



# Restoring my Soul

HE RESTORES MY SOUL, HE LEADS ME IN PATHS

PSA 23:3

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JUNE 2019

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A FIVE DAY DEVOTIONAL GUIDE

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# **RESTORING MY SOUL**

*A Five Day Devotional Guide*

**June 2019**

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# Contents

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Monday	3 June	Two responses of the word.....	2
Tuesday	4 June	Fellowship in the light.....	3
Wednesday	5 June	Casuistic counselling.....	4
Thursday	6 June	Motive governs mind.....	5
Friday	7 June	Love covers a multitude of sins.....	6
Monday	10 June	The sentence of death.....	7
Tuesday	11 June	An opportunity to turn.....	8
Wednesday	12 June	Flesh and Spirit are in opposition.....	9
Thursday	13 June	The Law nailed to the cross.....	10
Friday	14 June	The jealous love of God.....	11
Monday	17 June	Slaves of God.....	12
Tuesday	18 June	Severed from Christ.....	13
Wednesday	19 June	Who hindered you?.....	14
Thursday	20 June	Not trusting in ourselves.....	15
Friday	21 June	The good that I will to do.....	16
Monday	24 June	The Law of the Spirit of life.....	17
Tuesday	25 June	The mind set on the Spirit.....	18
Wednesday	26 June	Living by the Spirit.....	19
Thursday	27 June	Saved by Christ's life.....	20
Friday	28 June	The outcome is eternal life.....	21

## Two responses to the word

The climax of Peter's sermon on the Day of Pentecost was, 'Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.' **Act 2:36**. The effect of Peter's message was that his hearers were cut to the heart, and they said to Peter and the rest of the disciples, 'Men and brethren, what shall we do?' **Act 2:37**.

The word of the cross proclaimed by Peter exposed the motivations and deeds of his hearers. The goading effect of this word upon them was illumination and conviction, leading to fellowship *with Peter and the disciples*. Evidently, those who were convicted by the Holy Spirit were not seeking a confidential or private counselling session with Peter. They were presenting themselves to the fellowship of the apostles. The apostles' fellowship was with the Father, Son and Holy Spirit. **1Jn 1:3**.

In the context of this discussion, Peter was able to connect his hearers to the fellowship of Christ's offering, saying, 'Repent, and let every one of you be baptised in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.' **Act 2:38-39**. Peter's pastoral counsel involved calling his hearers to repentance, and to join the fellowship of Christ's offering through baptism. In this fellowship, they would be delivered from their own way and enabled to lay down their life for their brethren.

Of course, not every person who hears the truth responds in conviction with repentance and faith. Whereas Peter's message resulted in the salvation of his hearers, Stephen's preaching concluded with his death. As Luke recorded in the book of Acts, 'Then they cried out with a loud voice, stopped their ears, and ran at him with one accord; and they cast him out of the city and stoned him.' **Act 7:57-58**.

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FURTHER STUDY ACTS 2

## Fellowship in the light

Overseers, elders, deacons and firstfruits brethren, who are a part of a presbytery in the right hand of Christ, are called to care pastorally for Christ's church. **Act 20:28**. This is fundamental to walking in the light of the word and having fellowship together. For this reason, the mode of pastoral care in the church must be the fellowship of the Spirit. It cannot be an exercise of the flesh.

Elders and leaders who are *spiritual* provide pastoral care in a spirit of gentleness, and with discretion. For true shepherds, pastoral care is not an opportunity for the fleshly exercise of power over others. Neither do they derive some form of identity verification as an elder or leader through pastoral care. They understand that they have no right, or capacity, to grant another person absolution from sin. Moreover, they recognise that spiritual insight regarding the matters that they are discussing with a seeker is not resident in themselves. It is found in the fellowship of one Spirit with the Lord and with the presbytery. **Isa 11:2. Jas 3:17-18**. In this regard, they also recognise the limits of their pastoral care, as well as the limits of their accountability to address particular matters in the church.

Elders and leaders are able to meet others in the light because they are relating and living in the light themselves. They are not independent of the presbytery, nor are they disconnected from the fellowship of Christ's offering and sufferings. **1Pe 5:1-4**.

