:27**. When Satan entered Judas at this time, Judas was now *possessed* by Satan. He was no longer in the confusion of his infirmity. He was a murderer who was set on Christ's destruction. He belonged to Satan who was a murderer from the beginning. **Joh 8:44**.

The progressive polarisation of Judas by the ministry of the word, reflected the process of polarisation described by the Lord through the prophet Isaiah. We note that Judas' unbelief (1) progressed to offence (2), then betrayal (3), oppression (4) and possession (5). Warning those who refused to receive the word with repentance and faith, Isaiah declared, 'But the word of the LORD was to them, "Precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little," that they might go (1) and fall backward (2), and be broken (3) and snared (4) and caught (5)'. **Isa 28:13**.

Further reading: Isaiah 28

The infirmity of the Jew and the Greek

Our infirmity is that we do not understand our own motives. When we are in the flesh, they are instinctive. Identifying this principle, Paul wrote, 'For we know that the Law is spiritual, *but I am carnal* [the law of my mind is set on the flesh], sold under sin [something has been exchanged]. For what I am doing, *I do not understand* [it is instinctive]. For what I will to do, that I do not practise; but what I hate, that I do.' **Rom 7:14-15.**

Interfacing with the word *only* through our cognition confines our response to self-centredness. This happens instantly, and without our will. A person who relates to the word only with this orientation will endeavour to verify reality in one of two ways. The Jews seek verification by means of a sign. The Greeks demand verification through wisdom or reason. However, we have another word that makes a breach upon the heart of a hearer. This is the word of the cross. Paul summarised this principle, writing, 'For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.' **1Co 1:22-24.**

For the Jew, the sign is the substance of the messenger's position and establishes their legitimacy. For the Greek, the substance of the messenger's position and the mark of their legitimacy is their knowledge and skills, often verified by some form of qualification or ministry track record. Both the Jew and the Greek remain apart from, and objective to, the word as either a zealot or as a despiser. Engaging with the word in this manner is self-centred and unbelieving, bringing the hearer into bondage to the law of sin and death.

Further reading: 1 Corinthians 1

Receiving and living by faith as a Christian

For the Christian, faith, which is received by hearing the word of a messenger, makes the word substantial *in them*. **Rom 10:17**. It is in their mouth as a *confession*, and in their heart as a *testimony*, so that they are born of the seed that is sown through the proclamation of the word by Christ's messengers. This was the apostle Paul's point when he wrote, 'But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?"' (that is, to bring Christ down from above) or, "'Who will descend into the abyss?"' (that is, to bring Christ up from the dead). But what does it say? "The word is near you, in your mouth and in your heart" (that is, the *word of faith* which we preach): that if you confess with your mouth the Lord Jesus and *believe* in your heart that God has raised Him from the dead, you will be saved.' **Rom 10:6-9**.

Faith, at its minimum, is 'the word of faith', for faith only comes by hearing, and hearing by the word of God that is preached to us. **Rom 10:17**. Faith is both God's initiative towards us, and our response to Him. That is, faith is both initiative and response, *operating through love*. **Rom 5:5**. Through love, as God initiates towards us, we are dignified with choice and are enabled to respond and then fellowship with Him and with those who are, likewise, born of His life.

The apostle Paul described Abraham as '*the father of all who believe*' and 'the father of circumcision to those who not only are of the circumcision, but who also *walk in the steps of the faith* which our father Abraham had while still uncircumcised'. **Rom 4:11-12**. The faith that belonged to each step of his pilgrimage was progressively obtained by Abraham. A believer is a person who, likewise, progressively obtains and walks in these steps of faith.

Further reading: Romans 4

The blessing of Abraham

Identifying the first dimension of faith that was demonstrated in the pilgrimage of Abraham, Paul wrote, 'By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going.' **Heb 11:8**. Abraham received this dimension of faith in the call to *depart* from Ur of the Chaldeans, from his family and from his father's house, to enter a land that the Lord would show to him. **Gen 12:1**.

The Lord promised to bless Abram, saying to him, 'I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed.' **Gen 12:2-3**. Abraham obtained this blessing, by signification, on Mount Moriah, marking the final step of his appropriation of the faith of the Son of God.

