



# Restoring my Soul

HE RESTORES MY SOUL, HE LEADS ME IN PATHS

PSA 23:3

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DECEMBER 2019

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A FIVE DAY DEVOTIONAL GUIDE

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# **RESTORING MY SOUL**

*A Five Day Devotional Guide*

**December 2019**

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## You have an anointing

The apostle John taught that 'you have an anointing from the Holy One, and you know all things'. **1Jn 2:20. 2Co 1:21**. He then explained further, 'But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.' **1Jn 2:27**.

This anointing, which is true, is the Holy Spirit. We know this because Jesus called the Holy Spirit, 'the Spirit of truth'. **Joh 15:26**. Furthermore, He said that the Holy Spirit would guide us into all truth. **Joh 16:13**. 'All truth' is the word of the Father. As Jesus said, '*He who sent Me is true; and I speak to the world those things which I heard from Him.*' **Joh 8:26**. The Father's word defines the truth of our sonship name and works that He prepared for us in Christ before the creation of the heavens and the earth.

The anointing of the Spirit leads us each day in the way that we should walk as a son of God who is joined to the fellowship of Christ's offering. This is what it means for the anointing to teach us all things. The Holy Spirit is not just teaching us theology! To 'know all things' is to 'comprehend with all the saints what is the width and length and depth and height – to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God'. **Eph 3:18-19**. The love of God is the fellowship of His offering. Those who are born of God, and abide in Christ, have been rooted and grounded in love, and are being filled up with the fullness of God.

## The motivation of the Spirit

The anointing of the Holy Spirit motivates us towards the works of our obedience. Through the leading of the Holy Spirit, we are able to know what we are supposed to be doing each day, and also what we should not be doing. **Rom 7:18-20**. Sometimes, we don't want to do the things that we know we should be doing. However, the Holy Spirit helps us. He pours the love of God into our heart so that the faith that we received by hearing the word at communion is able to work. **Gal 5:6**. Our faith is exercised as we present ourselves to walk in the way that the Spirit is leading us, and to do the works that have been set before us by the Father. **Act 13:2-3**. Although the path on which He is leading us may be difficult, and the works that we are to do are challenging, we know the peace and rest of God in the midst of these things.

At the same time, the Holy Spirit frustrates the endeavours of our own way, which are motivated by the desires of our flesh. To this end, Paul said, 'For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God.' **Rom 8:6-7**. In these situations, sustained frustration, agitation, anxiety, anger, depression, and so on, are obvious indicators that we are endeavouring to live according to our own way. The Holy Spirit resists us and urges us to turn, and to look again into the face of Christ. The life and works that belong to our sonship shine from Christ's face by the Spirit. This is what Jesus meant when He said that the Spirit of truth 'will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you.' **Joh 16:13-14**.

## Led by the Holy Spirit

We can be confident each day in our work because the Holy Spirit is leading us. In this regard, we do not need anyone to script our life for us. This is what John meant when he said, 'You do not need that anyone teach you.' **1Jn 2:27**. Paul was making the same point when he said we are not to desire for someone to 'ascend into heaven' on our behalf, to define the way in which we should walk each day; nor desire for someone to 'descend into the abyss', to deliver us from the curse of suffering. **Rom 10:6-8**. A person who lives according to this way has rejected the anointing of the Spirit and is at risk of severing themselves from Christ.

When Solomon said, 'Let your head lack no oil', he was implying that it is possible to forego the anointing. **Ecc 9:8**. We do this when we reject the order of headship through which the oil of the Spirit of grace is ministered to every Christian. This happens when we preference the veil of our own perspective over the light of the knowledge of the glory of God that shines from the face of Christ. **2Co 4:6**. Not only do we walk in the darkness of our own way but, also, we disconnect ourselves from the life of Christ, who is the Vine, and to whom we belong as branches.

Jesus said, 'I am the Vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.' **Joh 15:5**. The fruit that we bear is our sonship life. This is the life of the Son of God that becomes our life as we live by faith in Him. **Gal 2:20**. Christ's life is *exanastasis*, which we obtain in increasing measure through our daily fellowship in His offering and sufferings. The glory of our spiritual body in the new heavens and earth will be proportionate to our attainment of *exanastasis* in our mortal life. **Php 3:10-16. Joh 4:36. Rom 6:22**.

