

# Restoring my Soul

A five day devotional guide

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## RESTORING MY SOUL

*A five day devotional guide*

April 2018

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# Receiving illumination

The Scripture captures our attention by focusing our understanding on a statement or event that is recorded in its text. It has always been written there for us to see, but we may never have noticed it before. When we receive illumination, we are confronted by what is written in the Scriptures. This is because we realise that what is written, and its implications for us, are a self-evident truth that we have not previously seen. We realise that, up until this point, our understanding and perspective have been darkened.

Although the things of God are proclaimed in nature, God is not found in nature. God can be found and known only through *illumination*, by His Spirit. Paul was making this point when He wrote, 'No-one knows the things of God except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. These things we also speak, not in words which man's wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with spiritual. But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.'

A person who is receiving a true knowledge of God is motivated to worship Him. In contrast, there are many people who have a form of godliness, but deny its power. Referring to people like this, Paul noted that 'although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, they became fools' These people lose or forsake their connection to God. Because they cease to glorify God and to give thanks to Him in every circumstance of life, the light of life within them progressively grows dim, and they become blind to what should be self-evident.

## References:

1Jn 2:20,27

1Jn 5:20

2Ti 3:5

Rom 1:20-21

1Co 2:11-14

## Further Study: 1 Corinthians 2

Daily Proverb: Proverbs 9

# His eyes are a flame of fire

Illumination by the Spirit connects a person to worship. How does this happen? With illumination, we see or hear, from the Scripture, that which is self-evident truth. Our heart then burns within us in worship. This was the testimony of Cleopas and his friend as they talked with Jesus on the road to Emmaus. When they arrived at their destination, they said to the Lord, 'Abide with us.' This revealed their desire for fellowship, which is the context for worship 'in spirit'. In this fellowship, as they broke the bread of sincerity and truth with the Lord, 'their eyes were opened and they knew Him'. Through illumination, they were able to worship the Lord in spirit and in truth.

The eyes of the Lord in every place behold the evil and the good. His eyes communicate His awareness of all things. Nothing is hidden from His sight. The Scriptures teach us that the eyes of the Lord are a flame of fire. This light illuminates our understanding as we look into His face and meet Him eye to eye.

Paul declared to us, in his letter to the Hebrews, that 'there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do'. Paul then explained that Christ has come to meet us as our Great High Priest. He noted that Christ has come to sympathise with our weakness, because He understands us.

Fellowship with Christ, eye to eye, leads to fellowship with Him, heart to heart. Christ's eyes can either reprove us or they can console us with approval. His fiery eyes are the expression of His love. As King Solomon noted, this love is a vehement flame of fire that water cannot quench. This reveals that the Lord's eyes communicate the judgement of love.

## References:

1Co 5:7-8

Dan 10:6

Rev 1:14

Heb 4:13

Son 8:6-7

Luk 24:29

## Further Study:

Luke 24

## Daily Proverb:

Proverbs 10

# Meeting the Lord eye to eye

When the Lord comes to us, He calls us, through the preaching of His word, to come to Him. He asks us to turn to Him and to meet Him face to face. To our surprise, the first element of fellowship that we encounter, as we meet Him eye to eye, is that His eyes expose before us, the nature of our sin and shame. At this point, we can either recoil in self-justification or condemnation, and hide our faces from Him, or we can turn to the Lord. As we meet Him face to face, we can respond in repentance and mourn for our sin.

As Christ speaks to us, His word convicts us, and we begin to mourn in repentance. We are able to believe that there is hope for us, because a spirit of grace and supplication comes to us from the throne of grace. The throne of grace is the mercy seat, and is also the symbol of His high-priestly authority by which He gives to us, through His grace, the ability to worship Him, and to fellowship with Him in prayer. That is, it enables us to supplicate, and then move forward into a process that brings change to our life.

We believe in the love that God has for us. Even though we are under conviction because of our sin and failures, we come above the shame and condemnation that we feel. This shame and condemnation is the fruit of our own pride and other law. Our faith is working because the love of God is being poured into our heart. As we accept the love of God, deliverance comes to us. We know that we have been forgiven. There is no more self-condemnation in us. We are justified by faith. Our faith attitude makes us feel well. More than this, we are now drawn into a process by which we are being made whole.