Paul described the blessing that was promised to Abraham as 'the blessing of Abraham'. It was made available to every person through the cross of Christ. Paul explained this point, writing, 'Christ has redeemed us from the curse of the Law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"), *that the blessing of Abraham might come upon the Gentiles [those who are uncircumcised] in Christ Jesus, that we might receive the promise of the Spirit through faith*.' **Gal 3:13-14**.

The apostle John identified the blessing of Abraham as 'the right to become a son of God'; that is, a son of man who was born again of the Spirit. **Joh 3:5**. To this end, he said, 'But as many as received Him [Jesus, the Son of God], to them He gave *the right to become children of God*, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' **Joh 1:12-13**.

Further reading: Galatians 3

I will be your faith

A person who has received the blessing of Abraham has been born of the Spirit. That is, they have received the promise of the Spirit through the faith that Abraham received and demonstrated on Mount Moriah.

The second dimension of faith, that the apostle Paul nominated in his letter to the Hebrews, was the faith by which Abraham *dwelt* in the land of promise. This faith was extended to, and demonstrated by, those in his household – Isaac and Jacob – who became heirs of the same promise that God made to Abraham. Paul wrote, ‘By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of *the same promise*; for he waited for the city which has foundations, whose builder and maker is God.’ **Heb 11:9-10.**

Following his defeat of the five kings and his liberation of his nephew, Lot, Abram met Melchizedek, who brought out to him the bread and wine of fellowship. Melchizedek blessed Abram, identifying him as the ‘possessor of heaven and earth’. **Gen 14:18-19.** It was after these things that ‘the word of the LORD came to Abram in a vision, saying, “Do not be afraid, Abram. I am your shield [of faith], your exceedingly great reward”’. **Gen 15:1.** It is notable that Christ, the Word of the Lord, addressed Abram’s fear by declaring that He was giving Himself to be Abram’s faith and exceedingly great reward.

Having been illuminated to see his children as a great multitude who had been brought to glory in the image and likeness of God, being likened to the stars of heaven, Abram believed the word of the Lord. This was accounted to Abram as righteousness. **Gen 15:5-6.** The Lord then revealed to Abram that he would obtain this inheritance through his fellowship in the cross of Christ. **Gen 15:8-17.** This encounter marked a new step in Abram’s pilgrimage of faith as he now journeyed to appropriate what had been promised to him.

Further reading: Genesis 15

Abram received a new name

When Abram was ninety-nine years old, the Lord appeared to him, saying, 'I am Almighty God; *walk before Me and be blameless*. And I will make My covenant between Me and you, and will multiply you exceedingly.' **Gen 17:1-2**. Then, Yahweh wrote His own name into Abram and Sarai's names so that it would, figuratively, become flesh in them. By writing His name into Abram's name, his name was changed to 'Abram-Yah', or Abraham. By writing His name into Sarai's name, her name was changed to 'Sarai-Yah', or Sarah. They were to walk in the reality, or substance, of these names.

Prior to his name change, Abram's name meant 'exalted father'. His name, Abraham, now meant 'father of many nations'. Prior to her name change, Sarai's name meant 'my princess'. The fullest statement of this name is 'struggling princess, given to strife and contention'. Now, as Sarah, her name meant 'princess mother of a multitude', or as Paul nominated, 'the mother of us all'. **Gal 4:26**. The Lord directed Abraham to circumcise himself and his descendants as the sign of the covenant that He had made with him. **Gen 17:10-14**. It is important to note that physical circumcision was the *sign of the covenant*; it was not the Everlasting Covenant itself.

When the name of Yahweh was written into Abraham and Sarah, the faith of the Son of God *was now becoming their faith*. By this faith, they believed for, and walked by, the resurrection life of the Son. We know this because Paul wrote, 'By faith Sarah herself also *received strength to conceive seed*, and she bore a child when she was past the age, because she judged Him faithful who had promised. Therefore, from one man, and him as good as dead, were born as many as the stars of the sky in multitude — innumerable as the sand which is by the seashore.' **Heb 11:11-12**.