When a person comes to talk with an elder, they recognise that the elder is part of a presbytery fellowship. They are coming for fellowship in response to a word that has brought them illumination and conviction by the Holy Spirit. In the light, elders connect hearers to the fellowship of the Father and His Son. **1Jn 1:3**. They are connecting hearers to the fellowship of Christ's offering.

## Casuistic counselling

When fellowship in the Spirit is not understood, or is refused by a hearer, the alternative is to pursue a soulish and *legalistic* process involving casuism. Casuistic counselling involves the apportioning of blame concerning some breach of relationship. This form of counselling involves a person taking hold of the Law of God, by the other law, in order to make a distinction between good behaviours and their outcomes, and evil behaviours and their outcomes. Such a conversation, mediated by a counsellor, is sourced from the tree of the knowledge of good and evil. It is fundamentally self righteous and only produces death.

Absolution from a leader is sought by a sinner within this interaction. Moreover, forgiveness is presumed on the basis of the sinner's prayer, or some other form of religious recitation. However, rather than delivering a person from sin, these fleshly practices only serve to further establish and perpetuate self righteousness. Consequently, the sinner remains in captivity to sin and death. **Rom 7:23.**

Amorality is another expression of casuism within religious and secular communities. This is demonstrated when individuals become puffed up into factions on behalf of one against another. **1Co 4:6.** Empowered by the same presumptions that motivate the media – including freedom of speech – people bite and devour one another through their self righteous perceptions of others and their circumstances. However, they find no resolution through these discussions. Instead, they only reinforce divisions within the congregation. Their discontent has a leavening effect in the church when those who are part of the faction become puffed up over and against others. **1Co 4:6.** This includes becoming puffed up against the Lord's messengers.

When a person endeavours to fellowship with others in the flesh, there is no grace available for deliverance from their sin. They are not joined to the fellowship of Christ's offering. The apostle James wrote that they do not have deliverance from sin because they do not ask the Lord for deliverance from their own way. **Jas 4:2-3.**

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**FURTHER STUDY | 1 CORINTHIANS 4**



## Motive governs mind

The fundamental reason for pursuing deliverance through fleshly counselling is that 'motive' governs 'mind'. A person's motives are sourced in their heart and seek to govern their mind, or the way that they think about themselves, about others, and about the circumstances of their life. Consequently, the good that they wish to do, they do not do. Instead, they practise the very evil that they did not want to do. **Rom 7:19**. This is because the heart of natural man is deceitful above all things, and desperately wicked. **Jer 17:9**. It is affected by a principle of evil within it, called 'the other law'. **Rom 7:21,23**. For this reason, a person is unable to know the true condition of their own heart. **Jer 17:9**. Their own perspective is fleshly, and unavoidably affected by the other law.

Fellowship is a spiritual activity. The natural man is unable to understand or to participate in fellowship unless he is born from above and becomes spiritual. **Joh 3:6**. Unless a person receives illumination and conviction by the Holy Spirit, they will neither recognise, nor accept, the limits of their fleshly perspective. They will trust in the sight of their own eyes. Their repentance can only be a worldly sorrow leading to death. **2Co 7:10**.

A person in this condition will cleave to a messenger with deceit, or flattery, in the deceived pursuit of absolution from their sin. Their deception is that they believe in the integrity of their own heart and in the truth of the self righteous image that they have created for themselves. This is an idol in their heart. If a messenger of Christ receives them and blesses their idol through casuistic counsel, they come under the same judgement as the one who has sinned by setting up an idol in their heart. **Eze 14:4-11**.

## Love covers a multitude of sins

Drawing from the book of Proverbs, the apostle Peter wrote, 'And above all things have fervent love for one another, for "*love will cover a multitude of sins*"' **1Pe 4:8. Pro 10:12.** In this passage of Scripture, Peter was not saying that a person's charitable deeds offset or compensate for their sin. Neither did he mean that Christian love demands the maintenance of confidentiality when a person confesses their sin. Peter was referring to the implications of walking in the light.

