

Restoring my Soul

A five day devotional guide

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The gospel of sonship

The gospel of sonship is the primary message of the Scriptures. Paul often referred to this gospel as 'the mystery of Christ'. He was referring to the mystery of how sons of men can be born as sons of God, and then have the substance of Christ's life and sonship formed within them. Paul said that this mystery had been hidden from previous generations. Even though the Old Testament saints had the promise of sonship by adoption, they did not yet possess the divine nature in their flesh as the fulfilment of this promise. The mystery of Christ dwelling in the heart of man had not yet been revealed to them.

Paul rejoiced that God now wanted this mystery to be fully proclaimed and known among all Gentile nations. He declared that the mystery is 'Christ in you, the hope of glory'. We have been predestined to become sons of God who will forever reveal the glory of the Father. When we become the sons whom the Father has named us to be, the glory of our sonship demonstrates that He is our Father, and magnifies His glory as our Father. The manifestation of the glory of a great multitude of sons is to 'the praise of the Father's glory'. Paul preached this gospel of sonship in every place. This word was to become the foundation and basis upon which his hearers would receive faith to become sons of God.

In his letter to the Colossians, Paul wrote concerning the gospel of sonship so that all believers would be greatly encouraged, knit together in love, and would possess the wealth that comes from having a true knowledge of the mystery of Christ. In short, he wanted every believer to have a *full assurance of understanding* about their salvation as a son of God.

References:

Col 4:3
Eph 3:5
Col 1:26-27

Rom 16:26
Eph 1:6, 12

Further Study:

Colossians 2

Daily Proverb:

Proverbs 5

The Everlasting Covenant

The gospel of sonship is a message with vast implications. We must give careful attention to rightly understanding the gospel, so that it is effective in our lives and we are fully equipped to minister it to others.

We cannot know ourselves and understand the high calling of our sonship if we don't firstly know God and understand His covenant purpose for us. We can be assured that God wants to be fully known by us. The psalmist rejoiced that 'the secret of the Lord is for those who fear Him, and He will make them know His covenant'. The Everlasting Covenant was made between the Father, Son and Holy Spirit before the foundation of the world. It reveals the purpose of God for mankind and includes the fulfilment of this purpose.

The Everlasting Covenant is summarised in the words, 'Let Us make man in Our image and according to Our likeness'. There is no more profound description of the purpose of God and the predestination of man in the Scripture. We have been predestined to become sons of God, who will possess the very image and likeness of all three Persons in the Godhead, without ever becoming God.

The Father, Son and Holy Spirit were all involved in making the Everlasting Covenant, and all Three are involved in its achievement and fulfilment. For this reason, the Everlasting Covenant includes the unique covenant that the Father makes with us, the unique covenant that the Son makes with us, and the unique covenant that the Holy Spirit makes with us. The apostle John declared that there are Three who bear witness to this covenant in heaven. The fulfilment of these three individual covenants means that the Father, Son and Holy Spirit will dwell in us and with us forever.

References:

Psa 25:14

2Sa 23:5

Gen 1:26

1Jn 5:7-8

Gen 17:13

Further Study:

Genesis 17

Daily Proverb:

Proverbs 6

The covenant of the Holy Spirit

The writer to the Hebrews declared that it is the Holy Spirit who said, 'This is the covenant that *I will make with them* after those days, says the Lord: I will put My laws upon their heart and on their mind I will write them'. It is important that we fully appreciate the contribution of the Holy Spirit toward the fulfilment of the Everlasting Covenant and our salvation. The Holy Spirit is the Helper of the Father and the Son in every aspect of the Everlasting Covenant. He has also given Himself to the Father and the Son so that He can be sent to be our Helper.

When we receive the Holy Spirit and He comes into our heart, He brings the love of God with Him. The love of God is the nature and capacity of the Father, Son and Holy Spirit, given to us 'without measure'. It is 'without measure' because it is the full expression of the sevenfold Spirit of Yahweh. This is the fullness of God, who is love. The apostle John rejoiced that 'of His fullness we have all received, and grace for grace'.