**References:**

Isa 53:3

Zec 12:10

Rom 7:23

Luk 22:61-62

Heb 12:14

**Further Study:**

Romans 5

**Daily Proverb:**

Proverbs 11

# Worship in the Spirit

The apostle Paul said that authentic Christians worship in the Spirit of God, and rejoice in Christ Jesus as members of His body. Then, as functioning members of Christ's body, they take pride only in Christ Jesus, while they serve as priests by the Spirit of God. In the Gospel of John, it is recorded that Jesus spoke to a woman of Samaria about worship. He said that true worshippers worship in spirit and truth. He strengthened this further by saying that God the Father is a spirit. Those who worship Him can only do so if they meet Him on His ground and on His terms. That is, for worship to be worship, it must be in spirit and in truth.

Jesus had earlier said to Nicodemus, a ruler of the Jews, that a person has to be born again of water and the Spirit to become spiritual. Jesus was most emphatic about this point. A person has to be born again by the Spirit of God to be able to see and enter the kingdom of God.

Jesus also spoke to the woman of Samaria about this same process. He said to her, when He first met her at Jacob's well, that He could give to her the water of eternal life. This water would become within her a well of life-giving water that, springing up within her, would give her eternal life. The life that He would give to her came from the Father, and this life was the water of which she would be born. As she received the life of God, she would also receive the Spirit of God, causing her to be born of the Spirit of God. She would then be spiritual. Only those who receive the Spirit of God are able to know fellowship, and to worship God. We worship God as His children. We worship when we confess that we belong to Him.

**References:**

Php 3:3

Joh 3:5-8

1Jn 5:6

Mat 15:8-9

**Further Study:** John 4

**Daily Proverb:** Proverbs 12

# An offering of worship

The apostle John declared that God loved us and ‘sent His Son to be the propitiation for our sins’. ‘Propitiation’ is a merciful action of offering, made by God, by which He is able to destroy sin, remove man’s guilt, and then break down the barrier of shame that sin has interposed between God and man. Propitiation, then, reconnects mankind to God by giving Christ’s own sinless life to those who believe in His love for them.

Worship is a response of appreciation to God because He first loved us and gave Himself up for us as an offering and a sacrifice to God. Those who are true worshippers of God have committed themselves to walk in love, in the same way that Christ has loved us. Worship is the essence of first love. It is an expression of fellowship. It is an articulation of our love for God and for one another. Those who worship Him have joined themselves to the fellowship of Christ’s offering through baptism.

The first recorded use of the word ‘worship’ in the Scriptures is found in the book of Genesis, where Abraham, while giving instruction to his servants, spoke of the burnt offering that he was about to make to God. He called it ‘an offering of worship’. However, he did not tell his servants that he was going to offer Isaac up to God as a burnt offering and then receive him from the dead again by a miracle of resurrection.

Abraham, through offering, joined Isaac to the fellowship of Christ’s offering. The Scriptures record that ‘Abraham took the wood of the burnt offering and *laid it on Isaac his son*; and he took the fire in his hand, and a knife, and the two of them *went together*’. Because Abraham and Isaac worshipped God together, in the fellowship of offering, God was able to give the blessing of the Everlasting Covenant of sonship to Abraham and to Isaac, with their descendants.

## References:

Eph 5:2

Heb 11:17-19

1Jn 4:9-12,19

Php 2:1-2

Gen 22:6

## Further Study:

Genesis 22

## Daily Proverb:

Proverbs 13



# Grace and supplication

The spirit of grace and supplication has been given to us as an anointing that is poured upon us. This blessing enables us to look upon Christ whom we have pierced, and to mourn and weep bitterly over Him, like the bitter, heart-felt weeping that one would experience if they lost a firstborn child. We weep over the loss of our sonship, believing that it can be recovered as we are joined to Christ's death and resurrection.

We begin to worship when this spirit of adoption is poured out upon us. It causes us to turn to God, declaring that God is our Father, and confessing that we belong to Him. We then worship the Son in the fellowship of His offering. We express our appreciation of His worthiness as the Lamb of God. We prostrate ourselves before Him. We come and kneel before Him, bowing our head in prayer. We kiss the hand of the Son, which is stretched out to save and embrace us. We worship the Lord with reverence and fear. We rejoice with trembling, giving homage to the Son.

The power of God is released as we bow down and worship the Lord. The worship and word of the cross is proclaiming deliverance. It is bringing the wisdom and power of God to our life. We are in the secret place of the Most High when we go to our prayer closet and kneel in worship before God our Maker. Further to this, we are also in the secret place when we gather ourselves together to worship the Son in the fellowship of His communion table. As our offering begins, the song of the Lord begins, and wells up within us in praise and worship. We are a kingdom of priests, worshipping our God as we behold, in worship, the offering of the Lamb, and we follow Him wherever He goes.