Love defines who God is and how He lives. It is expressed in the fellowship of offering. In the fellowship of Christ's offering, His blood sprinkles our heart and is given to be our life. **Heb 9:14. Gal 2:20.** The Scriptures teach us that this is the principle of atonement. **Lev 17:11.** The Hebrew word for 'atonement' can also be translated 'to cover'. As we walk in the light, we are joined to the fellowship of Christ's offering, where His blood sprinkles our heart and cleanses us from sin. This is how love covers, or atones for, a multitude of sins. **1Pe 4:8.** We see that sin is *not hidden by love*. Rather, the adequacy to deal with sin, and with the effect that our sin has had on others, is found in the fellowship of offering. This is fundamental to living in first love. **Rev 2:4,7.**

Access to this fellowship requires confession, repentance and faith. **Act 2:38. Jas 5:16.** A person's confession and repentance must be commensurate with their sin; otherwise, their sin remains hidden in the dark. In this regard, we note that a man who has sinned against the church as a leader must confess his sin to the church. This is particularly the case if he has been a minister of Satan. **2Co 11:14-15.**

## The sentence of death

Concerning their ministry in Asia, the apostle Paul testified that he and his fellow presbyters were excessively burdened beyond their strength, so that they even despaired of life. **2Co 1:8**. He described their condition as having the sentence of death within themselves so that they should not trust in themselves, but in God who raises the dead. **2Co 1:9**.

The implication of Paul's testimony is that, without the sentence of death in themselves, they would have trusted in their own capacity to fulfil God's will and to obtain eternal life. Christ was the only Man who fulfilled the will of the Father. He did this by offering Himself, becoming obedient to the point of death, even the death of the cross. **Php 2:8**. Through the blood of the Everlasting Covenant, God raised the Son of Man from the death of our sin, which He died in Gethsemane. This blood was shed as a consequence of the six wounding events that Christ endured as He journeyed from Gethsemane to Calvary. **Heb 13:20**.

To 'trust in God who raises the dead' is to join the process through which those who are dead to God because of sin are raised by Him. This process is the fellowship of Christ's offering and circumcision. To trust in ourselves is to believe that we can fulfil God's will and have life through our own religious endeavours. With this mindset, we remain captive to sin and death, even though we may be engaged in many good works. These are not the good works that God the Father prepared for us; rather, they are the works associated with a projection. **Eph 2:10**. We know that it is possible to minister while remaining captive to sin and death, because Jesus said that He will say to many who appeared to have a successful ministry, 'I never knew you; depart from Me, you who practise *lawlessness!*' **Mat 7:22-23**.

## An opportunity to turn

Through Paul's letters to the Galatians and the Romans, we can identify two primary reasons for the sentence of death in ourselves. The first reason is that we have another law within us. A Christian who lives by this other law will be motivated to take hold of the Law of God in pursuit of their own righteousness. This is because the Law, or the word of God, is meant to give life. **Rom 7:10**. These people misappropriate the word because they covet life and fear death. **Rom 7:7**. However, because they covet, they transgress the Law, which says, 'You shall not covet'. **Exo 20:17**. Having broken one Law, they become guilty of the whole Law and come under its condemnation, which is death. **Jas 2:10**.

The second reason why we have the sentence of death in ourselves is because the Holy Spirit sets His desire against the flesh so that we are not able to do the things that we wish to do. **Gal 5:17**. It is the Holy Spirit who is resisting us as we pursue the desires of the flesh. He frustrates our endeavours so that we suffer loss. He does this so that we will forsake our own way and walk in sanctification, by the Spirit.

When we experience the sentence of death in our lives, it is an opportunity to turn to the Lord and to receive our sufferings as a fellowship in His offering and sufferings. We acknowledge that the circumstances of our life are being priested to us as a participation in His one offering that was 'once for all'. As we journey with Him and in Him, we are being delivered from our fallen, fleshly ways, and enabled to live by love as a son of God.

