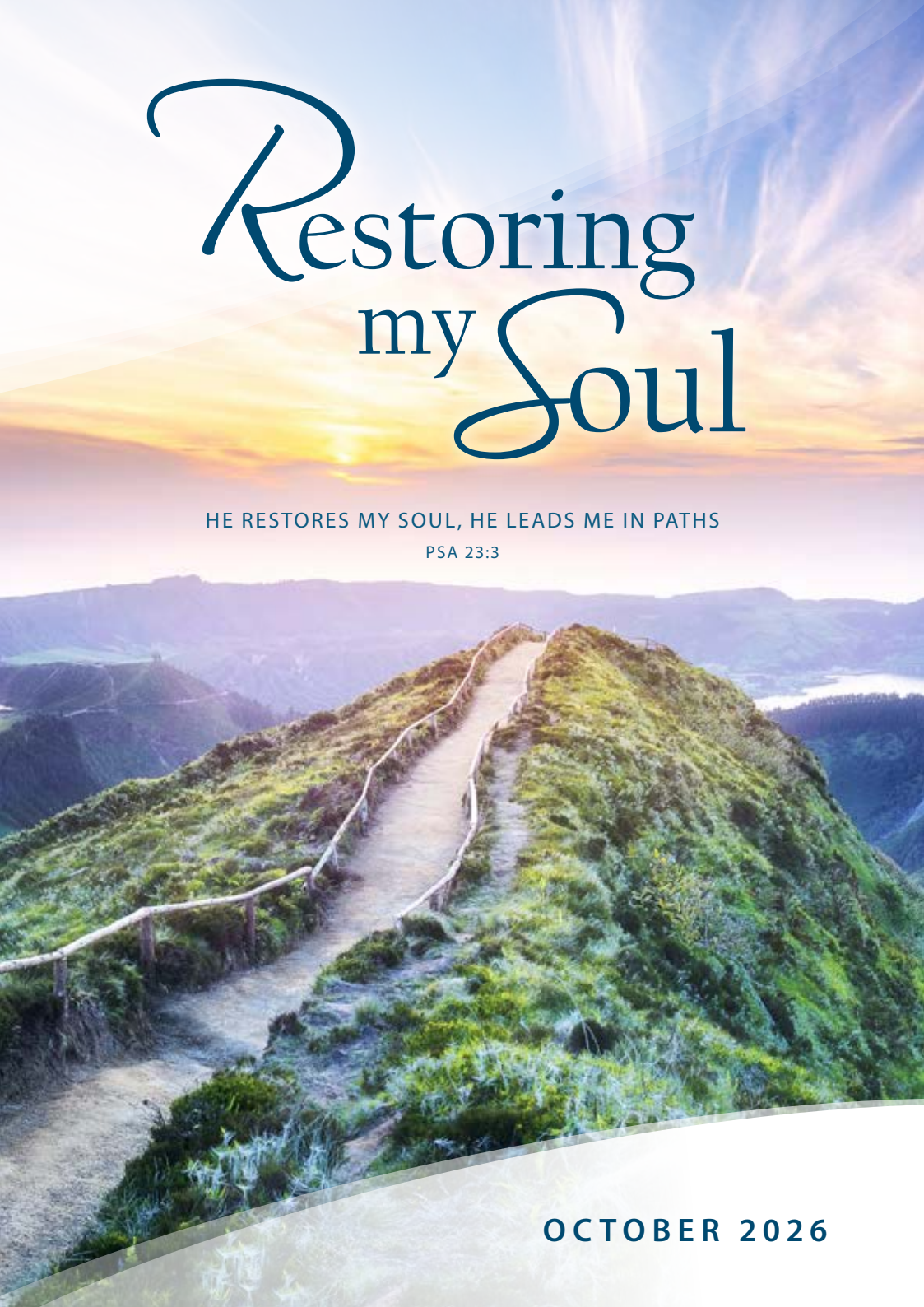




Restoring my Soul

HE RESTORES MY SOUL, HE LEADS ME IN PATHS

PSA 23:3

OCTOBER 2026

Restoring my Soul

A FIVE DAY DEVOTIONAL GUIDE

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A Five Day Devotional Guide

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A heart that is set on pilgrimage

The psalmist declared, 'Blessed is the man whose strength is in You, whose heart is set on pilgrimage ... they go from strength to strength; each one appears before God in Zion.' **Psa 84:5,7**. The heart of a son of God is set on pilgrimage as they walk in the light of the word of present truth as a disciple of Christ. The pilgrimage of a disciple of Christ is from strength to strength, or from virtue to virtue, as they walk on the pathway that Christ has pioneered for them.

Our pilgrimage in the light of the word of present truth is from 'faith to faith'. **Rom 1:17**. In the fellowship of Christ's offering and sufferings, we are being transformed from one degree of glory to another. **2Co 3:18**. We read in the book of Proverbs that 'the path of the just is like the shining sun, that shines ever brighter unto the perfect day'. **Pro 4:18**. For a son of God, 'the perfect day' is the end of their mortal pilgrimage when they inherit the glory of their heavenly body.

