



Restoring my Soul

HE RESTORES MY SOUL, HE LEADS ME IN PATHS

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FEBRUARY 2025

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A FIVE DAY DEVOTIONAL GUIDE

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February 2025

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Three dimensions of redemption

Jesus Christ came *to redeem* us, through His offering, so that we might receive the adoption as sons. It is important to consider that there are three dimensions of redemption. The *first* dimension of redemption is deliverance from living under the Law and its judgement, and the forgiveness of sins, granting to us *the adoption as sons of God*. **Gal 4:4-5**.

The apostle Paul described the *second* dimension of redemption as 'the redemption that is in Christ'. He wrote, 'For all have sinned and fall short of the glory of God, being *justified* freely by His grace *through the redemption that is in Christ Jesus*'. **Rom 3:23-24**. We were justified by *the knowledge of Jesus* as He journeyed from Gethsemane to Calvary. Establishing this point, Isaiah prophesied, 'By His knowledge My righteous Servant shall justify many, for He shall bear their iniquities.' **Isa 53:11**. The 'knowledge' by which we are justified is *our obedience as a son of God*. Jesus '*learned* [our] obedience by the things which He suffered'. **Heb 5:8**. He did this by fulfilling all of the works that belong to each person's sanctification as a son of God.

We are connected to this dimension of redemption through baptism, enabling us to be conformed to the image of the Son through the work of regeneration. As we journey with Christ on the pathway of salvation that He finished for us, we are being progressively regenerated and renewed; and we are enabled to do the works of obedience that Jesus has already finished for us. **Tit 3:4-7**. **Heb 5:8-9**.

The *third* dimension is the redemption of our body that gives to us possession of a spiritual body on 'the last day', in readiness for 'the new heavens and the new earth'. The spiritual body is an immortal, incorruptible body, which is the substance of Christ's physical body that has been clothed with a heavenly body from the Father.

Further reading: Galatians 4

The Spirit of adoption

The first dimension of redemption was manifest in 'the fullness of time,' when Christ came in the flesh and was crucified for us. Explaining this point, Paul wrote, 'But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the Law, to *redeem* those who were under the Law, that we might receive the adoption as sons'. **Gal 4:4-5**.

In this passage, Paul made it clear that a person could not receive the adoption until their redemption was complete through the offering of Christ as the Son of Man. The implication of this point is that a believer who lived in the era of the Old Testament did not receive the adoption. A person is adopted only under the New Covenant.

The adoption gives to us the *right* to be a joint heir of the divine nature, with Christ. Highlighting this point, John introduced his Gospel account by stating, 'But as many as received Him, to them He gave the *right to become children of God*, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' **Joh 1:12-13**.

A person becomes a son of God by adoption when the Father sends to us the Holy Spirit. The Holy Spirit is called 'the Spirit of adoption'. He is the Helper whom the Father sends in Christ's name. He is sent to us to be *with* us and then *in* us. **Joh 14:17**. In this regard, we note the words of Jesus, who explained, 'If you love Me, keep My commandments. And I will pray the Father, and He will give you another Helper, that He may abide with you forever – the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells *with you* and will be *in you*.' **Joh 14:15-17**.

Further reading: John 20

The redemption of the body

The third phase of redemption is the redemption of the body at the second coming of Christ. *This is the fulfilment of the adoption.* Describing this culmination of redemption and adoption, Paul wrote, 'Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for *the adoption, the redemption of our body*. For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for it with perseverance.' **Rom 8:23-25.**

In this passage, Paul was referring to the second coming of Christ, when we are made incorruptible and immortal. We then put on our heavenly body and become completely spiritual in body, soul and spirit – just as Christ was, when He rose from the dead after three days and three nights in the tomb. At this point, we are no longer a 'firstfruits of the Spirit' people, who are members of Christ's body. Rather, we have proceeded from Him to be His bride, the heavenly Jerusalem. Each person is a temple of the Holy Spirit, proceeding from the throne of the Father and the Lamb, as the expression of the river of life that flows out from the offering life of Yahweh *Elohim*.