**References:**

Zec 12:10

Psa 2:11-12

Rev 4:10-11

Rev 1:6

2Ch 29:27

**Further Study:**

Isaiah 44

**Daily Proverb:**

Proverbs 16

# Beholding His face

When the Spirit of grace and supplication is poured out upon us, it enables us to look into the bruised and swollen face of Christ. His face was marred by the abusive effects of our sin when it was laid upon Him. Illumination and conviction come to us from the eyes of Christ, our Lord, by the power of the Holy Spirit. In the first case, grace and supplication enable us to look upon Christ as our substitute and saviour, and to know that, through His vicarious work, we belong to God. This grace, as it is given to us, is the water of life that becomes a well within us, which then springs up and ministers everlasting life to us.

Grace and supplication also come to us from the throne of grace, and is part of Christ's personal ministry to us as our High Priest. As our High Priest, He sprinkles our conscience, and purges our hearts from sin with His own blood. This capacity that He gives us to meet Him in the fellowship of prayer is an integral part of the process by which He gives us His life as He confronts us. He does not want us to respond to Him in condemnation when under conviction, but to respond in faith and to enter the fellowship of His offering. In the fellowship of Christ's sufferings, offering transfer moves our sin to Him, and His sinless life to us, enabling us to be transformed and perfected.

To understand how we participate in the fellowship of Christ's offering, it is necessary to consider the pathway of salvation that He authored as He journeyed from the last supper to Calvary. This journey was a work that He had been given according to the will of God. Paul explained that 'by this will we have been sanctified through the offering of the body of Jesus Christ once for all'.

**References:**

Isa 52:14-15

Rev 21:6

Psa 36:9

Heb 4:14

Heb 10:10

**Further Study:**

Psalm 84

**Daily Proverb:**

Proverbs 17

## How do we see Jesus?

When Jesus declared from the cross, 'It is finished!', His redemptive work was complete. He then physically died and was raised again after three days in an immortal, spiritual body. Paul said that He ascended far above the angels to the right hand of the Father, who put all things in subjection under His feet. He was crowned with glory and honour, given to be the Head over the church, and set over all the works of the Father.

Paul said, however, that *we do not yet see* all things in subjection under Christ. This seems like a contradiction. If all things have been put in subjection to Him, and He is the immortal Head of His body, why is this not the way that we see Him? How should we see Christ? Paul explained that, at this point, 'We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man'.

We see Christ this way because, in this world, we are mortal, and still need to come to maturity as sons of God. For this reason, we can only truly see Christ as the One who is priesting His offering and His circumcision to every individual who will join His fellowship. This also includes His travail as He brings us to birth as sons of God from the state of being dead in trespasses and sins. Christ, as a priest forever according to the order of Melchizedek, is exercising an *eternal* priesthood. In this way, He was, and is, able to apply all of the elements of His atoning offering, which was finished and complete at Calvary, to each of our lives, today. We receive these elements as a participation in the events of His death on that day.

### References:

Eph 1:19-21

Heb 10:14

Heb 4:14-16

Heb 7:25-26

Joh 5:37-40

Heb 2:9

### Further Study:

Hebrews 2

### Daily Proverb:

Proverbs 18

# Our journey with Christ

Paul said that if we see Jesus as our Great High Priest, we will not become weary and discouraged in our souls. This is because we will be in the process of being brought forth from the dead with Christ, rather than coming under the condemnation associated with living according to the efforts of our flesh.

The Holy Spirit joins us to the travail of Christ, through which many sons of God are being birthed and brought to glory. This is the process that Christ authored when He came back from the death of sin by the blood that He shed as a sin offering. We are joined to Christ in Gethsemane. This is where He drank the cup and died the death of sin, and was cut off from God. We, with Christ, are joined together in the fellowship of a birthing process that was initiated by the Father. Paul said that it is here, in this birthing process, that we are all from one Father, and Jesus is not ashamed to call us His brothers and sisters.