## The Lamb of God

When John the Baptist first saw Jesus, he declared, 'Behold! The Lamb of God who takes away the sin of the world! This is He of whom I said, "After me comes *a Man* who is preferred *before me*, for He was before me".' **Joh 1:29-30**. The next day, John saw Jesus and said to two of his disciples, 'Behold! The Lamb of God!' **Joh 1:35-36**. As the Lamb of God, Jesus embodied Yahweh's provision for the fulfilment of Their Everlasting Covenant. Abraham prophesied concerning this provision, when he said to Isaac as they ascended Mount Moriah, '[*Elohim*] will provide for Himself the lamb for a burnt offering.' **Gen 22:8**.

Christ offered Himself on the cross as the Lamb of God. This was the manifestation, in time, of Yahweh's offering that was outside of time, or before the beginning of creation. As the Scriptures record, the Lamb was slain 'from [before] the foundation of the world'. **Rev 13:8**. **1Pe 1:20**. By this offering, Yahweh *Elohim's* covenant purpose was both initiated and finished. **Heb 4:3**. The offering of Yahweh *revealed the love of God*. This was the desire of the Father, Son and Holy Spirit to create, and bring to glory, a multitude of sons of God. **1Jn 3:1**. Yahweh's offering was able to encompass, and to provide for, every issue that could arise in the outworking of Their covenant plan. This included the fall of mankind.

In this regard, the offering journey of Christ, which Peter said was according to 'the foreknowledge of God', was not a contingency for the expected fall of humanity. **Act 2:22-23**. Rather, the capacity to atone for a multitude of sins was encompassed by this one offering, which manifested the love of God. **Pro 10:12**. **1Pe 4:8**. Of course, Adam did fall, and mankind was lost to God because of sin. In order for us to be born of God and to be joined to the fellowship of Their offering, we needed to be recovered from sin and death.



## The sin offering

Paul explained that Christ had been made in the likeness of sinful flesh for the express purpose of condemning sin and putting it to death in the flesh. Rom 8:3. The Father made the Son an offering for sin. **Isa 53:10**. He did this so that we might become sons of God, in Christ. **2Co 5:21**. As a sin offering, the death that Christ died, He died to sin and lived to God. **Rom 6:11**. *This became a unique expression of sin and death*. Christ's death, which was because of our sin, was not the same death that mankind died in Adam. Our death is because of disobedience; Christ's death as a sin offering was the outcome of His obedience! **Php 2:8**.

Through His eternal priesthood, as Christ offered Himself as a living sacrifice, His blood was shed. Christ's blood contained the seed life of God. This life was multiplied, and then given to be our life, when His blood was shed and sprinkled on His body. **Lev 17:11**. The precious blood of Jesus was shed through the seven wounding events that He experienced as He journeyed from Gethsemane to Calvary. The life in Christ's blood is 'resurrection life'.

As it was shed and sprinkled upon Him, the life of God in the blood of Jesus was bringing Him back from the death of our sin. **Heb 13:20**. Importantly, it was bringing us back from the death of sin with Him. We see that we are born of God through the sin offering because of the shedding of Christ's blood. As Isaiah prophesied, 'Yet it pleased the Lord to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed [sons], He shall prolong His days, and the pleasure of the Lord shall prosper in His hand.' **Isa 53:10**.

## The death of offering

The death that is associated with *offering* involves the laying down of one's life, by the capacity of Eternal Spirit, to an *endpoint*. **Heb 9:13-14**. Paul drew attention to this death, when he exhorted us to have the same mind as Jesus Christ, 'Who being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.' **Php 2:5-8**.

When the Father, Son, and Holy Spirit, in offering, lay down Their lives by Eternal Spirit to reveal One Another, Their life is multiplied. This life is not only *revealed in* the Others, but also *reveals* the Others. Within the Godhead, the end of each Person's offering is not in Themselves. If it were, the endpoint of Their offering would be the revelation and promotion of Themselves. Rather, at the point where the One who is offering *ends*, the other Two are *revealed*. As each Person offers in this way, Their life is multiplied to the Others, and overflows from Their fellowship to become the life of the sons of God.