This is the order of life for the rest of eternity in the new heavens and earth, for those who belong to the bride city, the New Jerusalem. The temple of Christ's body will have completed its work. Its dispensation will end, leaving the Father and the Son, together, ruling from one throne from which the life of God will proceed to us, and from us, as a river of life. This river will sustain the ever-increasing multitude that is within the kingdom of God. **Rev 22:1-5.**

Further reading: Romans 8

The promise to Abraham

In the dispensation of the Old Testament, a person was unable to receive the adoption. A person is adopted only under the New Covenant. When the apostle Paul wrote, 'For I wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, who are Israelites, *to whom pertain the adoption*', he was identifying an element of 'the promises' that were made to 'the fathers from whom, according to the flesh, *Christ came*'. **Rom 9:4-5**. In other words, it was impossible to receive the adoption until Christ had accomplished the work of redemption through His offering on the cross.

Establishing this point, Paul wrote, 'Christ has redeemed us from the curse of the Law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith'. **Gal 3:13-14**. Through circumcision, which was the sign of living by the faith of Abraham, an Old Covenant believer obtained the resurrection from the dead, which is the fulfilment of the adoption at the second coming of Christ.

In his letter to the Hebrews, Paul defined the faith of Abraham as 'the substance of things hoped for, the evidence of things not seen'. **Heb 11:1**. Furthermore, he defined our hope as 'the adoption, the redemption of our body'. **Rom 8:23**. Bearing this in mind, we can appreciate the amazing capacity that was demonstrated by those who lived by faith under the Old Covenant. Through this faith, they obtained favour and a good report with God and with men. **Heb 11:2**. Those Old Testament believers obtained the power of resurrection life, which was the substance of their hope, as they continued to walk by faith. For example, Paul noted that Sarah 'received strength to conceive seed, and she bore a child when she was past the age, because she judged Him faithful who had promised'. **Heb 11:11**.

Further reading: Galatians 3

What did Abraham find?

If it was not possible to receive the adoption until after the offering of Christ was complete, we might ask, 'What did the believers receive in the Old Testament?' They received *the faith of Abraham!* **Heb 11:1,39**. Abraham received this faith, which was the faith of the Son of God, when 'the word [Hebrew: *dabar*] of the Lord came to Abram in a vision, saying, "Do not be afraid, Abram. I am your shield, your exceedingly great reward"' **Gen 15:1**. In this encounter, He who is Yahweh, the Word, came to Abraham and promised to be his Offspring from whom the multitude of sons of God would come. These children would possess the divine nature, for Christ would be the Seed from which they would be brought forth.

He who is Yahweh, the Word, said that He would be Abram's shield, or protection, so that nothing could stop what He had promised from coming to pass. This promise was that sons of men would become sons of God, possessing the image and likeness of God through Christ, who would be Abraham's Seed. Abraham asked how he would inherit this promise. He was told that he would inherit it as a man as he was joined, by faith, to the offering of Yahweh, *before*, which would later be manifest, in time, at Calvary. **Gen 15:8-21**.

When Abraham received this promise from Christ, he chose and accepted it. He considered God to be faithful, and trusted in God to fulfil His promise. **Rom 4:20-21**. This responsive attitude of Abraham, combined with the initiative of Yahweh, who is the Word, became a covenant of faith between the two, which was then described in Scripture as 'the faith of God'. **Rom 3:3**. By this means, the faith of the Son of God became Abraham's faith. This covenant of faith is the definition of 'the faith of Abraham'.

Further reading: Romans 4

The need for marriage reformation

The Lord, *Yahweh*, appeared to Abram and said, 'I am *El Shaddai*; walk before Me and be blameless. And I will make My covenant between Me and you, and will multiply you exceedingly.' **Gen 17:1-2**. Significantly, the realisation of this promise required a reformation of the marriage of Abram and Sarai. Through the ministry of this word, Abram and Sarai received new names. *El Shaddai* said to Abram, 'No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations.' **Gen 17:4-5**. He also said, 'As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. And I will bless her and also give you a son by her; then I will bless her, and she shall be a mother of nations; kings of peoples shall be from her.' **Gen 17:15-16**.