Then, by the blood of Christ, we proceed to journey with Christ out from the death of sin. As the firstborn from the dead, Christ has gone before us and has already entered into immortality. We fellowship with Him in this journey until we finally come to our point of immortality on the day of His second coming. That is, we continue in the fellowship of Christ's travail for the whole of our life, eagerly awaiting the redemption of our body. This is when we receive our immortal, spiritual body, which is ours forever in the new heavens and earth. On this day, we will see Him, as He is – far above all principalities and powers and every name in heaven and on earth.

**References:**

Heb 12:3

Heb 2:10-11

Eph 1:20-23

1Jn 3:1-3

Col 1:18

**Further Study:**

Romans 8

**Daily Proverb:**

Proverbs 19

# The secret of the Lord

The apostle Paul, speaking as Christ's messenger, said that he had learned the secret that we as Christians must all come to know. This secret was also spoken of by King David. He called it 'the secret of the Lord'. David said that this secret is made known to those who maintain intimate fellowship with Yahweh. From fellowship, the secret counsel of the Lord is made known to those who fear Him. He makes them participants in His covenant.

As Jesus prayed on the Mount of Olives, and then in the garden of Gethsemane, He made it clear that His impending offering, circumcision and travail would be tailored, by the grace of God, to every individual who would seek the salvation of God. It would be tailored to them as a personal covenant and given to them as a fellowship.

For this reason, every Christian's experience in the suffering of Christ is unique. Their sufferings and blessings are the secret dealings of the Lord in their life, through which they are able to inherit their specific sonship. Paul communicated this great truth when he wrote, 'But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honour, that He, by the grace of God, might taste death for everyone'.

Jesus warned us to not practise our righteousness as sons of God before men to be noticed by them. He described the secret place of the Father as being our intimate and personal fellowship with the Father, in every circumstance of life. Our Father who is in heaven sees and knows everything from the secret place of His tabernacle, or dwelling place. Jesus said, 'Your Father who sees in secret will Himself reward you openly.'

## References:

Psa 25:14  
2Co 3:5-6  
Pro 3:32  
Psa 27:5

Luk 22:19-20  
Heb 2:9  
Mat 6:6

**Further Study:** Philippians 4

**Daily Proverb:** Proverbs 20

## Content with weakness

In his letter to the Romans, Paul said that circumcision was not outward, in the flesh. Rather, circumcision is inward, and of the heart. It is a work that is accomplished in our heart by the Holy Spirit. Selfish and sinful attitudes are cut from our motivations and are replaced with the love of God. The love of God becomes the new motivation of our life. Our righteousness does not come from ourselves, and our approval does not come from men. They both come from God the Father.

The apostle Paul said that he accepted the fact that the Lord was ordering the circumstances of his life. He said, in his letter to the Philippians, ‘Not that I speak from *want*, for I have learned to be content in whatever circumstances I am. I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have *learned the secret* of being filled and going hungry, both of having abundance and suffering need. I can do all things through Him who strengthens me. Nevertheless, you have done well to share with me in my affliction.’ Have we learned this secret; and has it become our confession of faith?

We understand the mystery of the cross as we appropriate its secret at a personal level. The word of the Lord to us is the same as it was for the apostle Paul – ‘My grace is sufficient for you, for My strength is made perfect in weakness’. In our weakness, we are strong, because the law of the Spirit of life in Christ Jesus has set us free from the law of sin and death. For this reason, Paul testified, saying, ‘I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ’s sake; for when I am weak, then I am strong.’ Are we also content with weaknesses, insults, distresses, persecutions and difficulties?

### References:

Php 4:11-13  
Rom 8:2  
Rom 2:28-29

Isa 40:29-31  
Eph 3:14-16  
2Co 12:9-10

### Further Study: 2 Corinthians 12

Daily Proverb: Proverbs 23

# The knowledge of Christ

The apostle Peter said that it is through the knowledge of Christ that we receive all things that pertain to life and godliness. We receive this knowledge to become partakers of the divine nature in the fellowship of Christ's offering and circumcision. In this fellowship, we obtain the great and precious promise of our sonship.

As good ground, or firstfruits, Christians, most of us still struggle with the issues of wayside, stony and thorny ground. The issue of thorny ground, in particular, directs our attention to the doctrines and pervading ideas that come from education and other sources, such as the internet. These persist within the church and choke the word of life as it begins to take root in our hearts.

As a community of believers, we have been blessed with the experience of the sufferings of Christ, even though we did not know or accept that our participation in these sufferings was the means by which we were to learn the knowledge of Christ. He learnt this knowledge through suffering, and invites us to be yoked with Him in the fellowship of His offering and sufferings. He does this so that we can learn this knowledge from Him.