Further reading: Genesis 17

Here I am

Sarah and Abraham were *strengthened*, in the same way that Christ, the Son of Man, was strengthened in faith to become our sin offering in the garden of Gethsemane. **Luk 22:43**. Evidently, they received the faith of the Son. We also must receive this faith by hearing and receiving Christ's word as it is proclaimed to us by His messengers. **Rom 10:17**. By faith, we can believe to join His offering for us. His offering is our journey of salvation, with its suffering and overcoming capacity, that He accomplished for us as He worked out our salvation for us. When we receive His faith, we are able to walk on this pathway and work out our salvation with fear and trembling. **Php 2:12**.

After Isaac was born to Abraham and Sarah 'according to the Spirit', God tested Abraham. **Gal 4:29. Gen 22:1**. This was the Lord's initiative to prove in Abraham the faith of the Son of God that had become his faith when he received a new name. Notably, the Lord did not come to Abraham saying, 'Do not fear'; He simply addressed Abraham according to his new name. He said, 'Abraham!' Abraham responded, saying, 'Here I am'. **Gen 22:1**.

Abraham's response, 'Here I am', was his faith confession which belonged to his name, 'Abram-Yah'. He was saying to the Lord, 'I am in You and You are in me, and I live by Your faith'. This was the faith that the Lord was endeavouring to prove in Abraham so that Abraham and his household would *inherit* everything that the Lord had already *promised* to him.

God said to Abraham, 'Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.' **Gen 22:2**. The mountain which God showed Abraham in the land of Moriah was a three-day, three-night journey from where they were residing. This mountain later became known as Mount Calvary. It was the place where Jesus was crucified.

Further reading: Hebrews 2

The operation of God

The three-day, three-night journey of Abraham and Isaac was symbolic of Christ's three-day, three-night offering, which Paul called 'the operation of God [the Father]'. **Col 2:12**. In the course of this 'operation', through His death, burial and resurrection, the Son of Man accomplished our redemption, our new birth, and our glorification as a son of God. Abraham and Isaac journeyed together in faith for their participation in this operation. We note, in this regard, that Isaac carried the wood for the sacrifice on his back, as he and his father ascended Mount Moriah. **Gen 22:6**. Likewise, Jesus carried the wood of His cross as He, with His Father, journeyed together in faith for Their offering on Mount Calvary. **Joh 19:17**.

After Abraham had bound his son on the altar, and reached out his hand to pick up the knife, the angel of the Lord called to him from heaven. It was the Son of God who spoke to Abraham, through the angel, on the top of Moriah. The Son of God spoke on behalf of the Father because Abraham's offering was to God. He said to Abraham, 'Do not lay your hand on the lad, or do anything to him; for *now I know that you fear God*, since you have not withheld your son, your only son, from Me.' **Gen 22:12**.

Hebrew scholars have recognised the inadequacy of the English word 'know' to convey the meaning of this statement, 'Now I *know* that you fear God'. The closest parallel is the statement that 'Adam knew Eve his wife'. **Gen 4:1**. The word is intended to describe *intimate fellowship* which produces the multiplication of life. The statement, 'Now I know that you fear God', describes an intimate fellowship of faith between the Son of God and Abraham. The faith of the Son of God is the fear of God.

Further reading: Colossians 2

The fear of God

On the top of Mount Moriah, Abraham completed the journey that had delivered him from his own fear, and delivered him to the fear of God. The fear of God is the respect and worship that belongs to the very fellowship of offering in Yahweh. It is the respect that the Father, Son, and Holy Spirit have toward one another in Their own fellowship of offering. The end of Abraham's journey of faith was an intimate knowledge of the fear of God, because he had received the faith of the Son of God to participate in the fellowship of Yahweh.

Abraham journeyed to Mount Moriah with Isaac in the faith that God would raise his son from the dead. The offering that God called Abraham to make revealed the faith of the Son of God, and also revealed the faith of God the Father. The faith of the Son and of the Father were manifest in time when Christ, by Eternal Spirit from the Holy Spirit, offered Himself in obedience to the Father from the garden of Gethsemane to the cross. **Heb 9:14**. The Father made His only Son an offering for sin so that we might become the righteousness of God in the Son. **2Co 5:21**. Abraham and Isaac were invited to participate in this fellowship of faith.