As a man who had his heart set on pilgrimage, the apostle Paul testified, 'Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.' **Php 3:12**. Paul explained that there are levels of attainment as a disciple of Christ. **Php 3:13-15**. A maturing son of God will be satisfied at each stage of their journey; while at the same time, they will recognise the need to keep pressing on to the end of their pilgrimage.

Earlier in his letter to the Philippians, the apostle Paul said, 'This I pray, that your love may abound *still more and more* in knowledge and all discernment, that you may approve the things that are [more] excellent, that you may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God.' **Php 1:9-11**.

Further reading: Philippians 3

The limitation of our sight

When we first received the call to return to first love, just over fifty years ago, we responded to the word with repentance and faith, to the degree that we could see what the Lord was saying to us. We know that there were also many people who cleaved to the word with deceit as a source of empowerment. The outcome of the first time of the word was a collegial presbytery and church mergers. However, in the middle of that dysfunction, there was also good fruit produced in the lives of those who had a heart that was set on pilgrimage.

In the first time of the word, we endeavoured to do the will of God as we understood it. We walked in the light of what we believed to be 'good' at that time. However, as we reflect on the nature of our pilgrimage, we recognise that our obedience was flawed because our sight was limited. We still had a sacramental view of the communion because we did not understand the fellowship of the agape meal. Similarly, we did not have house-to-house fellowship as a lampstand church because we did not understand the importance of becoming worthy houses.

We rejoice that the word of present truth has continued to bring illumination to us so that we can now walk in the light of what is 'better' as a presbytery and lampstand church. However, we recognise that we have not yet attained to what is the 'best'. The 'best' will be revealed in the time of the end by the one world-wide presbytery around the Father's throne, and the one lampstand administration before the Father's throne, that will proclaim the gospel of the kingdom as a testimony in all nations.

In addition to the limitation of our sight, we also recognise that our eye has not been 'single' because of the mixed motivations in our heart. We are still carnal to the degree that we are motivated by self-interest.

Further reading: 1 Corinthians 13

Circumcision and chastening

Our fundamental human infirmity is that we think that we understand our motives. However, we cannot see the carnal motivations that reside in our heart until they are revealed to us by the illumination and conviction of the Holy Spirit.

When the word of present truth is proclaimed to us, it is the illumination and conviction of the Holy Spirit that enables us to turn to see Christ eye to eye. We recall that Peter met Christ eye to eye in the court of Caiaphas after He had been bruised for our iniquity. When Peter met Christ in this way, he was delivered from his religious zealotry. He began to mourn with godly sorrow that leads to repentance. This produced a new kind of zeal in his life as a disciple of Christ, which was the fruit of his repentance.

Our carnal motivations continue to be circumcised from our heart in the fellowship of Christ's seven wounding events for the duration of our earthly pilgrimage. The way of the cross is called 'the circumcision of Christ'. **Col 2:11**.

In addition to the circumcision of Christ, we also have a participation in the chastening of Christ. In contrast to the circumcision of Christ, which is focused on the removal of the flesh, the chastening of Christ is focused on the new creation. The Father's chastening in our lives is focused on our maturity and sanctification as sons of God.

In his letter to the Hebrews, the apostle Paul compared the chastening of a human father toward their son and the chastening of God the Father toward His sons. He said, 'Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live? For they [human fathers] indeed for a few days chastened us as seemed best to them, but He for our profit [as sons of God], that we may be partakers of His holiness.' **Heb 12:9-10**.

Further reading: Hebrews 12

The fruit of chastening

The fruit of the Father's chastening in our lives as sons of God is our growing awareness of our sanctification, which is accompanied by our growing capacity to discern the difference between the good, the better, and the best. Receiving understanding through chastening is an essential part of our pilgrimage as a disciple of Christ. Paul said that '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 [discipled] by it.' **Heb 12:11**.

The word that proceeds from the mouth of God is the bread from heaven. The bread from heaven is the hidden manna, which is the specific works that have been appointed by the Father for us to do. Jesus said to His disciples, 'I have food to eat of which you do not know ... My food is to do the will of Him who sent Me, and to finish His work.' **Joh 4:32-34**. The proceeding word of God is the food that has the capacity and energy in it which enables us to do the works that Christ has already accomplished for us each day.

The love of God is directed towards our sanctification and the revelation of our name. Every day, in response to the initiative of God's love towards us, we need to choose to make straight paths for our feet, because our pilgrimage is from faith to faith, and we are being changed from glory to glory. **Rom 1:17**. **2Co 3:18**. We need to distinguish between the good, the better, and the best. The pathway of sanctification is the more excellent way. As we continue to choose the more excellent way, we are progressively revealing the glory of the Father as sons of God. Paul said that the fruit of sonship that is produced in us, in the fellowship of Christ's offering, is to the glory and praise of God. **Php 1:11**.

Further reading: Philippians 1

One revealing another

The more excellent way is a fellowship of offering *in which one reveals another*. We clearly see this principle of *one revealing another* when we consider the offering journey of Jesus, as the Son of Man, from the garden of Gethsemane to the cross. On this journey, the Father progressively glorified Jesus, as the Son of Man, with His own intrinsic glory as Yahweh the Son. **Joh 12:23**. The Father's focus was the revelation of Yahweh the Son's name. At the same time, the Son's focus, as He offered Himself to the Father for the purpose of bringing many sons to glory, was the revelation of the Father's name. **Joh 12:28**.