This expression of life through death, by offering, where One lays down Their life to reveal Another, is symbolised in Scripture by the life of a seed. **Mar 4:26-29**. Jesus used the picture of a seed to describe His offering on the cross. He said, 'Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain.' **Joh 12:24**. According to God's covenant plan, a great multitude would be born of God and brought to glory as His sons through Christ's offering of Himself as the Seed of the Father. **Heb 1:5. Joh 5:21,26. Isa 53:10**.

## The death that He died

In Gethsemane, the Son of Man offered Himself to God. The endpoint of His offering was not in Himself. It was in the hand of the Father, who made Him an offering for sin. Through His eternal priesthood, the Son then offered Himself as the Lamb of God. He was both a sin offering and a burnt offering. His offering as the Son of Man revealed a new and unique death. It was different from the death of Adam's mortality. Paul called Christ's death, 'the death that He died'. **Rom 6:8-10.**

The death that Christ died was the provision for the fulfilment of Yahweh's covenant desire. As the Son offered Himself for this purpose, the Father made Him who knew no sin to be sin for us. **2Co 5:21.** As a sin offering, Christ was made in the likeness of sinful flesh. **Rom 8:3. Isa 53:10.** By this means, He joined us in our death and separation from God. However, He did not join us by sinning. Rather, by the grace of God, and in obedience to the Father, He made our suffering and death to be part of the offering that He was making in His mortality. **Heb 2:9.**

The love revealed by His offering extended to the furthest reaches of mankind's death and estrangement from God. Christ gathered our mortality, with all of its suffering, sin, and other law, into Himself. By the grace of God, *He made it His death.* **Heb 2:9.** Then, by the shedding of His blood, He suffered the *fire of judgement* that proceeded from God to destroy us and to, thereby, rid His creation of our sin and rebellion. Through His offering on the cross, Christ was able to focus the destructive work of God's judgement upon our other law and sin, and to destroy them within us, releasing us from their corrosive effect upon our life!

## An incredible event!

The apostle Paul testified to King Agrippa concerning the hope of obtaining the blessing of sonship. During this encounter, Paul asked them, 'Why should it be thought *incredible* by you [or by anyone] that God raises the dead?' **Act 26:8**. Paul asked this question because the claim that Jesus was both Yahweh Son and the Son of the Father, who died the death of sin and was raised again in order to redeem His people and to give to them the blessing of Abraham, was a great scandal for the Jews. *For them, it was beyond credibility*. In fact, the proclamation of this message was the very reason why Paul had been arrested by the Jews and was on trial before Agrippa. **Act 26:6**.

Christ's death on the cross was to redeem us and to give us a participation in His life. The life of Christ was not taken from Him on the cross. By the power of Eternal Spirit, *He laid down His life*, even beyond the death of the cross. The endpoint of His offering was not in Himself; nor was it the cross. The endpoint of His offering was in the hands of the Father. **Act 10:39-41**. The reproach that the Father laid upon the Son was the fullness and end of eternal judgement. **Heb 13:12-14**. This fullness went beyond the eternal dimension of the lake of fire. By this means, Christ became the full manifestation of reproach and eternal judgement. **Joh 5:24. Joh 9:39**.

When He was lifted up on the cross, Christ carried within Himself the judgement that belongs to all who reject the salvation of God. His torment, in the three hours of darkness from 12:00pm to 3:00pm, revealed the eternal torment that those who die in their sins will endure forever in the lake of fire. Amazingly, for those who turn to Jesus for eternal salvation, He exhausted eternal judgement by the power of Eternal Spirit, bringing it to an end in less than one day!

## Christ filled all things

The sufferings of the cross were the circumcision of Christ for our sake. In descending beyond the lake of fire, He filled all things so that the potential for sin could be completely removed, not only in this age, but also in the age to come. **Eph 4:9-10**. He searched out and dealt with sin in the entire creation so that no place could be found again for it. Before Christ said, 'It is finished!', He had accomplished all things that were necessary for the administration of mercy and judgement, forever. **Joh 19:28-30**. He then took His life back up again according to the command that He had received from the Father. **Joh 10:17-18**.