It is the Holy Spirit who joins us to the fellowship of Yahweh and empowers us to worship in Spirit and sanctification. He writes the law of our sanctification upon our heart. Our sanctification is the expression of the truth of our name as a son of God. When the Holy Spirit pours the love of God into our heart, it gives us the capacity to express love according to our name, in one Spirit with the Lord and with one other. This means that we will be fulfilling God's Royal Law, which is love. It is for this reason that the Holy Spirit is the essence of the Everlasting Covenant. In his letter to the Corinthians, the apostle Paul called this 'the covenant of the Spirit'.

References:

Heb 10:15-16 Joh 3:34
 Joh 14:16-17 Joh 1:16
 Rom 5:5 2Co 3:6

Further Study: Galatians 3

Daily Proverb: Proverbs 7

The covenant of the Father

The Covenant of the Father is made known through the expression of His will. His desire, motivated by love, was to bring to birth a multitude of sons. We have been foreknown by name and predestined to become sons of God according to the Father's will. His will is revealed to us and expressed toward us by His word. It is the unique capacity of the Father to give identity and life to a multitude of sons by His word. The apostle James summarised the Covenant of the Father by saying, 'In the exercise of His will He brought us forth by the word of truth, so that we would be a kind of firstfruits among His creatures'.

It is important to recognise that sanctification to our name as a 'certain firstfruits' is the replacement of the whole economy of sacrifice and offering in the Old Covenant. If a son of God has been sanctified to the work that belongs to their name, then they will be fulfilling the substance of all sacrifice and offering. A sanctified life as a son of God and a member of the body of Christ, is the personal fulfilment and alternative to the outward keeping of the Law with its ordinances and offering.

We can rejoice that the Father has reconciled all men to Himself through the offering of Jesus Christ on the cross. He has forgiven the sin of the whole world. However, the forgiveness of God does not mean that any man is free to continue living as a son of disobedience. On the contrary, the forgiveness of God means that every man is now free to choose to be a son of God and completely accountable for their choice. The freedom that has been established by the Father's mercy has made every man accountable before God. The only freedom for any individual is to be the son the Father predestined them to be.

References:

Rom 8:29 Rom 6:22
Eph 1:11 1Sa 15:22
Jas 1:17-18

Further Study:

Hebrews 10

Daily Proverb:

Proverbs 8

The covenant of the Son

The discussion between the Father, Son and Holy Spirit before the foundation of the world was the foundation of the Everlasting Covenant. However, the covenant was not 'cut' until the Father, Son and Holy Spirit actioned Their covenant plan. We recall that when God made an Everlasting Covenant with Abraham, the blood of a circumcision was the seal of the covenant. We know that the Israelites circumcised each newborn son when they were eight days old, as the sign that they had been joined to this covenant. We observe the same principle in the Everlasting Covenant before the foundation of the world. The covenant was made outside of time and eternity, but we could say that it was cut a *figurative eight days* after the discussion between the Father, Son and Holy Spirit began.

Specifically, the blood of the Everlasting Covenant was manifest when Yahweh Son emptied Himself and poured out His life to the Father for the sake of the Father's seed. In this regard, the cutting of the covenant could be described as the circumcision of Yahweh Son. It was at this point that Yahweh the Son became 'the Lamb slain from before the foundation of the world'. The life that He poured out was the blood 'as of a lamb'. It was the life of His offering. This life is the blood of the Everlasting Covenant.

The covenant that the Son has made with us is a new covenant in His blood. We recall that Jesus said to His disciples at the last supper, 'This cup which is poured out for you is the new covenant in My blood'. We join the Covenant of the Son when we are baptised into His death. The communion is our ongoing participation in this covenant. As we continue to participate in the fellowship of His sufferings, the Son continues to share the substance of His life with us by offering.

References:

Gen 17:7, 11
Rev 13:8
Luk 22:20
1Co 11:25

Further Study:

Romans 2

Daily Proverb:

Proverbs 9

The identity of man

The present heavens and earth were created as the context in which God's covenant purpose would be accomplished. On the sixth day of creation, the Lord God formed the physical body of man from the dust of the ground. He then breathed into his nostrils the breath of lives, and Adam became a living soul. Adam was completely unique, and different from the rest of the creation and the animals, because the Spirit of Yahweh formed 'his spirit' within him when He breathed life into his nostrils. Because Adam had been given a spirit, he could have fellowship with Yahweh.