These new names of Abraham and Sarah were the outcome of them both having received the *same* portion of *Yahweh's name* through His initiative toward them as *El Shaddai*. The name *El Shaddai*, or 'God Almighty', means 'the Lord, the covenant God, who possesses the *power* to realise His promises'. To this end, the portion of *Yahweh's name*, given to Abraham and Sarah through His expression as *El Shaddai*, endowed them with *power to be one*. Christ joined them to *the fellowship of headship*, enabling them to participate in God's covenant purpose of bringing many sons to glory. That is, from their oneness, as they walked together by faith in the fellowship of Christ's offering and sufferings, Abraham and Sarah had the power, or capacity, to participate in bringing forth Isaac, according to their unique *sanctification*. He was a son born according to the Spirit. **Gal 4:29**. This is the meaning and demonstration of a couple's participation in the order of headship that belongs to the offering fellowship of *Yahweh*.

Further reading: Genesis 17

Calling and election

Abraham became the father of Isaac, the one through whom the Seed, Christ, would be called. On Mount Moriah, Abraham joined Isaac to the offering of Christ so that, through him, Christ would come and fulfil this offering initiative of Abraham. Also, in the offering that Abraham made on Moriah, it was established that Christ the Seed would be called forth from Isaac. He would be called 'the Son of the Highest'. He would be the Word of the Father, made flesh as the Seed of Abraham.

Abraham established *calling* through his offering obedience on Moriah. *Calling* was established in Isaac, as Ishmael, born according to the flesh, was rejected. This calling revealed that Isaac was the child of promise, and that he had been called by God according to His sovereignty. **Gal 4:28. Rom 9:22-24.**

The principle of *election* was established in Jacob through *choice*. Both men were given the opportunity to choose what God had chosen, or elected, for them. Jacob chose to embrace the process through which he could obtain the blessing of his name, while Esau rejected the word of His predestination. For this reason, the Lord declared, 'Jacob I have loved, but Esau I have hated.' **Rom 9:13. Mal 1:2-3.**

The Spirit of Christ was with Abraham and with his descendants after him in a covenant of faith. The apostle Peter highlighted this point, writing, 'Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, receiving the end of your faith [the faith of Abraham] – the salvation of your souls. Of this salvation, the prophets [Abraham, Moses and the Old Testament prophets] have inquired and searched carefully, who prophesied of the grace that would come to you, searching what, or what manner of time, *the Spirit of Christ who was in them* was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.' **1Pe 1:8-11.**

Further reading: 2 Peter 1

The Law and the Prophets

When Moses met Christ, he became Christ's friend and received from Him the knowledge of Yahweh *Elohim*. God made Moses a prophet in the likeness of Christ. In this way, he was a type of Christ. **Exo 33:11. Exo 3:14-15.** To this end, Moses testified, 'The Lord your God will raise up for you *a Prophet like me* from your midst, from your brethren. Him you shall hear.' **Deu 18:15.** Likewise, Jesus declared, 'For if you believed Moses, you would believe Me; *for he wrote about Me.*' **Joh 5:46.**

Under Moses, the administration of Christ, through which the Spirit of Christ was ministered, was through the tabernacle. At this time also, Moses received the Law through the disposition of angels. **Act 7:53.** The Law was added as the measure of God's righteousness. We note that Moses received the Spirit of Christ before he received the Law. The apostle Paul explained that the Law was added 'because of transgressions, *till the Seed should come to whom the promise was made*; and it was appointed through angels by the hand of a mediator'. **Gal 3:19.** This mediator was Moses.

Noting this point, the apostle John contrasted the administration of Moses with the administration that was established by Christ, writing, 'For the Law was given through Moses, but grace and truth came through Jesus Christ'. **Joh 1:17.** The presence of God was with the children of Israel in the *Shekinah*. The glory of Yahweh's presence shone forth to them from between the *cherubim*, who represented the administration of the angels under which man was still situated.