Significantly, Jesus did this as the Son of Man who had been made like us in every way, so that He might be a merciful and faithful High Priest. **Heb 2:17**. This means that, in the fellowship of Christ's offering, we are being delivered from every sin, and also from the other law within us that brings us into captivity to the law of sin and death. **Rom 7:23**. Because Christ fills all things, sin will never again be able to conquer those who have become new creation sons of God in Him. Christ's finished work is symbolised by a rod of iron. **Rev 12:5**. **Rev 19:15**.

When we received Christ into our heart, we were joined to the fellowship of His offering and sufferings that He experienced in His mortality. Christ made the sufferings that are associated with our fallen condition to be His for the purpose of our redemption. The sufferings that we now experience as sons of God are Christ's sufferings, and they are working together for our good. Paul, speaking of these sufferings, and of all the circumstances of life that now befall us, said, 'All things work together for good to those who love God, to those who are the called according to His purpose.' **Rom 8:28**.

## Joined to the 21-hour event

Jesus, through His Melchizedek priesthood, has joined us to the twenty one hour offering journey that He made in His mortal body. Having been joined to the fellowship of this offering, we are able to bear the dying of the Lord Jesus in our physical body, here on earth. **2Co 4:8-10**. Through His offering journey from Gethsemane to Calvary, Christ accomplished our eternal salvation. As a member of His body, we now fellowship with Him in the sufferings that He endured for us. **1Pe 4:1**. The resurrection life that is resident in His Spirit, and was in His blood, is sprinkled upon our heart, giving life to our spirit, and strength and healing to our mortal body. **Joh 6:53-54**. The apostle Paul was making this point when he wrote, 'If the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.' **Rom 8:11**.

For all who are in Christ, time and chance, which are the conditions of life that resulted from the fall of mankind, *have been suspended*. However, we still live in this fallen world. Accordingly, all of the things that are common to man still befall us. **1Co 10:13**. We have accidents; and there are consequences for our own actions and lifestyle decisions. We experience opposition, discrimination, and persecutions from Satan and men. In the midst of these circumstances, God the Father, through Christ, has measured out for us our predestination as sons of God in this world. He has given us His Spirit to motivate us and direct us in the way that we should walk through this world. **Joh 16:13**. The Holy Spirit also teaches us how to respond to circumstances when they confront us. **Luk 12:12**. The Spirit of the Father also instructs us, and prompts us on what we are to say in answer to civil authorities when we are brought before them for judgement. **Mat 10:19-20**.

## The sufferings of Christ

When we sin, the blood of Christ is still available for us as we continue in the fellowship of His sufferings. These sufferings become a discipline and a circumcision that chasten us. In the midst of these trials, we learn how to walk according to the Spirit. Through suffering, our attitudes are refined, and we cease from our sin. **1Pe 4:1**. For a son of God, after they have come into Christ, all of the choices that impact upon the direction of their life need to come under the leading of the Holy Spirit. **Joh 16:13**.

Further to this, the apostle Paul spoke of filling up what was lacking in the sufferings of Christ. He explained that this was foundational to the ministry to which the Father had called and separated him. **Rom 1:1**. He wrote, '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**.

We know that there is certainly no lack in Christ's one offering. It is fully efficacious – forever! **Heb 10:12,14**. It is a work that has been finished and made complete for every person. However, what is lacking is the *manifestation* of Christ's sufferings in the daily lives of Christians. Each day, Christians are to manifest the sufferings of Christ's mortality in their flesh. **2Co 4:10-11**. These sufferings are effective for their salvation, and are also the means by which God's life is ministered to others. As Paul said, 'Death is working in us, but life in you.' **2Co 4:12**. They also manifest the sufferings of Christ in their mortal bodies because they are members of Christ's body on earth. Our work as Christians, and as members of the body of Christ, is to demonstrate and show forth Christ's death until He comes. **1Co 11:26**.

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FURTHER STUDY 1 PETER 3

## Deliverance from fear

The sufferings experienced by fallen humanity are the harbinger of their death. For this reason, people endeavour to avoid and alleviate suffering at all cost. As Satan observed, 'All that a man has he will give for his life.' **Job 2:4**. This innate response to suffering by fallen mankind reveals their *fear of death*. Unless they find deliverance through the cross, they will remain in bondage to this fear as an instinct for the whole of their lives. **Heb 2:15**.