As sons of God, who have been born of the Spirit, Jesus likened us to 'branches' who are connected to Him as the Root of the Vine. Joh 15:1. He said, 'Without Me you can do nothing.' **Joh 15:5**. When we do the works of our sonship each day, we are revealing Christ because He is the One who has learned our obedience and already completed our works. We do not reveal ourselves. However, as we reveal Christ, our name is seen because the works of our sonship belong to our name. Furthermore, the works of our sonship reveal the name and glory of the Father. Jesus said, 'By this *My Father is glorified*, that you bear much fruit; so you will be My disciples.' **Joh 15:8**.

Evangelical theology seeks to exploit the mercy of the Father by limiting it to forgiveness from the judgement of the Law, without recognising that His mercy recovers us to our predestination as sons of God. The mercy of God has granted us a participation in the fellowship of Christ's offering and sufferings. The resurrection life of Christ, which we are receiving in our mortal bodies, enables us to present ourselves to God as 'a living sacrifice' each day. **Rom 12:1**. In the fellowship of the cross, we have been given a participation in the circumcision of Christ, the chastening of Christ, and the travail of Christ which is birthing the divine nature in us.

Further reading: Romans 12

Presenting ourselves for discipleship

How do we walk as pilgrims on the more excellent way? We present ourselves to God as a living sacrifice each day so that we can prove what is the 'good and acceptable [well pleasing] and perfect will of God'. **Rom 12:2**. It is only as we continue to present ourselves for fellowship, which is our offering to God, that we can continue to walk on the pathway from the good to the better to the best. This is the only way that it can be achieved! At each point on the journey, we need to keep choosing the better, or more excellent way, so that we continue walking in the light of the word of present truth towards the best. The best is the perfect will of God.

The book of Proverbs describes the pilgrimage of the more excellent way by describing how we receive knowledge, learn wisdom, and then find understanding. The fear of the Lord is the beginning of knowledge. **Pro 1:7**. The book of Proverbs describes the fool who despises the Lord's word, but presumes to seek the Lord when they are in a crisis. The Lord says, 'Then they will call on Me, but I will not answer; they will seek Me diligently, but they will not find Me. Because they hated knowledge and did not choose the fear of the LORD.' **Pro 1:28-29**.

Knowledge is the outcome of choosing the fear of the Lord. We demonstrate that we have received knowledge when we cease trying to be the source of our own name and works. We recognise the sovereignty of God in relation to our identity and sonship. When we possess this knowledge, we will present ourselves for discipleship by the presbytery so that we receive instruction in relation to our sanctification. The instruction that we receive regarding our sanctification is wisdom from above. It is the 'instruction of wisdom'. **Pro 1:3**.

Further reading: Proverbs 1

Wisdom and understanding

The instruction of wisdom enables us to discern the more excellent way on the pathway of our pilgrimage. Notably, the focus of our discipleship is to learn what it means to abide in the fellowship of the Father, Son, and Holy Spirit. This fellowship is the kingdom of God. As we learn the culture of the kingdom of God, we are gaining understanding. Understanding is the fellowship of Yahweh. The wise man explained that 'the knowledge of the Holy One is understanding.' **Pro 9:10**. Likewise, the apostle John declared that 'the Son of God has come to give us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.' **1Jn 5:20**.

We need to incline our ear to wisdom so that we can also apply our heart to gaining understanding. We demonstrate that we are gaining understanding as sons of God because we are growing in our capacity to participate in the fellowship of Yahweh. The fellowship of Yahweh is a fellowship of offering and worship. The Father, Son, and Holy Spirit make offering, by the capacity of Eternal Spirit, for the purpose of revealing each Other and accomplishing Their covenant purpose. Offering is the expression of Their faith which works by love.

The fruit of this fellowship of offering *is worship*, because the name and sanctification of each Person in the Godhead is revealed and glorified. During his three-day and three-night journey to Mount Moriah, Abraham expressed faith for participation in the fellowship of Yahweh when he declared, 'The lad and I will go yonder and worship, and we will come back to you.' **Gen 22:5**. Abraham's participation in the fellowship of Yahweh on Mount Moriah demonstrated that he had *gained understanding*.

Further reading: Colossians 1

Seek first the kingdom of God

When the messengers in the right hand of Christ proclaim the word of present truth to us, by the Holy Spirit, the kingdom of God is brought near to us. It is an invitation to join the fellowship of the Father, Son, and Holy Spirit. Speaking as a messenger of Christ, the apostle John declared, 'That which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.' **1Jn 1:3**.

Jesus highlighted the imperative for every son of God to keep choosing this fellowship by saying, 'Seek first the kingdom of God and His righteousness, and all these things will be added to you.' **Mat 6:33**. Jesus instructed us to seek first the kingdom of God because it is a choice. Seeking first the kingdom of God is the same as choosing the more excellent way. We seek first the kingdom of God by continually presenting ourselves for discipleship in the fellowship that belongs to the kingdom of God.