The Father, Son and Holy Spirit discussed Adam's name before the foundation of the world, along with the name of every person who would ever be born in his lineage. When Adam's spirit was formed within him on the day of his creation, Yahweh gave him identity as an eternal possession according to his name. His identity was resident within his spirit. Adam was given identity and the freedom to choose the privilege of becoming the son God had named and predestined him to be from before the foundation of the world. Because he had been given possession of his identity, he was also fully accountable for the choices that he made.

God is Spirit, and can only be known 'in Spirit'. God formed the spirit of man within him because of His desire to have relationship with us. This is why the Scriptures describe a person's spirit as 'the lamp of the Lord'. Before the fall, Adam and Eve were connected to, and sustained by, the light and life of fellowship with Yahweh. Because of this, the lamps of their bodies (their spirits) were alight. They knew God and they knew who He had made them to be. They were also able to hear and receive His word to them.

References:

Gen 2:7

Heb 12:9

Zec 12:1

Pro 20:27

Joh 4:24

Further Study:

Psalm 139

Daily Proverb:

Proverbs 12

The command of God

In the garden of Eden, God said to Adam, 'From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die'. God did not place this tree in the garden to test or tempt Adam. The spiritual capacity to discern both good and evil was to be part of the predestination of man, but only once he had been born of the Spirit. The apostle Paul said that 'he who is spiritual appraises all things, yet he himself is appraised by no-one'. In his letter to the Hebrews, the writer referred to those who 'by reason of use have their spiritual senses exercised to discern both good and evil'.

God explained to Adam that if he presumed to lay hold of the knowledge of good and evil in the flesh, then he would die. Adam was completely free to choose whether or not he would obey this word. He had the capacity to believe and obey this word as he walked in fellowship with God, with the anointing of the Spirit upon him. Satan, however, used this command as an opportunity to undermine Eve's trust in God and to present her with an alternative proposition. He promised her that she would not die if she ate this fruit but, rather, that her eyes would be opened and she would be like God, knowing good and evil. This, of course, was a lie. Satan knew that if Adam and Eve chose an alternative to the predestination of sonship that God had given them, they would die.

References:

Gen 2:16-17

1Co 2:15

Heb 5:14

1Ki 3:9

Php 1:9-10

Further Study:

Genesis 3

Daily Proverb:

Proverbs 13

What led to the fall?

When we consider the fall of man, we observe the interplay between two distinct principles. The first principle was the potential for *carnality* that resided within man. God had given man his identity as an eternal possession and, hence, he had the freedom and capacity to choose whether he would set his mind on the Spirit or on the flesh. In the fellowship of Yahweh, Adam and Eve had *no reason* and *no propensity* to set their mind on the things of the flesh. However, Eve was deceived into choosing to do this by engaging in a discussion with Satan. As she did this, she began to be drawn away from fellowship with Yahweh by her desire to be in *control* of her own life. It was this desire within her that made her vulnerable to Satan's proposition. The apostle James explained this principle, when he said, 'Each one is tempted when he is carried away and enticed by his own lust [desire]'.

The second principle contributing to the fall of man was the *deception* that was fathered by Satan's lie. Satan proposed to Eve that she would be able to gather information through her natural senses and then use the knowledge of good and evil as a resource to make her own decisions. He promised her that she could *live this way* - outside of fellowship and without faith - to receive the predestination that Yahweh was offering to them. The fruit of Eve receiving this lie into her heart was *deception*. Her senses became distorted and she lost her capacity for sound reasoning. She looked at the fruit of the tree and believed that it was a viable alternative to the life and peace that she already knew in fellowship with Yahweh.

References:

Jas 1:14

Jer 17:9

2Co 11:13

Rom 7:14

Rom 8:6

Further Study:

James 4

Daily Proverb:

Proverbs 14

The outcome of the fall

In the day that Adam ate the fruit of the tree of the knowledge of good and evil, he *died* to God. He did not lose his identity, but his spirit was now in darkness. As a consequence of the fall, the desire of Adam and Eve to control their lives from a self-centred perspective became a 'law' in their flesh and in the flesh of all their descendants. In his letter to the Romans, the apostle Paul called this the 'other law'. It is the self-centred motivation of a person that desires control and independence.