This is what it means to walk according to the Spirit and is the reason why we must set our minds on the Spirit. The mind set on the Spirit is life and peace. **Rom 8:6**. Life and peace are only obtained through fellowship in the offering of Christ. Paul was making this point when he explained, 'Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.' **Heb 12:11**.

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FURTHER STUDY 2 CORINTHIANS 3

## Flesh and Spirit are in opposition

The apostle Paul said, '[Flesh and Spirit] are in opposition to one another, so that you may not do the things that you please.' **Gal 5:17**. Clearly, we are unable to trust in ourselves if we are unable to accomplish the things that we set out to do. Establishing this point further, he said, 'Walk by the Spirit, and you will not carry out the desire[s] of the flesh. For the flesh sets its desire[s] against the Spirit, and the Spirit against the flesh.' **Gal 5:16-17**. The desire of the flesh is to have life through self righteousness. However, the Spirit within us is at war with our flesh. The Holy Spirit resists and frustrates our attempts to have life through self righteousness.

The other law was fathered in us by Satan's lie that it is possible to have life apart from fellowship in one Spirit with the Lord and His people. When Adam and Eve ate the fruit of the tree of the knowledge of good and evil, the other law became the life principle of the flesh. A Christian who lives by this principle is self righteous. They believe that their capacity for life and ministry is what they draw from the Law, or word, of God. **Gal 3:21**. This becomes the basis for how they live their life, and even how they make offering in the church. When they do this, they are revealing *themselves*.

Evidently, they are deceived. The word is not a resource for revealing ourselves. Rather, the word enables a son of God to present themselves, by faith, in the fellowship of Yahweh and the body of Christ. **1Jn 1:1-3**. This fellowship is one life and one Spirit. By the capacity of one Spirit, a person lays down their life to reveal another through obedience. Their name is revealed by others as the will of God is proven through offering. This is what it means to be 'in the Spirit'. The Holy Spirit guards this fellowship and resists the flesh.

## The Law nailed to the cross

When Christ died on the cross, the Law and its associated ordinances were taken out of the way as the reference point for obtaining righteousness. **Col 2:13-14**. However, the Law *was not destroyed* through this action. Rather, it was nailed with Christ to the cross. **Col 2:14**. The Law was now established in, and was operative through, the cross.

The other law within us motivates us to take hold of the Law apart from the cross. We do this for the purpose of using it to make a name for ourselves. In this way, the flesh lusts against the Spirit, whose desire is to be the expression of our name and identity in the fellowship of Christ. **Gal 5:17**.

The Holy Spirit sets Himself against our fleshly motivations because He wants to deliver us from our captivity to the law of sin and death. The Spirit takes the Law, which was nailed in Christ to the cross, and with it, lusts in us against our flesh. This causes us distress. Our distress, as a suffering, is a *judgement* that we experience. The purpose of this judgement is to turn us again to Christ and to the fellowship of His offering. This suffering of judgement, caused by the Holy Spirit, is not accruing any reward for us. It is not working for us the reward of an eternal weight of glory. Rather, Paul likened these sufferings to a fire that burns upon the works of the flesh. Although we may suffer loss, we will be saved through the fire of this judgement. **1Co 3:12-15**.

When we turn in repentance to the Lord, *He turns our judgement to a chastening*. Paul explained to the Corinthians that 'when we are judged, we are chastened by the Lord, that we may not be condemned with the world'. **1Co 11:32**. Our sufferings are now a fellowship in Christ's sufferings. In this fellowship, our other law is removed from us by the circumcision of Christ.

## The jealous love of God

When the love of God is poured into our heart by the Holy Spirit, our motivation is to reveal Christ and the members of His body. We are no longer motivated to reveal ourselves. As we reveal Christ and the members of His body, by the capacity of Eternal Spirit, the Holy Spirit reveals us. That is, He expresses our identity, life and name. When our identity, life and name are expressed by the Holy Spirit in Christ, we establish and fulfil the Law, rather than transgress it through self centredness. **Rom 3:31**. In fact, the Holy Spirit writes the Law on our heart. This is the New Covenant. **Heb 10:15-16**.