In this fellowship of offering in Yahweh, Abraham offered Isaac and received him back again, figuratively, from the dead. **Heb 11:19**. This *signified* both the faith of the Father and the faith of the Son. The apostle Paul explained that when Jesus was raised from the dead, He was begotten by God the Father *a second time* when the Father said to Him, 'You are My Son, today I have begotten You.' **Act 13:33**. Likewise, when Abraham received Isaac back from the dead, Isaac was, figuratively, begotten a second time.

Further reading: Genesis 22

Faith for participation

Isaac, in type, was begotten again from the dead by the faith of God the Father, which Abraham received and demonstrated. In this regard, the two fathers were joined in one faith in the fellowship of Yahweh. This is the faith for many sons of God to be begotten from the dead in Christ, whose own faith to offer Himself was demonstrated by Isaac. The Father and Abraham believed for our sonship to be realised in the resurrection of Christ. As we receive the faith of the Son of God for our fellowship in His offering, we are raised as a son of God and sons of Abraham. **Gal 3:29**. We are heirs of the glorious promise made to Abraham and his Seed, Christ. **Gal 3:16**.

To understand the principle of signification, both of the faith of the Son and of the Father, it is helpful to recognise that the revelation of Jesus Christ as the Lamb of God was signified by the angel of the Lord to Abraham on Mount Moriah, in the same way that the revelation of Jesus Christ was *signified* by the angel of the Lord to the apostle John on the island of Patmos. As the word was *signified* to him on Mount Moriah, Abraham became a *participant* in the fulfilment of the will of God through the offering of Jesus Christ on Mount Calvary.

After Abraham offered the ram, representing Christ as the Lamb of God, the angel of the Lord called to him a second time out of heaven. Again, it was the Son of God who spoke to Abraham, through the angel, on behalf of the Father. The counsel of God - which is the word of the Father, Son, and Holy Spirit from before the foundation of the world - was confirmed by the immutable oath of God, assuring the fulfilment of the Everlasting Covenant that He had made with Abraham. **Heb 6:17-18**. This was the true circumcision. Abraham's descendants were to circumcise their children in faith for participation in this covenant reality.

Further reading: Hebrews 6

Confirmed by oath

Many years prior to Mount Moriah, the Lord had said to Abraham, 'Look now toward heaven, and count the stars if you are able to number them ... so shall your descendants be.' **Gen 15:5**. This promise to Abraham was then confirmed by the immutable oath of God proclaimed on Mount Moriah. The Lord declared, 'By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only son – blessing I will bless you, and multiplying *I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore*; and your descendants shall possess the gate of their enemies. *In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.*' **Gen 22:16-18**.

Significantly, through this oath, the promise of sonship was made sure to everyone who is the seed of Abraham, because they have obtained the same faith that he received. As Paul declared, 'Therefore it is of faith that it might be according to grace, *so that the promise might be sure to all the seed*, not only to those who are of the Law, but also to *those who are of the faith of Abraham.*' **Rom 4:16**.

Having been blessed with the life and faith of Christ, it is incumbent upon us to be diligent to make our call and election *sure*. **2Pe 1:10. Heb 3:6**. Paul exhorted us to be steadfast, in this regard, writing, 'For we have become partakers of Christ if we hold the beginning of our confidence steadfast [lit: sure] to the end.' **Heb 3:14**. *This is our response to the word of God's oath*, which has established the hope of sonship as an anchor of our soul, both sure and steadfast. **Heb 6:19**.

Further reading: Isaiah 62

The substance of the hope of glory

In the New Covenant, a believer does not merely express faith in Christ, believing that He exists or that He possesses the power to deliver them from distress. This was the nature of faith under the Old Covenant. Rather, they live by the faith of the Son of God because He is their life. As the apostle Paul testified, 'I am crucified with Christ: nevertheless, I live; yet not I, but Christ lives in me: and the life [of God] which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.' **Gal 2:20**.

Living Christ's life by His faith is the realisation of the hope of the gospel. This is because faith is the substance of things hoped for. **Heb 11:1**. The hope revealed in the New Covenant is 'Christ in you, the hope of glory'. **Col 1:27**. Through faith, received by hearing the proceeding word of God, we have access to God's grace, or His sevenfold Spirit. We rejoice in the realisation of the hope of the gospel as we show forth the glory of God in our daily fellowship in Christ's offering and suffering journey. We are enabled for this fellowship by the sevenfold Spirit of the Lord. **Rom 5:2**. This is how we walk by faith according to the leading of the Holy Spirit.