Likewise, the mode of living that Satan proposed to Eve, as an *alternative* to obedience and fellowship with God, became the only way that mankind could live apart from God. The disobedience of Adam consigned the whole human race, and all of the natural creation as well, to a desperate struggle for survival. Adam had sold himself and all of his descendants into bondage to 'the law of sin'. Because of their fallen condition, mankind is motivated by the law of sin to use all the resources at their disposal, in the vain pursuit of establishing a life apart from the predestination that God has planned for them.

These resources will include their own knowledge of good and evil; the information they gain from their natural senses, the natural creation and other people; and, perhaps, even the Law of God. A fallen man believes that he can use all of these resources to not only survive, but to build an image of himself according to his own vain imagination. We know that this ultimate deception has gripped and enslaved the hearts of mankind, and its only outcome is death. It is because of this deception that the apostle John wrote that 'the whole world lies under the power of the evil one'.

References:

Rom 7:23

1Jn 5:19

Joh 12:31

Rom 5:12

Further Study: 2 Corinthians 4**Daily Proverb:** Proverbs 15

Ransom and redemption

It is important to understand how great the fall of man was, and how desperately hopeless our fallen condition is, so that we can fully appreciate how great the mercy of God is toward us. God is rich in mercy toward us because of His great love for us. When we understand our fallen condition, we also begin to appreciate how extensive the work of salvation needed to be to recover us to God's purpose.

In his letter to the Romans, the apostle Paul declared that 'while we were enemies we were reconciled to God through the death of His Son'. And more than this, 'having been reconciled, we shall be saved by His life'. The work of redemption was operative *in Christ* as His blood was being shed for us, so that His life could be given to us. This redemptive work enables us to be reconciled to God and saved from our sin and the judgement of the Law. The apostle Paul called this 'the redemption which is in Christ Jesus'.

The work of redemption was accomplished for us, in Christ, when His blood was shed from the garden of Gethsemane through to His cry, 'It is finished!', on the cross. His blood was shed from seven wounds when He suffered as a living sacrifice. Paul explained that when Christ was lifted up on the cross, the whole redemptive work in His blood was publicly portrayed and revealed before the eyes of all. It was revealed as a completed, finished work. Christ's redemptive work enables the grace of God to be extended to us so that we can be justified by faith in Christ; reconciled to God; and then saved by the life that is in His blood as we join the fellowship of His death and offering.

References:

Rom 5:10 Joh 3:14-15
Rom 3:24-25 2Co 4:10-11
Eph 2:12

Further Study:

Colossians 1

Daily Proverb:

Proverbs 16

The ransom price

The ransom price is an important aspect of Christ's redemptive work. Jesus explained to the disciples that 'the Son of Man did not come to be served, but to serve, and to give His life a *ransom* for many'. Christ gave His life for us and shared His life with us when His blood was shed. It is the life of Christ in His blood that has ransomed us. The apostle Peter rejoiced that we have been ransomed by the precious blood of Christ. The ransom price was the *cost to God* in releasing us from our bondage to sin and the judgement of the Law. This was a costly work because Christ could only do this by giving us His life.

On the basis of this significant cost to God, the apostle Paul declared that we have been bought with a price. The ransom price was an essential element of our salvation, because we had been sold into bondage. Paul testified, 'I am of flesh, sold into bondage to sin'. This prompts us to ask an obvious question. Who sold us into this bondage? In his letter to the Romans, Paul clearly answered this question. It was Adam. Our father, Adam, sold himself and all of his descendants into the bondage to sin.

The outcome of Adam's transgression was that we became slaves of sin and were dead in trespasses and sins. Paul explained, 'By the transgression of the one the many died'. And, more than this, 'by the transgression of the one, death reigned through the one'. Not only are we subject to death because of Adam's transgression, death also became a ruler that has power over us. We are in bondage to the law of sin and the fear of death. It is the fear of death that enables Satan to hold us captive to do his will.

References:

Mar 10:45

1Pe 1:18-19

1Co 6:20

1Co 7:23

Rom 7:14

Heb 2:14-15

Further Study:

Romans 5

Daily Proverb:

Proverbs 19

Comparing two Adams

In chapter five of the book of Romans, the apostle Paul established the truth that the first Adam was a type of Him who was to come. We know that the last Adam is Jesus Christ. Having established this parallel, Paul contrasted the 'one transgression' of the first Adam with the last Adam's 'one act of righteousness'. He also contrasted the disobedience of the first Adam with the obedience of the last Adam. Paul explained, 'As through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men'.