We can see that the frustrations and the personal failures that we experience in the pursuit of our own way are opportunities for us to learn that we cannot trust in ourselves. Instead, we can trust in God who raises the dead. That is, we can accept our participation in the fellowship of Christ's offering. In this fellowship, we are being saved by His life. **Rom 5:10**.

Even when we are faithless, and persist in our self righteous endeavours, God remains faithful by bringing us to the end of ourselves. God demonstrates His faithfulness when He frustrates the desires of our flesh through the Holy Spirit. He does this in mercy so that when the day of judgement comes, we will not be condemned with the world. **2Ti 2:13. 1Co 11:31-32**. This is an expression of God's love for us, which the Scriptures describe as a vehement, or jealous, flame that waters cannot quench. **Son 8:6-7**.

Paul explained that if we are led by the Spirit, we are not under Law; nor are we under the condemnation of death that results from our failure to fulfil the Law. **Gal 5:18**. A person who is led by the Spirit has been born of the Spirit. They have received their name and sanctification, and are fulfilling a will that is not their own, in Christ.

## Slaves of God

The apostle Paul said to the Galatian believers, 'If you receive circumcision, Christ will be of *no benefit to you*.' **Gal 5:2**. He was saying that if they chose to pursue righteousness through the works of the Law - in this instance, receiving circumcision in the flesh - they would no longer receive the benefits of being *slaves of God*. **Gal 1:10**. As he explained to the Romans, 'But now having been freed from sin and enslaved to God, *you derive your benefit, resulting in sanctification, and the outcome, eternal life*.' **Rom 6:22**.

Paul was making a key point. A slave must be obedient to his master. **Rom 6:16**. The works that the master of the house requires the slave to do are, therefore, the master's accountability. This is because the slave is simply revealing his master. Having been freed from slavery to sin, we become slaves of God in Christ. The benefit that we derive is that, through His word, the Father defines for us His righteous works. We are able to fulfil the Father's will by participating in the fellowship of Christ's offering. This should be a great relief for us. Because we are not fulfilling our own will, we are no longer under the condemnation of death. As Paul so helpfully explained, 'There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.' **Rom 8:1**.

Significantly, the works that we do as a slave of obedience in the fellowship of Christ's offering and sufferings are the works that the Father prepared for us to do as His son. They are consistent with our new born name and identity. In this way, fulfilling the works of obedience as a slave is resulting in our sanctification as a son of God, and we are progressively inheriting eternal life. **Rom 6:22**.



## Severed from Christ

Paul highlighted the dilemma for a person who seeks to obtain the righteousness of God through their own efforts, writing, 'And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law'. **Gal 5:3**. That is, having determined that self righteousness is a valid way of life, a person is then under obligation to keep the whole Law.

Importantly, Paul explained that a person who receives circumcision, in order to achieve the righteousness of God by keeping the Law, is *severed from Christ*, and has fallen from grace. **Gal 5:4**. To be severed from Christ is to be disconnected from the fellowship of His offering, and from the benefits that are available in Him through offering transfer. When a person has fallen from grace, *exanastasis* – the resurrection power that Christ received in His mortal body as He came back from the death of our sin – is no longer available to them.

In contrast to those who are severed from Christ, Paul wrote, 'For we through the Spirit, by faith, are waiting for the hope of righteousness'. **Gal 5:5**. This means that to be severed from Christ is to be cut off from the Spirit, through whom the righteousness of God is revealed in us. Instead of becoming the righteousness of God in Christ, they re-establish self righteousness as the preoccupation of their life.

Paul said that 'in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working by love'. **Gal 5:6**. By this, Paul meant that faith, working by the love of God, is the principle of the new creation. This is the life of a person who has been born of the Spirit. Significantly, Paul noted that those who are born of the Spirit are persecuted by those who are born of the flesh. **Gal 4:29**. This persecution is a feature of their fellowship in the sufferings of Christ, which they experience as they receive and abide in God's word. **Mat 13:20-21**.