Although this has been God's mercy and grace to us, we have actually preferred another knowledge. This other knowledge refers to false doctrines that have sprung up as teachings among us. Like the thorns and briars that Jesus referred to in His parable, these teachings have promoted the pursuit of success and pleasure as being the blessing of God. By this means, those who have taught these false gospels, and those who have received them, have sought to avoid the process through which God's life can actually be realised in a person's life. This other knowledge has not been sourced from the tree of life, which is the cross.

**References:**

Heb 5:8  
Mat 11:28-30  
Mar 4:18-19

**Further Study:**

**Daily Proverb:**

2 Peter 1

Proverbs 24

# The mind of Christ

The knowledge that we receive from the tree of life moderates all of our responses in life when we accept that it is necessary to join the offering and sufferings of Christ. Those who are in Christ relate to the world, to the law and, indeed, to every experience that they encounter in life, only through Christ. This is the true meaning of baptism. If we receive and accept His mind, and have the knowledge that belongs to His mind in us, then all things are working together for our good. *This should be our default position.* However, for most of us, this is not yet the case.

We remember Paul's exhortation to have the mind of Christ in us. Simply having a change of mind or embracing this word as some kind of religious theory will not result in our progressive perfection. The mind of Christ must be *in* us. If we are now relating to the world only through the mind of Christ, we will accept that we are no longer the victims of suffering. We will not demand justice for the hurts that we perceive have been committed against us; nor will we blame others for our suffering.

From day to day, our sufferings are His. They are effective for bringing change to our lives. For this to work, we must accept and believe that this is the truth. If we receive this mindset, then the law of the Spirit of life begins to set us free from the law of sin and death, and we are able to manifest the virtues of God through His grace. By this means, our experience becomes Christ's knowledge and experience. He subjects our experience to His offering and circumcision, changing and resolving it. Our daily experience of His sufferings are His changing and life-giving work within our lives, and we are therefore being changed.

**References:**

Rom 8:28

1Pe 4:1

Rom 15:5

Rom 8:2

Isa 53:11

**Further Study:** Philippians 2**Daily Proverb:** Proverbs 25



## Law and sin

The law is not sin. However, we *know* sin *by* the law. The law is no longer the cause of death for us. It is sin that is causing our death through the law that is good. By its action, sin is shown to be sin. In other words, sin is exposed for what it is by what it does to us with the law. That is, it kills us.

When we come into Christ, we are no longer connected to the law as a covenant that will give us life if we fulfil it. Furthermore, we are not judged by the law while we are in Christ. However, we find ourselves in a wretched condition when, motivated by our own law, we endeavour to fulfil God's law through our own efforts. This is because our flesh is weak and we inevitably fail to keep the law of God. In other words, when we endeavour to live by our own law, we are brought under the judgement of God's law.

Victory over this wretched condition is found as we walk after the Spirit, and are sanctified to our work. Even though our physical body is dead because of sin, our spirit is alive because of righteousness. This point directs our attention to how we set our mind. If our mind is set on Christ, 'our will' will be set free from its bondage to the flesh. This is because the mind of Christ comes with the Spirit of Christ who dwells within us.

If the Spirit of Christ is in us, our mind has a choice. Instead of defaulting to the flesh, we can set our will on the Spirit of God and He will strengthen us to do His will. This is because 'God has not given us a spirit of fear, but of power and of love and of a sound mind'. We receive these capacities when we are born of the Spirit.

### References:

Rom 8:10-11  
2Ti 1:7  
1Co 15:56

Gal 3:10-13  
2Co 4:11

### Further Study:

Romans 7

### Daily Proverb:

Proverbs 26

# Not walking after the flesh

People who live in the flesh believe that they are credible and that they can fulfil the law covenant. They are living in the flesh because of the other law. On account of the other law, their bodies are controlled by sin. This is the definition of 'the body of death'. For us, who are believers, our bodies are still mortal and dying, even though the law of the Spirit of life that is in Christ Jesus is also in us. In Christ, the law of the Spirit of life is *releasing* our body from being defined as the body of death. We are in fellowship with Christ's travail, and we are being born, or brought forth, into sonship.