In contrast, suffering does not impose itself on God's life; that is, suffering does not diminish the capacity of His life. Each wounding event that Christ experienced as He journeyed from Gethsemane to Calvary was, in its severity, capable of killing Him. Under this pressure, His mortal body was sustained by resurrection life, enabling Him to fulfil the word of the Father. **Rom 8:11**. As the apostle John noted, 'For these things were done that the Scripture should be fulfilled, "Not one of His bones shall be broken".' **Joh 19:36**.

The sufferings that Christ endured belonged to fallen mankind. However, on our behalf, He embraced the sufferings caused by our sin as His own. **Rev 5:9**. Paul made this point when he said, '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*.' **Heb 2:9**. Suffering, when imposed on Christ, became part of a process that neutralised and destroyed the motivations that *cause* us to sin. Fellowship in Christ's sufferings is the means by which we are delivered from our sin. **1Pe 4:1**.



## Where are you?

The Son of God suffered loss when Adam ate the fruit of the tree of the knowledge of good and evil. Adam, Eve, and all of the nations that would spring from them, departed from Him. He was left alone in the garden of Eden, which He had established as the place of fellowship with man. The Lord came looking for Adam in the cool of the evening, calling to him, 'Where are you?' **Gen 3:8-9**. Adam had hidden himself from God because of fear. **Gen 3:10**. He was no longer in the light. He was now in the darkness and isolation of sin and death.

On the Mount of Olives, Jesus said to the disciples, 'Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will *leave Me alone*.' **Joh 16:32**. He was speaking of His offering journey which was about to commence in Gethsemane. Here, He would be made the sin of the whole world and would join mankind in their death and separation from God. He would be alone because the sin and suffering of the whole world would be laid on Him. However, Jesus said, 'And yet I am not alone, because the Father is with Me.' **Joh 16:32**. The Father was with Christ as He journeyed from Gethsemane to Calvary. He was bringing Him back from the death of sin by the blood of the Everlasting Covenant. **Heb 13:20**.

Through this offering journey, Christ was progressively *crowned* with glory and honour as He came back from the death of sin by the shedding of His blood. **Heb 2:9**. James, the brother of Jesus, explained that a *crown of life* is promised to those who love the Lord. **Jas 1:12**. Those who love the Lord are believers who have been born of God and who are joined to the fellowship of Christ's offering and sufferings. That is, they are participants in the fellowship of offering that reveals the love of God.

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FURTHER STUDY 1 PETER 1

## The crown of life

In His letters to the seven churches of Asia, recorded by John in the book of Revelation, Jesus addressed the subject of receiving a crown of life. He said that the crown of life belongs to a person who is delivered from the fear of death. To the church of Smyrna, He wrote, '*Do not fear* any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. *Be faithful until death*, and I will give you the *crown of life*.' **Rev 2:10**. We receive the crown of life that Jesus was crowned with, as we are conformed to *His death*, and endure in the fellowship of His offering and sufferings by the faith that He supplies to us. **Php 3:10. Jas 1:12**.

As we persevere in the fellowship of Christ's suffering, we are delivered from fear, because we are being *perfected in love*. **1Jn 4:18**. John said that perfect love casts out all fear. This is because a person who lives by love lays their life down to reveal another. They are not seeking to save their own life. **Luk 17:33**. Those who live this way are established in the fellowship of offering as son priests in the kingdom of God. The crown of life qualifies them for their service as son priests in this age, and in the new heavens and earth which are to come. At the end of his life and ministry, Paul was able to testify, 'I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me *the crown of righteousness*, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.' **2Ti 4:7-8**.

## The application of Christ's blood

The process of receiving *exanastasis* through fellowship in the offering and sufferings of Christ, is a spiritual, moral reformation, the effect of which, lifts us out from among those who are dead in trespasses and sins, while we still live in a mortal body. This happens as we journey in life with Christ in the fellowship of His offering. Attaining to different levels of *exanastasis* is the process of perfection. **Php 3:12,16.**

Every wound that Christ received caused His blood to be spattered on those who abused Him. His blood contained the life of Yahweh, which John described as 'the light of men'. **Joh 1:4.** When the blood touches a person, who is abusing Christ by abusing the members of His body, that person receives illumination regarding their sin and its effect on Christ. This is the effect of the blood of Christ that *speaks* to them through the message of the cross. **Heb 12:22-24.** As a consequence of this painful, goading experience, they will either humble themselves and begin to mourn and repent under the influence of grace and supplication, or they will stop their ears and gnash their teeth against Christ and His messengers. **Act 7:54.**