## Who hindered you?

Noting that the Galatians had begun in the Spirit, and had been 'running well' on the pathway of salvation that Christ had pioneered for them, Paul asked, 'Who hindered you from obeying the truth?' **Gal 5:7**. When the Galatians were obeying the truth, they were slaves of obedience. **Rom 6:16**.

Of course, the motivation to pursue self righteousness as slaves of sin does not come from Christ! **Gal 5:8**. This motivation comes from Satan. In the same way that Eve had been deceived and deluded by Satan's lie, the Galatian Christians had begun to believe a lie, and had fallen under the same delusion. They believed that they could have life through self righteousness. Paul said that they had been 'bewitched'! **Gal 3:1**.

Nevertheless, Paul declared to the Galatians that he was confident in the Lord that, having received his message, they would adopt no view other than that which he had ministered to them, by the Spirit, as a messenger of Christ. He also warned that those who, through their own self righteousness, endeavoured to persuade believers to live according to the principles of the flesh, would be judged by God. **Gal 5:10**. We note, in this regard, that anyone who promotes this kind of leaven in the church, and in so doing fosters a faction or division among the Lord's people, will come under judgement.

Paul reminded the Galatians that they, as sons of God, had been called to freedom. **Gal 5:13**. This was the same freedom that Christ spoke of when He said that freedom is deliverance from sin, which has control over our life. **Joh 8:34-36**. This freedom, however, must not become an opportunity for the flesh. That is, it is not an opportunity for self righteous projection. Such a mindset only serves to bring a person back into bondage to fear and death. **Heb 2:14-15**.

## Not trusting in ourselves

Paul highlighted the reality that a person who walks by the Spirit does not carry out the desires of the flesh. This is because the Spirit is in opposition to the flesh so that our self righteous endeavours are frustrated. Those who are born of the Spirit are being led by the Spirit. This is the reality of their life. This is because a person who is born of the Spirit is committed to being a slave priest. They are receiving the benefits, or fruit, of fellowship in the offering of Christ. These benefits are *exanastasis* in their mortal body, and their sanctification; the end result of which is eternal life. **Rom 6:22.** *This is the definition of salvation.*

In contrast, Paul noted that the deeds of the flesh are evident: 'immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practise such things *will not inherit the kingdom of God*.' **Gal 5:19-21.** These deeds are the fruit of living according to the principle of evil within us. Paul noted that even his self righteous good was evil, acknowledging that '*nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not*.' **Rom 7:18.**

The failures associated with pursuing a righteousness of our own are an opportunity to accept and confess, in repentance, that we cannot do as we wish. *This is a good outcome*, because we cease from trusting in ourselves and, instead, learn to trust in God who raises the dead. **2Co 1:9.** With this perspective, we recognise the importance of partaking of communion. We eat and drink the elements of communion in faith for participation in the offering of Christ. **1Co 10:16.** In this fellowship, we obtain life and sanctification in Christ, and are being delivered from the other law, which brings us into bondage to sin and death.

## The good that I will to do

In his letter to the Romans, Paul referred to '*the good that I will to do*'. **Rom 7:19**. He noted that he was unable to do the self defined good that he willed to do and, instead, practised the very evil that he did not want to do. Consequently, he was a prisoner of the law of sin and death that was in his body. **Rom 7:19,23**.

When Paul spoke of his 'will', he was referring to the initiative of his own spirit, or identity, to achieve the righteousness that was defined by the Law, or word, of God. In the exercise of his will, Paul set his mind on doing the works of righteousness. Although his will and his mind were set on good, he always failed to achieve what was expected of him according to the Law. **Rom 7:14-15**.

Paul explained that his problem was 'another law' within his spirit that was warring with the law of his mind. Paul did not mean that the focus of the other law and the focus of his mind were contrary. Rather, he meant that the impact of the other law upon his will, which was part of his mind, was that it motivated him to achieve life through the faculties of his flesh. Thus, he always failed to achieve life, because the mind set on the flesh is death, and is hostile to God. **Rom 8:6-7**.