The outcome of seeking first the kingdom of God is the blessing of peace upon our house. The blessing of peace demonstrates that we are learning to abide in the fellowship of Yahweh. The evidence of the blessing of peace upon our house will be an increasing capacity for fellowship in our marriage, in our family, in our extended family, and from house to house in our local congregation. Significantly, a house of peace has been delivered from the power of familiar spirits. Satan has no access to a house of peace. A house of peace cannot be cursed.

When we are properly connected to the fellowship of the kingdom of God, then we will be receiving grace for the works of our sonship each day. The righteousness of God will be revealed by us from faith to faith. **Rom 1:17**.

Further reading: Luke 14

Enduring to the end

The righteousness of faith is expressed through the works of our name that belong to our sonship. In addition to the grace that is necessary for us to live as sons of God, the Lord will also supply what is necessary to meet our human needs as sons of men during our earthly pilgrimage in this present world. Jesus said, 'All these things will be added to you.' **Mat 6:33**.

In relation to our pilgrimage as a disciple of Christ, we must continue to choose the more excellent way, all the way to the end of our pilgrimage. In this regard, the way in which we finish the race is far more important than the way in which we begin the race. Jesus declared, 'He who endures to the end shall be saved.' **Mat 24:13**. It is sobering to consider that King Solomon was the wisest man who has ever lived, and yet, in his old age, the multitude of his wives turned his heart to the worship of idols. Despite the wisdom that he had demonstrated during his kingship, he did not proceed to gain understanding. Rather, he stumbled backwards into idolatry and died under the judgement of God. **1Ki 11:1-10**.

The apostle Paul recognised the possibility of losing his salvation if he did not keep walking as a disciple of Christ until the end of his life. He wrote to the Corinthians, 'I discipline my body and bring it into subjection [I keep presenting my body as a living sacrifice], lest, when I have preached to others, I myself should become disqualified [castaway]'. **1Co 9:27**. He proclaimed his faith to keep walking as a pilgrim on the more excellent way until his dying breath, by saying, 'I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind [the good] and reaching forward to those things which are ahead [the better], I press toward the goal of the upward call of God in Christ Jesus [the best]'. **Php 3:13-14**.

Further reading: 2 Timothy 4

A second time

The word regarding the restoration of a lampstand church was first delivered to us fifty years ago. During *the first time* of this word, it was received by many leaders, from various denominations and doctrinal traditions, who professed a faith for a presbytery and a city-wide communion. However, many of those same leaders maintained a collegial mode in the presbytery and an independent clergy mode among their own outreaches.

Although many of the leaders recognised that there was ascension-gift grace in the presbytery, they were unwilling to let go of their former gospels and walk in the light of the word of present truth. They selectively received the word as a resource to service their own ministry agendas. Most notably, they did not personally respond to the word with repentance and faith. The lack of personal response by many of these leaders was demonstrated by the dysfunction within their own marriages and households.

In the present season, the word regarding the restoration of a lampstand church is being proclaimed to us *a second time* because the time for its fulfilment is upon us. In contrast to the first time, when the word was initially proclaimed to leaders from various denominations, the word is now being proclaimed directly to every household. The Lord is sending His messengers to look for worthy houses. We will inherit the word on lampstand church *the second time* upon the foundation of worthy houses.

The beginning of restoration for every individual and household is to receive the gospel of God that is proclaimed by the Holy Spirit through the messengers in the right hand of Christ. This is not merely an application to the theology of the gospel of God, but, more importantly, to its cleansing and sanctifying work in a person's life, marriage, and family. A household that is receiving the cleansing and sanctifying impact of the word is a worthy house that will become a house of peace.

Further reading: Revelation 2

The time is near

A house of peace is a household that has been joined to the fellowship of Yahweh, through the ministry of Christ's messengers. **1Jn 1:4**. We are reminded that Jesus said to the twelve disciples, 'If the household is worthy, let your peace come upon it.' **Mat 10:13**. A house of peace will be a place of fellowship. It is characterised by fellowship between husband and wife, fellowship between parents and children, fellowship with the presbytery, and fellowship with other houses in the church.

In this season of the second time, the Lord is emphasising that a presbytery must grow from houses of peace. The apostle Paul said to Timothy, 'If anyone has not known how to lead his own house, how will he take care of an assembly of God?' **1Ti 3:5**. LSV. This does not mean that a leader will have no problems in his own house. However, each leader should have an easy and open confession and testimony within the presbytery of the cleansing and processing effect of the word in his own life, marriage and household.

It is important to understand that when the word is proclaimed a second time, it means that the time for its fulfilment is near. There are many examples of this principle in the Scripture. For example, the prophetic word regarding Joseph's rulership was not fulfilled during *the first time* of his life and ministry. Rather, he was sold by his brothers to slave traders who were on their way to Egypt. The first time of the word resulted in a phase of suffering for Joseph in Egypt, which is a symbol of the world.

The psalmist described the key lesson that we learn from Joseph when he said, 'Until the time that his word came to pass, the word of the Lord tested him.' **Psa 105:19**. This is an important principle. The word of the Lord always has a time that has been appointed for it to come to pass.