In this parallel between the first Adam and the last Adam, Paul was comparing and contrasting two kinds of death. The death of the first Adam was the result of his disobedience. It was the outcome of his transgression. The death of Christ was the result of His obedience to the Father's will. It was an act of righteousness. Jesus Christ came in the flesh of mankind and suffered the death that we have inherited from our father, Adam. However, because He did this obediently and righteously, it was impossible for Him to be held by its power. He has fully revealed a different kind of death. Instead of condemnation, the outcome for those who join the fellowship of His death is the justification of life.

We were sold into bondage to sin by the first Adam, and we have been ransomed from our bondage to sin by the last Adam, Christ. However, the ransom price needed to deal with more than our bondage to sin. When the Law Covenant was made with the flesh of the nation of Israel, it made sin exceedingly sinful. The Israelites were bound by their captivity to sin and bound by their obligation to keep the Law.

References:

Rom 5:14, 18-19
1Co 15:45
Rom 7:13
1Pe 3:18

Further Study:

John 5:21-47

Daily Proverb:

Proverbs 20

Two aspects of bondage

In our fallen condition, there were two aspects to our bondage – sin and the Law. We were dead because of the consequence of sin and the judgement of the Law. Jesus Christ has ransomed us from both of these aspects of bondage by establishing *another death*. Jesus Christ has paid the ransom price to secure our release by destroying sin in His flesh and abolishing the Old Covenant. In this way, He has preached peace to all men. However, we only lay hold of our freedom by joining His death. Paul explained that when we join the death of Christ by baptism, we die *to sin* and we die *to the Law*.

We are released from our captivity to sin and the Law because we have died 'to that by which we were bound'. Paul reasoned that sin has no power over us when we are dead. Likewise, if we are dead, the Law has no jurisdiction over us. When we die to sin and to the Law, we live to God and are able to bear fruit to God because of the life that Christ has given us in His blood. Paul declared that we have been reconciled by the death of Christ, but we are saved from sin and saved from wrath (the judgement of the Law) by His life. This is the life that we receive in the blood of Christ as we join the fellowship of His body and the fellowship of His sufferings. Once we have died to sin, sin will also be dead to us. The only reason that sin will revive, causing us to die, is if the other law within our flesh provokes us to lay hold of the Law of God by the flesh.

References:

Rom 7:4, 6 Heb 8:13
Gal 2:19 Eph 2:17
Rom 5:9-10

Further Study:

Romans 6

Daily Proverb:

Proverbs 21

Delivered to a new master

We are delivered from our propensity to sin as we continue to participate in the fellowship of Christ's sufferings. Our fellowship in His sufferings is our participation in His circumcision. This is the circumcision 'made without hands' that Christ experienced as He condemned and destroyed our sin, in His flesh, on the cross. It is our participation in the circumcision of Christ that removes the body of sin from our flesh.

The body of sin is our propensity to sin because of the other law and the law of sin in our flesh. Our participation in Christ's circumcision frees us from our compulsion to obey the flesh, with its lusts and demands upon us. This means that we will be free to live and serve God by the power of Christ's life that is resident within us, once we have been born of the Spirit. In fact, under the New Covenant, we are obliged to walk by the Spirit as the only means by which we can fulfil the will of God.

It is important to recognise that Jesus Christ has ransomed us from our bondage to sin and the Law so that He can deliver, or commit, us to a new master. Paul called this new master the 'form of doctrine to which you were committed'. This doctrine is the word of the Father concerning our name and work. When we are obedient from the heart to this word, it reveals the righteousness of Christ. We reveal the righteousness of His sonship as members of His body and, as we do this, the firstfruits of our sanctification as sons of God is also expressed in us by the Holy Spirit. The outcome of this is the fruit of eternal life as we continue to serve God by the newness of the Spirit within us.

References:

Rom 6:6, 17, 22
Col 2:11
Rom 8:4, 12-13

Further Study:

John 8

Daily Proverb:

Proverbs 22

The work of reconciliation

The apostle Paul declared that ‘while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life’. This verse highlights two important aspects to the work of atonement. The first is reconciliation and the second is what we will call ‘true substitution’ so that we are saved by Christ’s life.