The way of the flesh is inherently and fundamentally contrary to the way that God lives. The more that Paul desired to have life through the motivation of the other law, and took initiatives to obtain life this way, the more he failed and came under the condemnation of the very law he had set his mind on keeping. Paul acknowledged that this was a wretched state, declaring, 'O wretched man that I am! Who will deliver me from this body of death?' **Rom 7:24**.

## The Law of the Spirit of life

Paul was able to be delivered from his wretched condition because the Law of the Spirit of life in Christ Jesus was intervening in his life. The Law of the Spirit of life set him free from the law of sin and death. **Rom 8:2**. He had been born from above of the Spirit and baptised into Christ. He was a slave of God and of the doctrine of baptism. **Rom 6:17-18**. In the likeness, or fellowship, of Christ's death, his old self was crucified with Christ so that the body of sin might be done away with, and he would no longer be a slave of sin. **Rom 6:5-6**. In Christ, by the Spirit, Paul was able to present the members of his body as instruments of righteousness. **Rom 6:13**.

Christ came in the likeness of sinful flesh. He did so in order to condemn sin in the flesh. This was so that the requirement of the Law - to love our neighbour as ourselves, and therefore to cease from biting and devouring one another - might be fulfilled in us, who do not walk after the flesh, but after the Spirit. **Rom 8:3-4**.

Those who walk according to the flesh are self righteous. They *will* to do good, and their *minds* are set on achieving good through their own efforts. In contrast, those who walk according to the Spirit set their minds on the things of the Spirit. This does not mean that they think only 'spiritual' thoughts. Their mind is a faculty through which their identity is expressed. 'Setting our mind on the Spirit' means allowing the Spirit to be the expression of our identity in the fellowship of Christ's offering. We note, therefore, that the mind set on the flesh is death, while the mind that is set on the Spirit is life and peace. **Rom 8:6**. This is because the Holy Spirit is the expression of our name and identity.

## The mind set on the Spirit

When our mind is set on the Spirit, we are not anxiously endeavouring to project a name of our own making. Rather, we are one Spirit with the Lord and with our brethren in the body of Christ. **1Co 6:17**. We are enabled by the Spirit to lay down our lives in offering to reveal another's name. This is our preoccupation, because the love of God is poured into our heart by the Holy Spirit. Through offering, we are becoming the son whom the Father predestined us to be, and we are fulfilling the works that He prepared for us. In this way, our hope of obtaining eternal sonship is not being disappointed; rather, it is being realised! **Rom 5:5**.

In contrast, a person who sets their mind on the flesh is unable to achieve the righteousness that they are striving for. They are in a wretched and hopeless condition. Even after a person has been born of the Spirit, it is possible for them to turn again to the flesh. When, like the Galatians, we set our mind on the flesh, the body is dead because of sin on two accounts. The first reason for this is that the Law kills us as we pursue life by attempting to keep the Law. The second reason is that the Spirit Himself is resisting us.

If we persist in setting our mind on the flesh, we will die. We will find that we are hostile toward God, and are unable to subject ourselves to His Law. **Rom 8:6-7**. Of course, this simply highlights the reality that nothing good dwells in us. **Rom 7:18**. However, we are not in the flesh if we have been born from above! **Rom 8:9**. We belong to the Father because the Spirit of Christ dwells within us. When, at times, we are overcome by sin, so that the body is dead because of sin, we do not need to lose heart. **2Co 4:16**. This is because, in Christ, through faith, our spirit is still alive because of righteousness.

## Living by the Spirit

We have the sentence of death within ourselves so that we cease from trusting in ourselves. **2 Co 1:9**. We believe, instead, for Christ's righteousness to be revealed in us by the Spirit, as we submit ourselves in fellowship within the body of Christ. We acknowledge and receive the circumcision of Christ that the Father is applying to our life, in the Son. Through this circumcision, the body of sin is being cut from us, and we are being cut into the covenant of sonship. **Col 2:11**.

Paul further explained that if the Spirit of Him who raised Christ from the dead dwells in us, He will give life to our mortal body. **Rom 8:11**. Paul was referring here to the Holy Spirit. The Holy Spirit enables us to live according to the new creation identity, name, works and sanctification that belong to us. In the fellowship of Christ's offering, to which we are joined by the Spirit, we are progressively attaining to resurrection life in our mortal body. **Php 3:10-14**.