It is most important to recognise that Christ's blood was shed on His body at the point of His wounding. In other words, at the point of pain, Christ's life was being multiplied and given to be the life of the world. When, as Christians, we experience pain, we can either recoil from the circumstances that are causing our pain, and seek to save our lives, or we can accept that suffering is the consequence of our sin, and that Christ has made all of our sufferings to be His. He, then, is giving these sufferings *back to us* as a participation in His offering so that we are able to be made alive from the death of our sin, with Him.

## Not drawing back

The person who seeks to save their own life at the point of pain, because of offering, is drawing back from Christ and from the fellowship of His offering and sufferings. **2Pe 2:20**. They are blind to the reality that Christ is their Burden Bearer, and that He is making the grace of God available to them, giving aid to them in the midst of their trial. **1Pe 2:19-20**. Because of their unbelief, they are unable to avail themselves of the amazing salvation that He has provided for them. Paul warned that if a person draws back in this way, Christ's soul has no pleasure in them. **Heb 10:38-39**. This means that His blood is not cleansing them and making them alive. If they persist in unbelief, their sufferings will become a judgement and the foretaste of eternal death.

As Christians, if we do not resist the Spirit when we suffer, we are able to receive illumination concerning the Lord's initiative toward us. Instead of recoiling from our painful circumstances, we can accept that this pain is the suffering of death associated with our sin. Christ has made these sufferings His own, and is giving them back to us as a participation in His offering. Having received this understanding, we are, through patient endurance, able to overcome sin as the other law is being circumcised from our heart. In this process, our heart is being sprinkled clean from an evil conscience and our body is being washed with the water of the word. **Heb 9:13-14**.

The effect of the word and life of God upon our life is the healing of our spiritual sight. We are progressively delivered from viewing our life from the perspective of what is good or evil for us. We are then able to serve God, in obedience to His word, by the capacity of His life which has become our life!

## Two responses to Christ's death

Two thieves were crucified with Christ on the day that He died. One thief died as an enemy of God. However, the second thief found repentance and salvation. Initially, because of his crucifixion, this man also railed upon Christ. **Mat 27:44.** This abuse was part of the sufferings of Christ which caused His blood to be shed. As the thief wounded Christ, Christ's blood began to speak to him. **Heb 12:24.** Under the influence of grace and supplication, conviction in relation to the thief's sin gave him understanding, and motivated him to repent. He could see that Christ was suffering for him. As he turned to the Lord, Christ began to *sprinkle* this man's heart with His blood, purging his evil conscience.

The thief, who was now a believer, was then able to testify to his fellow thief, *'We receive the due reward of our deeds; but this Man has done nothing wrong.'* **Luk 23:40-41.** This man had received illumination, and understood that Christ was the One who was saving him from his sins and their eternal consequences. He then said to Jesus, *'Lord, remember me when You come into Your kingdom.'* **Luk 23:42.** The Lord remembers us by giving us a participation in the fellowship of His offering, through which we are recipients of eternal life.

This principle has particular implications for how we relate to one another in the body of Christ. Consider, for example, a person who believes that they have been unjustly treated by a brother in the church. They are aggrieved because they have been mistreated or misunderstood by others, and they feel as though their justice has been taken away from them. This is a point of pain for them. How they respond to this situation will determine whether they trample the blood of Christ, and come under condemnation, or whether they submit to having their heart sprinkled with the blood of Christ and, from this sprinkling, obtain the blessing of His life. **Mat 5:10-12. Heb 10:28-29.**

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FURTHER STUDY LUKE 23:26-43

## Responding to injustice

When a person believes that they have suffered injustice, their first response may be to stand up for themselves, and to insist that the wrongs that they have endured are made right. Some people may do this through strong communication that expresses their hurt and the expectation of restitution. Others will respond by withdrawing from relationship with the person whom they believe has caused them pain. They then endeavour to find solace by sharing their hurt with others.

A person who is unwilling to let go of an offence, irrespective of whether the offence is real or perceived, disconnects themselves from the light of fellowship. Their unwillingness to forgive demonstrates that they are walking in darkness, because they are unable to see that they have been forgiven a much greater debt through the shedding of Christ's precious blood.