Under the ministry of the prophets, the word of God was enabled by the *seraphim*, through the Holy Spirit, as they connected the prophets, by sanctification, to the altar of incense. **Isa 6:6-8.** The prophets could then minister the word to Israel on behalf of Christ. **2Pe 1:21. 1Pe 1:10-11.** The Spirit of Christ, ministered through the tabernacle and its offering economy, and the prophets remained until the time of John the Baptist.

Further reading: Isaiah 6

Heirs of the promise

Jesus described John the Baptist as being the greatest born of a woman, for his work was to prepare the way before Christ, the embodiment of the Spirit of Christ. Significantly, Jesus further declared that 'he who is least in the kingdom of heaven is greater than he'. He said this because the Spirit of Christ would be germinated in a believer, by the Holy Spirit, and they would be born again as a son of God. **Mat 11:11**. From there, the kingdom of heaven was 'at hand' and men began to press into it and to 'take it by force'. **Mat 11:12**.

During their respective ministries, both John the Baptist and Jesus emphasised that the Jews were not heirs of the promises that Christ made to Abraham's descendants, who would be as numerous as the sands of the seashore or as the stars of heaven, simply because they possessed Abraham's DNA. For example, John the Baptist warned the Jews, and in particular the Pharisees and Sadducees, saying, 'Brood of vipers [children of the serpent]! Who warned you to flee from the wrath to come? Therefore bear fruits worthy of repentance, and do not think to say to yourselves, "We have Abraham as our father." For I say to you that God is able to raise up children to Abraham from these stones.' **Mat 3:7-9**.

Likewise, Jesus forbade the Jews to interpret His words to Abraham as being applicable to them on account of their genetic heritage. He said to them, 'If you were Abraham's children, you would do the works of Abraham. But now you seek to kill Me, a Man who has told you the truth which I heard from God. *Abraham did not do this* [when I spoke to Him as Yahweh the Word]. You do the deeds of your father [Satan]'. **Joh 8:39-41**. Jesus further emphasised that He was the source of the word to Abraham, saying, 'Most assuredly, I say to you, before Abraham was, I AM.' **Joh 8:58**.

Further reading: Ephesians 2

The Spirit of Christ in a physical body

When Christ came in the flesh, the Spirit of Christ was revealed in the physical body of Christ as *the temple of Yahweh*. Jesus was *the Word made flesh*. **Joh 1:14**. His earthly ministry commenced when the Holy Spirit descended upon Him and He was anointed with the sevenfold Spirit of God. At the beginning of His ministry, He said to the Jews, 'Destroy this temple, and in three days I will raise it up.' **Joh 2:19**.

The Jews thought that Jesus was talking about destroying Herod's temple in Jerusalem. However, John was clear that Jesus was talking about *the temple of His body*. **Joh 2:21-22**. That is, Jesus' body was already the temple. The will of the Father was being fulfilled only by Him. If the Jews killed Him, in an endeavour to destroy the temple of His body, He would raise it up again by the resurrection life of the Father.

This statement established a point of conflict between Christ and those who presumed to be righteous through their participation in the economy of the Old Covenant temple, with its ordinances. In fact, the implication that their temple was not the temple of God at all was one of the claims that the worthless witnesses brought against Jesus in the court of Caiaphas. Interestingly, Mark noted in his Gospel that 'not even then did their testimony agree.' **Mar 14:57-59**.

Significantly, through Christ's offering journey from Gethsemane to the cross, He was made *the corporate body of Christ*. On the Mount of Olives, Jesus prayed that this would be the fruit of His offering journey from Gethsemane to Calvary. He asked the Father to give the fourfold grace that belonged to His own Spirit – name, word, truth and glory – to those whom the Father had given to Him. He did this so that they could be joined to Him as He became the corporate body of Christ; and so that, through Him, they could be joined to the fellowship of Yahweh *Elohim*. **Joh 17:22-23**.