Writing to the Philippians, Paul spoke of Christians as being 'the true circumcision', who worship in the Spirit of God, who glory in Christ Jesus, and who put no confidence in the flesh. Paul then addressed how we should 'be found in Christ'. By this, he was referring to the way in which we should desire other people to know us and think about us. Paul said that they should know us only as Christians who are relationally committed in the body of Christ. Within the body of Christ, we should not be exhibiting any self-righteousness derived from the law. Our righteousness is given to us because we have faith in Jesus Christ. This righteousness comes from God and is given to us to fulfil on the basis of faith.

In fellowship with Christ, we come to know Him personally. The power of His resurrection catches our life up into His overcoming life. In the fellowship of Christ's suffering, the Holy Spirit is able to circumcise our heart from self-centredness, enabling our heart to obey Christ. We are then being conformed to Christ's death. His death was the full expression of His life of offering.

**References:**

Rom 7:24

Rom 6:6

Col 2:11

Gal 2:20

Gal 6:14

Php 3:3,8-9

**Further Study:**

Philippians 3

**Daily Proverb:**

Proverbs 27

# Born from the dead

Along with the strength and weakness of Christ that we experience in the day to day circumstances of life, there is also a travail of Christ that we enter into. We are able to join this travail because of the redeeming and circumcising work of the Holy Spirit in our life. By the travail of Christ, we are born again from the dead, having been dead to God in trespasses and sins. We are born from the dead by the resurrection life that is in the blood of Jesus Christ. Paul told us in the book of Hebrews that it was God the Father who brought Jesus up from the dead through the blood of the Everlasting Covenant.

The apostle Peter explained that it is God the Father who, according to His great mercy, has caused us to be born to a living hope through the resurrection of Jesus Christ from the dead.

The hope that we have been born to receive is the hope of being revealed as a son of God. Peter also explained that being born from the dead involves us in the sanctifying work of the Holy Spirit. The Spirit cuts us free from our self-centredness and sin, and also gives the love of God to us, enabling us to obey Jesus Christ. Jesus then sprinkles our heart with His own blood and makes the grace and peace of God available to us in fullest measure.

The travail to bring forth a great company of sons for God began in Christ as He prayed to the Father in the garden of Gethsemane. The travail of the Son and the circumcising work by the Holy Spirit both operate in Christ, and they enable us to be born again and sanctified through the work of the Holy Spirit. Christ then sprinkles our heart with His own blood, enabling us to serve the Father as His priests.

**References:**

Eph 2:1-5

Heb 13:20

1Jn 3:1-3

2Th 2:13

Rev 1:5-6

**Further Study:**

1 Peter 1

**Daily Proverb:**

Proverbs 30

## Three elements of offering

Christ was alive to God in Gethsemane as He presented and offered Himself as a living sacrifice. This *first element* of offering revealed Him as *the whole burnt offering*. The burnt offering is the offering of the Father, Son and Holy Spirit, and reveals the love of God. This offering was made completely apart from sin. Describing this dimension of Christ's offering, Paul stated that 'God was in Christ reconciling the world to Himself'.

As our Great High Priest, Christ also offered Himself as *God's Lamb*, on our behalf. This was the *second element* of His offering. The apostle Peter said that we are redeemed with the precious blood, as of a lamb, unblemished and spotless - the blood of Christ. Speaking of Christ as God's Lamb, Peter further stated, 'For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the Spirit.' This was the first phase of offering transfer.

Isaiah said that Christ was like a lamb that is led to the slaughter. He then explained that the Lord proceeded to make Christ to be a sin offering. This was the *third element* of Christ's offering. Inasmuch as Christ was made sin for us, He 'priested' Himself as a sin offering. He said that no-one took His life from Him; He laid it down of His own accord. This command Christ received from the Father. He laid His life down to the Father as a sin offering.

The apostle Paul elaborated on this in his second letter to the Corinthians, explaining that God made Christ, who knew no sin, to be sin on our behalf, so that we might become the righteousness of God in Him. To 'become the righteousness of God' is to manifest the nature and works of sonship that result from being born again as sons of God.

### References:

1Pe 1:18-19

1Pe 3:18

Isa 53:7,10

Joh 10:17-18

2Co 5:18-21

**Further Study:** 2 Corinthians 5

**Daily Proverb:** Proverbs 1

# The sin offering

As Christ entered the garden of Gethsemane, He was prepared to join us fully in our death and separation from God, which resulted from sin. Even prior to the last supper, Jesus had said, ‘Now My soul is troubled, and what shall I say? “Father, save Me from this hour?” But for this purpose I came to this hour. Father, glorify Your name.’ Then, in Gethsemane, the reality of this death was apparent. Jesus said to His disciples, ‘My soul is exceedingly sorrowful, even to death. Stay here and watch with Me.’ At this point, Christ was fully acquainted with our grievous condition.