While the Scriptures direct us in the way that we should *not speak* (i.e. 'Do not say in your heart...'), they also reveal the way that a person *will* speak if they have received the same spirit of faith as Christ and, thereby, believe. **Gal 2:20**. **2Co 4:13**. In this regard, Paul wrote, 'Let your conduct be without covetousness [proceeding from our infirmity as we assess and compare]; be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you." So we may boldly say: "The LORD [the Spirit] is my helper; I will not fear. What can man do to me?"' **Heb 13:5-6**.

Further reading: Galatians 2

Boldness of speech

In his second letter to the Corinthians, the apostle Paul rejoiced in the hope of glory that we possess as sons of God. He declared, 'Since we have such a hope, we use great boldness of speech.' **2Co 3:12**. When we have been delivered from fear through receiving the faith of the Son of God, we have boldness to speak and confidence in the day of trial because we have been established in the fear of the Lord.

We have received the word of the Lord who says to the true Israel of God, 'Fear not, for I have redeemed you; I have called you by your name; you are Mine. When you pass through the waters, I will be with you; and through the rivers, they shall not overflow you. When you walk through the fire, you shall not be burned, nor shall the flame scorch you.' **Isa 43:1-2**. We recognise that this is the fire in which our faith, which is more precious than gold, is refined and proven in us, just as it was proven in our father, Abraham. **1Pe 1:7**.

Inasmuch as faith enables our fellowship with Christ in His offering and sufferings, it is equally revealed through the way in which we converse and conduct ourselves in the fellowship of the presbytery, whose fellowship is with the Father and the Son. **1Jn 1:1-3**. Illustrating this fellowship of faith, in the earnest expectation of a New Covenant, the prophet Malachi noted the response of those who received the sharp, polarising word of the Lord. He wrote, 'Then *those who feared the LORD spoke to one another*, and the LORD listened and heard them; so a book of remembrance was written before Him for those who fear the LORD and who meditate on [lit: are weaved, or interpenetrated, into] His name.' **Mal 3:16**.

Further reading: 1 Peter 1

Led by the Spirit as a son of God

The expression of this faith belongs to a son of God who is being *led by the Holy Spirit*. In this regard, receiving the word of Christ's messengers is foundational to being led by the Holy Spirit. Jesus made several statements to this end. For example, He said, 'When He, the Spirit of truth, has come, He will guide [lead] you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you.' **Joh 16:13-14**. We see that the Spirit leads us by proclaiming to us the word of present truth from the Scriptures. It is both a lamp to our feet and a prophetic light to our path. **Psa 119:105**. Accordingly, those who are led by the Spirit are heeding the exhortation of Christ, who said to the churches in Asia, 'He who has an ear, let him hear what the Spirit says to the churches.' **Rev 2:7**.

Further describing the work of the Spirit, Jesus said, 'But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.' **Joh 14:26**. Jesus made this statement to His disciples at the end of His three-and-a-half-year ministry. He was revealing that, when it was needed, the Spirit would bring to their remembrance a point from the word that He had proclaimed during His whole earthly ministry. This is true for every disciple of Christ as they continue to receive the word of Christ in the course of their life. This word, which is progressively received, becomes a treasure of things old and new that the Spirit can bring to their remembrance. **Mat 13:52**.

Further reading: Revelation 2

The word is preached to us

The word is always first proclaimed to the first, or natural, man. It is *heard* by the first man. Paul highlighted that we can only hear if the word is preached to us by a messenger sent by Christ. In his letter to the Romans, he asked the questions: 'How shall they hear without a preacher? And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of good things!"' **Rom 10:14-15.**

The word that is preached to us is then able to dwell in us richly. **Col 3:16.** The Spirit takes of what is Christ's – that which is proclaimed through messengers – and reveals it to us so that we can believe and obey the word. Our obedience is the evidence that we are being led by the Spirit.