As those who have been born of God and baptised into Christ, we are not under obligation to the flesh. **Rom 8:12**. In other words, the Law is not our master. However, if we set our mind on the flesh, and deny the necessity for participation in the fellowship of Christ's offering, we will die. And yet, if, by the Spirit, we put to death the deeds of the flesh in the fellowship of Christ's offering, we will be saved by His life. **Rom 8:13**. **Rom 5:10**. This is what it means to live and progressively mature as a son of God.

In the fellowship of Christ's prayer and offering, the Spirit bears witness with our spirit that we are sons of God, even though we are encompassed with a body that is bound by mortality. **Rom 8:16**. Moreover, *exanastasis* is operative through our fellowship with the Father, Son and Holy Spirit, as all things that we experience each day, work together for our good as sons of God. **Rom 8:26-28**.

## Saved by Christ's life

In his letter to the Romans, Paul wrote, 'For if when 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.' **Rom 5:10**. To be saved by Christ's life means that we are setting our minds on the Spirit. Paul declared that 'to be spiritually minded is life and peace.' **Rom 8:6**.

To be saved by Christ's life means that we are being delivered from living according to the desires of the flesh. Paul referred to living according to the desires of the flesh as 'the transgression of Adam.' **Rom 5:14**. He explained that Adam sinned through disobedience. **Rom 5:19**. Deluded by Satan's lie, Adam ate of the fruit of the tree of the knowledge of good and evil in the pursuit of life through the exercise of his own initiative, rather than finding his life in fellowship with Yahweh. Not only did Adam die as a consequence of his sin, but death also spread to every son and daughter of man. **Rom 5:12**. Moreover, the whole of humanity was lost to God.

Paul then contrasted the transgression with the free gift of life that is available to us in Christ. **Rom 5:15**. Through this gift, grace abounds to us. If grace is abounding to us, it means that we are connected to the throne of grace in fellowship with Christ as members of His body. We have not fallen from grace in the manner of those who have been severed from Christ's body. **Gal 5:4**. A person is severed from Christ when they believe, as Adam did, that they can have life apart from the fellowship of Christ through their self defined good works.

Paul contrasted the transgression that resulted from believing Satan's lie, with the free gift of life from God, which results in justification. **Rom 5:16**. This justification is our sanctification because we are able to fulfil the will of God in Christ Jesus. **Rom 5:19**.



## The outcome is eternal life

Paul declared, 'The Law came in so that the transgression would increase.' **Rom 5:20**. However, where transgression because of sin increased, grace abounded all the more. In this way, as sin reigned in death, grace would reign through righteousness to *eternal life* through Jesus Christ our Lord. **Rom 5:20-21**. The eternal life that Paul was referring to here is the same eternal life that he referred to in the following chapter of his letter. **Rom 6:22**. We receive eternal life because, as slaves of God, we receive our sanctification as sons. What is born of God has eternal life, which is the divine nature. The divine nature within us is able to overcome the world when we follow the leading of the Spirit.

When we fall short of the glory of God, we are aware of our inability to fulfil the righteousness of God according to the works of our flesh. At this point, we are acutely aware of our wretchedness. However, as we present ourselves as slaves to the doctrine of baptism, the Holy Spirit within us bears witness with our spirit that we are sons of God. **Rom 8:16**. We are increasingly learning to trust in God, who raises us up from the dead, in Christ. In this fellowship, we are waiting for the hope of righteousness, rather than endeavouring to fulfil what we believe to be God's will.

When we believe this gospel, we present ourselves, by faith, for participation in the fellowship of Christ's offering and sufferings. **Rom 12:1-3**. We accept the need to have our heart circumcised in Christ. However, we are equally able to testify to the life and sanctification that we are obtaining in Christ. We recognise the faithfulness of God toward us as He joins us to the process by which we are being saved by the life of God.







Restoring  
my Soul