Christ then drank the cup of sin, wrath and judgement, and was made a sin offering for us. As He was strengthened with Eternal Spirit and began to pray even more earnestly, He began to sweat great drops of blood. From this point, He began to be born from the death of sin by the blood of the Everlasting Covenant. For this reason, He is called ‘the firstborn from the dead’.

The nature of a sin offering is that, as an offering, it is made to *be sin*. The sin offering then bears the brunt of the wrath of God that is contained in the law. The end result is punishment and death. This means that sin is judged and destroyed, and all that is associated with sin ends in death and eternal separation from God. Christ, through His death as a sin offering, destroyed Satan, sin and death itself. Christ triumphed over Satan and sin, and endured the full extent of the wrath of the law. Through the sin offering, He ended the rule of Satan. He also terminated the Old Covenant. He emerged from this aspect of His offering when He proclaimed that the work of the cross was ‘finished and accomplished’.

## References:

Joh 12:27-28

Mat 26:38

Heb 13:20

Col 1:18

Joh 19:30

## Further Study:

Isaiah 25

## Daily Proverb:

Proverbs 2

# New birth through the sin offering

The sin offering is also the basis of a travail that brings forth children. Through His death as a sin offering, Christ brought life and immortality to light through the gospel, and made it available to all mankind, if they would participate in Christ's offering. Death has been abolished by Christ in the sin offering. Through Christ's progressive travail as the sin offering, sons of God are brought to birth out of death. This is what the prophet Isaiah was referring to when he wrote, 'When You make His soul an offering for sin, He shall see His seed [offspring], He shall prolong His days, and the pleasure of the Lord [His covenant desire for many sons] shall prosper in His hand.'

We joined this birthing process *before* we were joined, through baptism, to the fellowship of Christ's offering. Paul said that even when we were dead in trespasses and sins, God, through His grace, made us alive together with Christ. This happened when the word of the cross was preached to us and we were born from above. This was the first effect of Christ's travail in our life.

Then, through baptism, we were joined to the circumcision of Christ, and also to the fellowship of His corporate body. We could describe this fellowship as 'the fellowship of the Lamb'. Although we had been made alive through new birth, we were still struggling with the other law. Because of the other law, sin was exercising its dominion over us. This is why we needed to be joined to the offering and circumcision of Christ. Through offering transfer in the fellowship of Christ's offering, we are progressively coming alive in Christ. Travail and circumcision are *working together* to birth us by resurrection and to sanctify us as sons of God. This is how Christ is formed in us.

## References:

Isa 53:10  
Eph 2:4-5  
Gal 4:19

1Pe 1:3  
2Ti 1:8-10

## Further Study:

Isaiah 53

## Daily Proverb:

Proverbs 3

## Our redemption as sons of God

Christ, as a sin offering, became dead to God when He drank the cup of sin, judgement and wrath. Christ joined Himself to us in this action. Christ joined us in our death, and then, through travail and circumcision, is bringing us back from death to life, by the life that is in His blood. This happens as His blood is being sprinkled on our hearts. As we journey with Christ through the seven stages of His travail and circumcision, we are being redeemed and being brought forth as sons of God by resurrection. Each stage of Christ's journey was a travailing birth pang that progressively brings us forth from death as sons of God. His life is given to us, and His character is being formed in us. By this means, we are progressively being transformed into the image of His sonship.

Paul explained that our physical body is dead because of sin. This means that, because of sin, our body is subject to sickness and mortality. Even though our body is dead because of sin, we are not in the flesh, but in the Spirit. The Spirit is able to give life to our mortal body as we are enabled to put to death the deeds of our body, and to live righteously. In the midst of suffering, we are overcoming death, and being brought forth as sons of God through the Spirit of Christ that is in us. While we continue on this journey, our life is assured and we cannot die before our time. As we live this way, we proceed forward, by faith, to the day of Christ's second coming. This is the day of resurrection when our mortal bodies put on immortality. Paul described this event as being the full redemption of our body. For this reason, we travail, and are being brought forth as sons of God.

### References:

Rom 8:10-11,23  
Heb 2:17  
1Co 15:54-58  
Gal 2:19

**Further Study:** Colossians 3

**Daily Proverb:** Proverbs 4