Characteristically, a person who is being led by the Spirit is compelled to fellowship in Christ because the Holy Spirit is the Spirit of fellowship, and fellowship is the source of illumination. Faith for personal, responsible action springs from this illumination as obedience. It is then expressed in fellowship, for faith works by love. **Rom 5:5.**

At the last Passover, where He initiated the *agape* meal of the New Covenant, Jesus Christ gave to His disciples the name, the word, and the glory of God. The name gives to us the love of the Father. The word gives to us our sanctification, which is necessary for our expression of love and the word in the unity of fellowship. In this fellowship of offering, the glory of God is expressed to the world. We have further detailed these three aspects that belong to oneness in the Lord in the paper, 'The love and worship of our Creator'. Importantly, these elements give to us the capacity *to establish faith in others*. He then sends us into the world so that our hearers will believe in Christ through our word. **Joh 17:18,20.**

Further reading: Romans 10

Ministry of the Spirit

As we mature in the faith that belongs to the New Covenant, and walk after the Spirit, we can expect to witness an increase in the ministry and impact of the gifts of the Spirit in, and from, the church. This is because we have a deepening fellowship in the offering and suffering journey of Christ as we live by the faith of the Son of God and walk after the Spirit. On this journey, Christ overcame sin and death for every person and finished their faith. By the Spirit, through a gift of knowledge, or a spirit of discernment, we will express, in its right time and place, the ministry of grace for a matter, including healing, that belongs to Christ's overcoming journey for another. Through the exercise of such gifts, Christ will be glorified.

We can be confident that, as we grow in our capacity as ministers of the New Covenant of the Spirit, the ailments of many people in our congregations will be healed and bondages will be broken as a basic implication of the proceeding word of faith. For example, we can expect that people will find deliverance from oppression and possession by familiar spirits, as they obtain the capacity of faith to believe for their recovery to the fellowship and order of headship. Similarly, we can expect that people will find deliverance from the weariness and sicknesses caused by their sin, as they obtain faith for their participation in Christ's offering and sufferings and for their obedience as a son of God, in Him.

We remain subject to our infirmity unless we humble ourselves and receive the capacity for sight from Christ. To receive this sight, we must become bankrupt in spirit. **Mat 5:3.** A person who is bankrupt in spirit recognises that they are spiritually blind and are in need of illumination and understanding.

Further reading: 1 Corinthians 12

Receiving spiritual sight

It is helpful to consider the confession of the man whose natural blindness was healed when Jesus formed new eyeballs for him from the dust of the earth. **Joh 9:6-7**. After this man had been cast out of the synagogue, Jesus found him and asked him, 'Do you believe in the Son of God?' **Joh 9:35**. Demonstrating his poverty of spirit, the man acknowledged his lack of spiritual sight, asking, 'Who is He, Lord, that I may believe in Him?' **Joh 9:36**. Jesus made Himself known to the man, who then confessed 'Lord, I believe,' and he worshipped Him. **Joh 9:37-38**.

Commenting on this response, Jesus said, 'For judgement I have come into this world, that those who do not see may see, and that those who see may be made blind.' **Joh 9:39**. The Pharisees who were with Jesus, incredulously asked, 'Are we blind also?' **Joh 9:40**. They did not believe that they were blind, revealing that they were not poor in spirit. If they did possess spiritual sight, they would have fallen down at Christ's feet and worshipped Him who could deliver them from their bondage to sin.

While engaging with the word through cognition alone moves information to self-centredness, faith received by hearing the word is always other-centred, *for it is centred in Yahweh Himself*; that is, it is fellowship-centred. As Paul explained, 'And since we have the same spirit of faith, according to what is written, "I believed and therefore I spoke," we also believe and therefore speak, knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you. For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.' **2Co 4:13-15**. Only those who *trust* in the source of the word, and the means of its ministry through messengers, are able to see and to obtain this faith.

Further reading: John 9

A scenic landscape featuring a dirt path that winds up a grassy hill. The path is bordered by a simple wooden fence on the right side. The hill is covered in lush green grass and some small shrubs. In the background, there are rolling hills and a valley with a body of water. The sky is a mix of blue, orange, and pink, suggesting a sunset or sunrise. The overall mood is peaceful and inspiring.

Restoring my Soul