Further reading: 1 Thessalonians 5

The trial of faith

The word that is proclaimed on the first time is not inherited until the second time. Furthermore, the period between the first and second times *is the trial of faith*. The trial of faith is the season of our fellowship in the sufferings of Christ, in which the faith of the Son of God, which we receive through the word of faith, produces the virtue of Christ in our lives. The fruit of the trial of faith, which is the formation of Christ in our lives, is more precious than gold. **1Pe 1:6-7**. In relation to the word on lampstand churches, the last fifty years have been a trial of faith, where the word of the Lord has tried us for the purpose of *reforming our culture* so that it is consistent with the fellowship of Yahweh.

Notably, it was the two prophetic dreams of Pharaoh that initiated the fulfilment of the second time for Joseph. When Joseph interpreted the dreams, he said, 'The dreams of Pharaoh are one; God has shown Pharaoh *what He is about to do*.' **Gen 41:25**. Furthermore, he said, 'The dream was repeated to Pharaoh twice because the thing is established by God, and *God will shortly bring it to pass*.' **Gen 41:32**. This statement highlights the second-time principle. That is, the one word of God is fulfilled by God in the second time.

The Lord is now proclaiming the word on lampstand churches a second time because we presently live in the latter phase of the seventh world kingdom. We are fast approaching the time when the Father will take His seat to judge the seventh world kingdom and establish His kingdom on the earth. When the Father takes His seat, it will initiate all the events that belong to the time of the end. Christ is presently restoring the administration of presbyteries and lampstand churches in every nation because it is the only administration that is suitable for the fullness of times.

Further reading: 1 Peter 1

Faith for resurrection life

When the word of God is proclaimed a second time, it is also the opportunity for restoration, through faith, for resurrection life. The account of the Shunamite woman is a good example of this principle. When Elisha first proclaimed to the woman that she would have a son, she did not believe him. **2Ki 4:16**. She responded by saying to the messenger, 'No, my lord. Man of God, do not lie to your maidservant!' **2Ki 4:16**. Nevertheless, the woman conceived and bore a son at the time appointed by Elisha.

Significantly, this child was born according to the faith of the messenger. The child was not born according to the woman's faith, for she did not believe the word concerning her house. When the boy was still young, he became sick and died. **2Ki 4:20-22**. The woman immediately recognised *her* own culpability for the situation, which she attributed to her unbelief concerning the word of the messenger.

When she came before Elisha, the messenger, she caught him by the feet and said to him, 'Did I ask a son of my lord? Did I not say, "Do not deceive me"?' **2Ki 4:27-28**. This was an action of repentance, as she reminded the messenger of the response that she had made when the word had first been proclaimed to her. She was confessing that the word had died in her house, and the promise had been lost *because of her unbelief*.

The woman expressed faith for *a second time* in relation to the word that had been proclaimed to her household, by clinging to the messenger in a new way. Her relationship with Elisha shifted from being *a benefactor* in the first time to *a disciple* in the second time. Notably, the child was not raised from the dead because of the faith of Elisha. It was *the faith of the woman* toward a new season of discipleship that enabled resurrection life to come to her household.

Further reading: 2 Kings 4

The fellowship of Christ's sufferings

After the apostle Paul was converted and he was born again as a son of God, his perspective on life and on himself changed markedly. The good works, religious heritage and devout profile that he had formerly considered to be gain, were now counted as loss. **Php 3:7**. He testified that he counted all things as loss for the excellence of knowing Christ 'and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, [he] may attain to the resurrection from the dead'. **Php 3:10-11**.

Paul had been illuminated to see that he could only receive, and live by, Christ's resurrection life each day as he was joined, by the Spirit, to the fellowship of Christ's sufferings. These sufferings belonged to the death that Christ died for mankind as an offering for sin. Paul understood that every other pursuit, expression or endorsement was rubbish, in comparison with the treasure of receiving and living by the resurrection life flowing to him from Christ's immortal headship. **Php 3:8**. His life and salvation depended upon his daily fellowship in the offering and sufferings of Christ, which was enabled by the Holy Spirit. This is a fundamental implication of baptism for a person who has been born again as a son of God and made a member of Christ's corporate body.

Paul explained that a person who was baptised into Christ was also circumcised by '*the circumcision of Christ*'. The circumcision of Christ does not refer to physical circumcision. Rather, it belongs to the fellowship of Christ's sufferings. It specifically refers to the process through which the motives of the flesh, which bring a believer into bondage to the law of sin, are progressively removed from their heart. **Col 2:11-13**.

Further reading: Romans 6

Putting off and putting on

In the course of their life, a son of God will experience difficulties and distress. At times, this can provoke in them the emotions of sin, including, for example, anxiety, anger, jealousy, and so on. These emotions indicate that the person is living by the principle of the flesh; they are seeking to save their own life, or to preserve what they think is 'gain' to them.

At this point, the Holy Spirit brings to their attention their fleshly condition and that they are under judgement for their sin. In the midst of their difficulty, they can, by the Spirit, put off this fleshly motive, which Paul called 'the body of the sins of the flesh'. **Col 2:11**. It can be removed, or cut, from them in the fellowship of Christ's death. Having ceased from pursuing their own gain, by putting off the body of sin, they are able to put on Christ and fulfil the obedience that He learnt for them and belongs to their sanctification as a new-creation son of God. **Eph 4:22-24. Rom 13:14. Gal 3:27**.