Their behaviour demonstrates that they are without understanding. They are rejecting the reality that Christ has already suffered the pain that they are experiencing. By the blood that was shed because of those sufferings, Christ came back from the dead. If the aggrieved brother rejects a participation in these sufferings by causing injury to the person whom they feel has mistreated them, they trample the very blood of Christ that was shed for them when Christ was mistreated, and His justice was taken away from Him. **Isa 53:8. Heb 10:29.** Consequently, they come under judgement, even though they may actually have been mistreated. **Heb 10:30-31. Mat 5:39.**

The second option for the person who believes that they have been mistreated by their brethren is to take some time to pray in the Holy Spirit. **Jud 1:20-21.** When a person prays in the Spirit, they build themselves up in their most holy faith. This is the faith of the Son of God that is given to them for their participation in Christ's offering and sufferings. **Gal 2:20. Gal 5:1.** Their faith works by the love of God that the Holy Spirit pours into their heart. **Gal 5:6. Rom 5:5.**

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### FURTHER STUDY JUDE 1

## Only one judgement

The love of God compels us to cease from judging ourselves as right, and our brother as wrong. Instead, we make only one judgement – ‘If One died for all, then all died; and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again’. **2Co 5:14-15**. By making this judgement, we set our mind on the Spirit and accept that the sufferings that we experience are being given to us as a participation in Christ’s sufferings. In the fellowship of His offering and sufferings, the propensity to judge ourselves, and others, is removed from us, and our heart is sprinkled from an evil conscience so that we can serve others by laying down our life for them. **Heb 10:22**. We are illuminated concerning our own contribution to the relational discord, and begin to put off the attitudes and behaviours that undermine our capacity for love.

Through prayer in the Spirit, a believer sets their mind on walking according to the Spirit in the fellowship of Christ’s offering and sufferings. Paul taught that they develop the capacity to think and live this way through use, or practice! **Heb 5:13-14**. Those who are spiritually mature recognise that the sufferings that they are experiencing, as they interact with those who are abusing them, are a participation in the reproaches of Christ. In this fellowship, the blood of Christ that is sprinkling their heart grants to them the life that they are able to minister to the one who is abusing them. By this means, they are able to minister the Spirit to their hearer, rather than the condemnation that is based in their perception of good and evil. Because of this, the elements of water, blood and the spirit of grace and supplication are being ministered to those to whom they are speaking. **1Pe 2:19-20**. This is what it means to ‘speak’ in Christ as ministers of the New Covenant. **2Co 12:19-21**.

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FURTHER STUDY LUKE 6:27-49

## Christ dwells in the heart through faith

The gospel of sonship grants to a believer a *full assurance of faith*. A person with such assurance does not live by their own religious ideals that they call their 'faith'. Rather, by the faith that they receive in the word of God, they draw near to Christ and participate in the fellowship of His offering and sufferings. **Heb 10:22**. To this end, Paul's prayer for his hearers was that Christ would dwell in their hearts through faith. **Eph 3:16-19**. When Christ comes into a person's heart through faith, He joins them to His body, and they recognise that their sufferings are now a participation in the sufferings of Christ's mortality. **Php 3:10**. They are sons of God who no longer live for themselves, but for Him who died for them and rose again by *exanastasis* life. **2Co 5:14-15**.

In the fellowship of Christ's offering, we cease from living according to our own faith. Our religious projections are removed from us through the circumcision of Christ. The life of Christ, which is given to us through the shedding of His blood, becomes our life. We now live this life by the faith of the Son of God. **Gal 2:20**.

When we live by the faith of the Son of God, we know assurance, because our hope of becoming the son whom the Father predestined us to be in Christ is being realised. **Heb 10:23**. **Rom 5:2,5**. We know that we are, *substantially*, a son of God, and are able to testify, or to prove, that Christ dwells within us and that we are abiding in Him. **2Co 13:5**. Speaking of this faith, Paul wrote, 'Now faith is the *substance* of things hoped for, the evidence of things not seen. For by it the elders obtained *a good testimony*.' **Heb 11:1-2**. The substance of our faith is that we are becoming a new creation son in Christ. **1Jn 3:2**.





Restoring  
my Soul