We have been reconciled to God through the death of Christ for a number of reasons. Firstly, the death of Christ removed the *impediments* between God and mankind. Sin was condemned and destroyed through the work of Christ that He accomplished in His flesh from the garden of Gethsemane through to the cry, ‘It is finished!’ We know that Christ did not abolish the Royal Law, but He did abolish the Old Covenant, which Paul called, ‘the law of commandments contained in ordinances’. When these two impediments were removed, it made forgiveness and reconciliation possible.

Secondly, the death of Christ removed the things that were *causing us harm and killing us*. Sin was not only harming us; it had also become our master so that we were slaves who were bound to obey its lusts. Sin was fathered by Satan in the beginning, and it is our enemy. It is intent on our destruction and death. In contrast to this, the Law Covenant was never given to cause us harm. However, the Law Covenant proclaimed both blessing and cursing. It bestowed a blessing upon those who kept it and invoked a judgement upon those who broke it. As we have considered, the nation of Israel was unable to keep the Law Covenant because of the weakness of their flesh. The law that could have brought life, only resulted in death for them.

References:

Rom 5:10 Rom 6:12
Rom 8:3 Rom 7:7, 10
Eph 2:15

Further Study:

Hebrews 2

Daily Proverb:

Proverbs 23

Deliverance and recovery

The death of Christ *delivers us from God's wrath* and reconciles us to God by extending mercy, preserving justice, and fulfilling the will of God on our behalf. Christ was made to be a sin offering for us. When Christ was laid hold of by the hands of wicked men, the Father laid the sin of the whole world upon Him. He then suffered the full wrath of God for our sin and rebellion. This was the 'cup' of judgement that He drank on our behalf.

As Christ suffered under the wrath and judgement of God, we know that He was not the victim of a law-based punishment, nor the victim of the Father's need for retribution. This is an important point. In the first case, the wrath of God was the manifestation of atonement. It was the revelation of God's jealous love that purges and destroys all sin, impurity, and iniquity. When we join Christ in the fellowship of His sufferings, we receive His life, and the judgement of God becomes a discipline upon us that reconciles us to God, delivers us from sin, and perfects and matures us as sons of God.

The death of Christ enabled the recovery and restitution of all that had been lost to God through Adam's transgression. The principle of restitution is that compensation is made for a loss that has been suffered. When Adam sold himself and all his descendants into bondage to sin, the Father lost *the whole human race*. Jesus Christ ransomed us so that we could be recovered and restored to the Father. This was motivated by His love for the Father, and for us. Christ has reconciled the whole world; but only those who respond to His invitation and heed the call to repent are restored to the Father's family as His children.

References:

2Co 5:18-19

Mar 14:46

Mat 26:39

Nah 1:2

Rom 3:23

Further Study: Deuteronomy 6

Daily Proverb: Proverbs 26

True substitution

The highpoint of the work of atonement is the *substitution of one life for another*. This important aspect of the atonement has often been limited to the vicarious work of Christ. The word 'vicarious' is sometimes used by Bible teachers or commentators to describe the work that Christ has done 'on our behalf'. The death of Christ on our behalf has enabled us to be reconciled to God. However, the principle of atonement extends far beyond the work of reconciliation.

The substitution of one life for another means that the life of Christ has been given to us, to become our life. When the Law Covenant was given to the nation of Israel, it revealed that we have no capacity to please God in the strength of our own flesh. The life of Christ is given to us to replace the capacity of our human life to live and serve God. We are being saved by His life as this exchange takes place. This is 'true substitution'. When we consider this element of Christ's atonement, we can understand why the apostle Paul could say, 'I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself up for me.'

The life of Christ was in His physical blood. His life was made available to us as His blood fell on His body from the wounds that were inflicted upon Him. When we join the fellowship of Christ's death by baptism, we are able to receive His life in the fellowship of His body, which is the church. As we continue to fellowship in His sufferings, His life is being given to us, and it is becoming our life.