The circumcision of Christ is one aspect of the fellowship of Christ's sufferings. In his letter to the Hebrews, Paul identified *chastening* as another dimension of a believer's participation in the offering and sufferings of Christ. In contrast to the circumcision of Christ, which involves the cutting off of the body of the sins of the flesh, chastening is the initiative of God the Father to bring a new-creation son of God to maturity. It has a training, or formative, purpose.

To this end, Paul encouraged his readers, writing, '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*'. **Heb 12:5-6. Pro 3:11-12**. He further explained that without chastening a believer would not come to fruitful maturity as a son of God; they would be illegitimate. **Heb 12:7-8**.

Further reading: Colossians 3

Joy comes in the morning

When a Christian is ignorant of, or forgets, the reason why we are chastened by the Lord, they can grow weary and discouraged when they experience sufferings in the course of their Christian pilgrimage. **Heb 12:5**. However, the Holy Spirit wants us to know the love of the Father and to embrace this aspect of our fellowship in Christ's sufferings.

Of course, chastening is painful. However, when a believer endures chastening by faith, and by the capacity of the sevenfold Spirit of the Lord, they bear the fruit of sonship, which is righteousness. As Paul observed, '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**.

The sufferings that belong to chastening can be a time of weeping that endures as though 'through the night'. 'The night' symbolises our connection to Christ's death and burial. However, joy comes 'in the morning'. **Psa 30:5**. 'The morning' symbolises the light of resurrection life. The joy that comes in the morning belongs to what is made new, which has been brought forth in our life and understanding.

The word of Christ's messengers, which is a light to our path, reminds us that chastening and fruitfulness are to be a daily and lifelong reality for us. We note, in this regard, the words of Isaiah, who declared, '*The watchman [messenger] said, "The morning comes, and also the night. If you will inquire, inquire; Return! Come back!"*' **Isa 21:12**. As we have just considered, 'the night' speaks of our fellowship in Christ's death and burial. 'The morning' is the light of a new day in which we walk by resurrection life.

As disciples, we are awakened each morning by the Spirit to hear the word of Christ as He teaches us our obedience as a son of the Father. **Isa 50:4**. We understand that walking in the light of this word, with Christ, is our fellowship in His death, burial and resurrection.

Further reading: Psalm 30

The pathway of life

In the fellowship of Christ's death, we embrace the chastening of the Lord for our peace. Moreover, we accept the blows to our self-defined reputation as fellowship in His bruising for our iniquity. **Isa 50:5-6. Isa 53:5.** As surely as morning follows evening, we receive the light of life for our obedience, as the dawning of a new day. We know how to speak to those around us who are weary on account of sin, because we are speaking according to our sanctification as a son of God.

This is our expectation as those who have taken Christ's yoke upon us. The rest and refreshing that we receive, as we remain yoked to Christ, marks the end of anxiety and of other emotions of sin that arise when we live according to the flesh. Rest belongs only to those who are properly yoked to Christ. *This yoke is the headship of Christ.* The Lord is calling every Christian man to be yoked to Him. He is calling every Christian woman to be yoked to Him. If we are being yoked to Christ in the order of headship, we will be properly yoked to each other in our marriage, in our family, and as a household to other households in the church. We will be finding rest for our soul as we show forth the virtues of Him who called us out of darkness and into His marvellous light. **1Pe 2:9.**

The testimony of a son of God who is yoked to Christ is, 'The Lord is my Shepherd; I shall not want. He *makes me to lie down* in green pastures [find rest for my soul]; He leads me beside the still waters. He *restores my soul*; He leads me in the paths of righteousness for His name's sake.' **Psa 23:1-3.** Walking in this manner is the way that leads to life. **Mat 7:14.** It is the pathway of salvation upon which we are experiencing regeneration and renewing, and are bringing forth the fruit of sonship unto salvation. **Tit 3:5.**

Further reading: Psalm 23

Suffering for the sake of another

When we consider the life of the apostle Paul, we observe that there is another aspect of a believer's fellowship in Christ's sufferings. After the Lord Jesus confronted Paul on the road to Damascus, He appeared in a vision to a faithful disciple named Ananias. He instructed Ananias to find Paul for the purpose of restoring his eyesight, saying, 'Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. For I will show him how many things he must suffer for My name's sake.' **Act 9:15-16.**

Paul came to understand that, as a messenger of Christ, he was given a unique portion of sufferings that were for the purpose of ministering Christ's life to another. In his letter to the Corinthians, he explained that as death was working in him, life was being multiplied in the fellowship of Christ's sufferings and overflowing to those who received his message. **2Co 4:12.**

For this reason, Paul testified, 'I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church, of which I became a minister according to the stewardship from God which was given to me for you, to fulfil the word of God.' **Col 1:24-25.**

This dimension of the sufferings of Christ will be experienced by every person who belongs to Christ's messenger administration, so that the power of God can be directed towards their hearers. Emphasising this point, Paul wrote, 'For though He was crucified in weakness, yet He lives by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you.' **2Co 13:4.** In this season, the Spirit is asking every messenger whether they are willing to embrace this dimension of Christ's sufferings. It is essential for their participation in the ministry of the Spirit to the church and in the world.

Further reading: Acts 7

The need to buy the word

In our present season, the Lord is proclaiming the word on lampstand churches to us for *a second time*. During this season of visitation, Jesus Christ is addressing every leader and household and asking us to '*buy*' *this word* on lampstand churches. A believer who is buying the word recognises that they are not the source of the word. However, once they have bought the word, it does belong to them. The word is in their mouth and in their heart. It has become their precious possession. In this regard, we must heed the admonition of the wise man to '*buy the truth*, and do not sell it'. **Pro 23:23**.

Jesus admonished the presbytery and church in Laodicea by saying, 'I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.' **Rev 3:18**. Notably, before we can buy gold and white garments, we need the light of the sevenfold Spirit of Yahweh that shines from the face of Christ, through the messengers in His right hand, to illuminate the eyes of our heart *so that we can see*. Without receiving this spiritual sight, we will not know that we need to buy gold and white garments.

The Laodiceans were, evidently, part of the body of Christ, but Jesus warned them that He would spew them *out of His body* unless they turned from their religious mixture and arrogance. We note that lukewarm water is the mixture of hot and cold water. The result of a mixed Christian culture is often a tepid ambivalence to the word of present truth that is proclaimed by the messengers of Christ. This kind of ambivalence is symptomatic of the view that the word of present truth is a helpful resource, but it is not necessary for salvation.

Further reading: Revelation 3

The deception in Laodicea

The testimony of the leaders in Laodicea was, 'I am rich, have become wealthy, and have need of nothing'. **Rev 3:17**. This was their deception. The apostle Paul addressed the same religious arrogance in the Corinthian church. He said, 'What do you have that you did not receive? Now if you did indeed receive it, why do you boast as if you had not received it? You are already full! You are already rich! You have reigned as kings without us.' **1Co 4:7-8**. Evidently, there were many leaders in Corinth who believed that they had graduated as messengers and no longer needed fellowship with Paul in a presbytery.

The Latter Rain movement produced many preachers and teachers who claimed to be messengers of Christ to the wider body of Christ. Some men did have ministry grace, and their ministry was accompanied by gifts of healing, but they needed to be relationally connected and submitted to the revelation of the word of Christ in the fellowship of a presbytery. Their unwillingness to humble themselves to join the fellowship of a presbytery contributed to the fall of many of those men into financial corruption and sexual immorality. In many cases, it also led to the exacerbation of personality disorders and family dysfunction.

In our own history, there have also been many leaders, from various denominational backgrounds, who have professed a willingness to join the fellowship of a presbytery, but they have related to the presbytery in a collegial mode, as if it is 'a ministers fraternal'. Some leaders have sought to mix the revelation of the word of present truth with their own theological background and personal interpretation of the Scripture. This mixture has resulted in *a lukewarm demeanour* toward the word of present truth, and *a lukewarm participation* in the fellowship of the presbytery.

Further reading: 1Corinthians 4

Turning to see the voice

As the word on lampstand churches is being proclaimed to us a second time, it is necessary for every leader and household to turn in response to the word, to *see the voice* of Jesus Christ in the middle of His lampstand churches. The apostle John testified, 'I turned to *see the voice* that spoke with me. And having turned I saw seven golden lampstands.' **Rev 1:12**. The action of turning is our accountable choice to respond to Christ's voice. We turn to the lordship of the Holy Spirit, who is the One who is speaking to Christ's lampstand churches through the messengers in the right hand of Christ. **Rev 2:7**.

The apostle Paul declared that when we turn to the lordship of the Holy Spirit, by responding to what He is saying to the churches, the veil that has covered our eyes in relation to the written Scriptures is removed. **2Co 3:16**. The removal of the veil enables our eyes to be anointed with the light of the sevenfold Spirit of Yahweh so that we can see. What do we see? We see what the apostle John saw! We see that Jesus Christ possesses the sevenfold Spirit of Yahweh, and that He is ministering the power of the sevenfold Spirit of Yahweh to His lampstand churches in every nation through the presbyteries in His right hand.

In addition to seeing the administration that belongs to the sevenfold Spirit of Yahweh, we also see *the outcome* of the ministry of the Spirit. The outcome of the ministry of a presbytery in the right hand of Christ, to the households that belong to a lampstand church, is that people find freedom and liberty. This includes freedom from sin, freedom from bondage to fear, and freedom from the oppression of unclean spirits. The ministry of the Spirit that proceeds from the households that belong to a lampstand church, into the darkness of this present world, has the same impact – it brings liberty!

Further reading: Revelation 1

A double portion of oil

The apostle Paul rejoiced that wherever the administration of the 'Spirit of the Lord is, *there is liberty*'. **2Co 3:17**. Jesus Himself declared that freedom and liberty is the outcome of the ministry of the sevenfold Spirit of Yahweh. When He stood up in the synagogue in His hometown of Nazareth, He declared, 'The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the broken-hearted, *to proclaim liberty* to the captives and recovery of sight to the blind, *to set at liberty* those who are oppressed.' **Luk 4:18**.

Jesus counselled the leaders in Laodicea to anoint their eyes with eye salve, because it is not possible to understand the fellowship of a presbytery and the fellowship of a lampstand church without this anointing. Jesus described the seven stars in His right hand, and the seven golden lampstands, as 'a mystery', because they reveal the life and fellowship of Yahweh and they can only be understood by the illumination of the Spirit. A lampstand church is the administration of the sevenfold Spirit of Yahweh. It is not a man-made organisation or denominational structure.