References:

Lev 17:11 Joh 3:36
Gal 2:20 Heb 3:14
Act 7:52-53 Rom 6:4

Further Study:

1 John 5

Daily Proverb:

Proverbs 27

The life in the blood

The Lord said to Moses, 'The life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood *by reason of the life* that makes atonement'. It is important to recognise that the life of the Son's offering was first made available to us in the fellowship of the Everlasting Covenant, before the foundation of the world. In the fellowship of this covenant, Yahweh the Son emptied Himself to make room for us, and then poured out His life to the Father so that it could be shared with us by offering. He became the Lamb slain before the foundation of the world. Peter explained that this offering, from before the foundation of the world, has now been manifested in time. This occurred when Christ offered Himself to the Father and His blood was shed from the garden of Gethsemane to the cross. We are able to receive His life, now, by joining the fellowship of His death and sufferings.

The first outcome of receiving the life of Christ, by participation in His offering, is that His blood cleanses our conscience from our own dead works. The life of Christ that is in His blood cleanses our conscience from every self-centred and self-seeking activity by becoming the power and expression of our life. We know that the blood of the sacrificial animals in the Old Covenant had no capacity to cleanse the heart and make the worshippers perfect in conscience. In contrast to this, Paul declared that the blood of Christ is able to cleanse the conscience. It is for this reason that Christ is the Mediator of the New Covenant. His life is given to us so that it can cleanse our conscience as we join the fellowship of His sufferings.

References:

Lev 17:11 1Pe 1:20
 Php 2:5-7 Tit 1:1-3
 Rev 13:8

Further Study:

Hebrews 9

Daily Proverb:

Proverbs 28

Equipped to serve

We read in the book of Hebrews that the blood of Christ cleanses our conscience from dead works. More than this, the outcome of receiving the life of Christ is that His life equips us to do the Father's will, and gives us the capacity to serve the living God as His sons and priests. We have no capacity to give our own life, and our life has no capacity to give life to another. It is the life of Christ that gives us the capacity, by the Spirit, to serve God and to become ministers of the New Covenant. The life that is ministered in the New Covenant is the life of Christ. We read in the book of Revelation that Christ has 'released us from our sins by His blood and He has made us to be a kingdom [of sons], and priests to His God and Father'.

A further outcome of receiving the life of Christ is that it becomes our eternal inheritance as sons of God. This is the fulfilment of the promise that the Father, Son and Holy Spirit made to us in the Everlasting Covenant. This covenant could not be realised until the life of Christ was made available to us by the shedding of His blood. The life of the Son was poured out for us in the fellowship of the Everlasting Covenant before the foundation of the world. This offering was manifested in time when the blood of Christ was shed in the garden of Gethsemane. As Christ offered Himself to God as a living sacrifice, from the garden to the cross, the bequeathing process of the Everlasting Covenant was accomplished. The life of the Son of God was shared with us so that it could become our eternal inheritance.

References:
Heb 9:13-15, 17
Psa 49:7-8
Rev 1:5-6

Further Study: 2 Corinthians 3
Daily Proverb: Proverbs 29

Judgement at the end of the age

The offering of Christ and the shedding of His blood was a full and complete redemptive work. For this reason, the mercy and prevenient grace of God is able to be extended to all those who are willing to receive Christ's invitation to find repentance and salvation. The Father is free to judge, and free to remit the sin of any person on the basis of Christ's propitiatory work. Peter explained that He is patient toward us, not wishing for any to perish, but for all to come to repentance. However, He has also set a day in which He will judge the world. If the love and kindness of God, which has been fully revealed by Christ, does not lead a person to repentance, then they are storing up wrath for themselves 'in the day of wrath and revelation of the righteous judgement of God'.

God will not judge the world because He is bound by Law to do so. We know that the Law has been nailed to the cross. He will judge the world in righteousness, on the basis of every person's response to Jesus Christ and His work on the cross. Paul explained to those on Mars Hill that the Father 'has *fixed a day* in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead'. The world will be judged because it neither believes nor receives Christ. The Scripture is clear that faith is the basis for deliverance, and that unbelief is the ground for condemnation. Jesus said, 'He who has believed and has been baptised shall be saved; but he who has disbelieved shall be condemned'.

References:

2Pe 3:9 Mar 16:16
Rom 2:4-5 1Ti 2:4
Act 17:31

Further Study: Matthew 25:31-46

Daily Proverb: Proverbs 30