Once we have been awakened from our spiritual slumber to see the administration of Christ's lampstand churches, we must proceed to buy 'the double portion' of oil that is necessary for us to become active participants in His administration. The necessity for a double portion of oil is the lesson of the parable of the five wise and five foolish virgins. This lesson is particularly relevant for us as we approach the time when the Father will take His seat to establish His kingdom on the earth. It is only those who have purchased a double portion of oil, through their active participation in lampstand churches now, who will be part of the lampstand administration before the Father's throne in the time of the end.

Further reading: Matthew 25

Faith for a lampstand church

In this regard, Jesus addressed each leader and household in Laodicea as part of 'a foolish virgin'. He counselled them to buy gold refined in the fire and white garments to cover the shame of their nakedness. The gold that is refined in the fire is the gold that belongs to a lampstand church. We are reminded that the lampstand in the tabernacle of Moses was crafted from one piece of gold. And the apostle John saw Jesus Christ standing in the middle of seven *golden lampstands*. **Rev 1:12**. We have bought gold from Christ when our faith for a lampstand church has been refined and proven through the fiery trial. **1Pe 1:7**.

What does faith for a lampstand church look like? In the first case, it is the faith that Jesus Christ is speaking from heaven to His lampstand churches, by the Holy Spirit, through messengers in His right hand. **Heb 12:25**. In every generation of the church, the messengers of Christ proclaim the Scriptures, by the Holy Spirit, as a word of present truth. Speaking about the ministry of the word of present truth, the apostle Peter declared, 'So we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star arises in your hearts.' **2Pe 1:19**.

Our faith for a lampstand church will be demonstrated by the way that we continue to give more earnest heed to the word of present truth. Furthermore, in the light of the word that we are receiving, our faith for a lampstand church will be demonstrated by our commitment to discipleship in relation to our own marriage and household. The reformation of the culture of our homes is an integral part of buying gold refined in the fire, because a lampstand church is composed of worthy houses who have been discipled to become firstfruits houses.

Further reading: 2 Peter 1

White garments

In addition to the gold that is refined in the fire, we must also purchase the white garments that are necessary to cover the shame of our nakedness. The white garments replace the projections that we have created for ourselves in relation to our own work and ministry. We are reminded that the unclean daughters of Zion want to be called by the name of Christ, but they insist on wearing their own clothing. **Isa 4:1**. In this attitude, there have been many preachers and teachers who have presumed to minister in the name of Christ. However, they have only proclaimed their own word as an expression of their own self-appointed ministry.

For a leader to purchase white garments, he must be willing to present himself in the fellowship of a presbytery so that he can receive some reflection from his brethren regarding his sanctification as a messenger of Christ. The white garments belong to the expression of the sanctification of his unique name. **Rev 3:4-5. Rev 19:8**. When a leader has given himself to be sanctified in the fellowship of a presbytery, he can then be sent from the fellowship of a presbytery to do the work of the ministry. The apostle Paul highlighted that every messenger must be sent from a fellowship, by saying, 'And how shall they preach unless they are sent?' **Rom 10:15**.

Every worthy house that belongs to a lampstand church is called to become part of a messenger administration to the nations. A son of God, who is clothed in white garments, will proclaim the word of present truth, which has become true in their own life, according to the sanctification of their own name. They will not speak in their own name or proclaim an alternative word. **Joh 12:49**. A son of God is not the source of their own word. However, at the same time, they must buy the word so that they exemplify and *own the word* that they are proclaiming.

Further reading: Revelation 7

Suffering because of the word

In the second time of the word on lampstand, Jesus Christ is speaking directly to every household. Each household must possess faith to be part of a lampstand church. Jesus said to the church in Laodicea, 'Behold, I stand at the door [of every house] and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.' **Rev 3:20**. Jesus knocks on the door of every household, through the ministry of the messengers in His right hand who He has sent to look for worthy houses. The blessing of peace is the fellowship of Yahweh that is extended to every worthy house.

The evidence that a messenger has bought the word, so that they own the word, will be their willingness to suffer for the sake of the word. The prophet Jeremiah learnt this lesson. He testified, 'The word of the Lord was made to me a reproach and a derision daily. Then I said, "I will not make mention of Him, nor speak anymore in His name". But His word was in my heart like a burning fire shut up in my bones; I was weary of holding it back, and I could not.' **Jer 20:8-9**. Likewise, the Lord said to Ananias regarding Paul's ministry, 'I will show him how many things he must suffer for My name's sake.' **Act 9:16**.

There are many people who have bought this word on lampstand churches, and it is demonstrated by their willingness to suffer for it. However, there are also many who have associated themselves with a lampstand church for many years, and they are still unclear or ambivalent in relation to the word and its implications. In this season of the second time, the Lord is asking every leader and every household: 'Are you willing to buy the word on lampstand churches *so that you own it?*' The follow up question is: 'Are you *willing to suffer* as a messenger of this word on lampstand churches for the sake of the body of Christ?'

Further reading: 2 Timothy 1

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