Further reading: John 17

Power to be witnesses

In the Upper Room, on the day of His resurrection, Christ commissioned His disciples and sent them into the world to be His messengers, saying, 'As the Father has sent Me, I also send you.' **Joh 20:21**. This commission had come from God the Father, for Jesus told Mary Magdalene, when she met Him at the garden tomb, that the apostles were His 'brethren'. He further said that as God was His Father so also were they sons of the Father, making them sons of God. **Joh 20:17-23**. As sons of God, they, like Him, were now sent into the world to make disciples for Christ.

Although the disciples were adopted as sons and were born of the divine nature, they were unable to discharge the commission that they had received from Christ, for they had not yet been baptised with the Holy Spirit. **Act 1:8**. Accordingly, the New Covenant of the Spirit had not yet commenced. Prior to His ascension to be seated at the right hand of the Father, Jesus *personally* ministered as the Head of His church for forty days and forty nights. During this time, He appeared in His spiritual body to over 500 brethren. **1Co 15:6**. However, the disciples were not, at this time, engaged in this ministry.

On the Day of Pentecost, the disciples and those who were with them were 'filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance'. **Act 2:1-4**. They received 'power from on high' to be witnesses of the Spirit of Christ in Jerusalem, in all Judea, and Samaria, and to the end of the earth. **Act 1:8. Luk 24:49**. Significantly, they were enabled to proclaim the mystery of Christ. As a hearer received and believed this message, they could be born again and be built into the New Jerusalem upon the twelve foundations of the apostles. **Rev 21:14**.

Further reading: Acts 2

The revelation of the mystery

The apostles were granted the ministry of proclaiming the mystery of Christ which had been kept secret, or had not been explained, to former generations. The apostle Paul declared that the mystery is 'Christ in you, the hope of glory'.
Col 1:27.

Paul testified to the Colossians, '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, the mystery which has been hidden from ages and from generations, but now has been revealed to His saints. To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: *which is Christ in you, the hope of glory.* Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. To this end I also labour, striving according to His working which works in me mightily.'
Col 1:24-29.

Likewise, the apostle Peter, addressing the New Testament believers as sojourners and pilgrims, wrote, 'But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvellous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy'.
1Pe 2:9-10.

Peter was declaring that the New Covenant believers who had received the adoption as sons of God, and who were being built on Christ, were the expression of the Spirit of Christ in the world. By this means, the mystery that was kept secret from ages past was being revealed as they superseded the administration of the Old Covenant.

Further reading: Ephesians 3

Three dimensions of baptism

Baptism is a foundation of the Christian faith. **Heb 6:1-2**. It is not a sacrament; nor does it identify a person with a particular church group. Rather, baptism is the believer's immersion into the process through which the Father, Son and Holy Spirit's covenant purpose for them can be accomplished. In this regard, there is one baptism with three distinct aspects, or dimensions. **Eph 4:5**.

The first dimension of baptism is by the Father. This happens when a person is born of the Spirit of Christ. Accompanying this conception as a son of God, a believer is immersed, or baptised, by the Father, into Christ. They are set in the body of Christ by the Father, as He pleases. **1Co 12:12,18**.

Having been born again and baptised into Christ by the Father, a believer is then baptised by water, by a messenger who has been sent by Christ. A believer is baptised into the death, burial and resurrection of Jesus to walk in a new and living way upon which regeneration and renewing by the Holy Spirit are at work within them. **Tit 3:4-7**.

After a person has been born from above and baptised by the Father into the body of Christ, and baptised in water, they are to be immersed, or baptised, in the Holy Spirit. Once immersed in the Spirit, the Spirit Himself fills a believer full, making them His temple. **1Co 6:19**. This baptism is indicated by the capacity to speak in tongues. **Act 2:4**.

It is important to recognise that we have confused water baptism with the baptism of a son of God into the body of Christ, the church, by God the Father. For almost 2 000 years, since the influence of the early church fathers, water baptism has largely been applied as a sacrament by which a person is joined to a church denomination or theological tradition. This has undermined the faith of believers for their expression as members of the body of Christ, and for their daily journey with Christ in the fellowship of His offering and sufferings.

Further reading: Matthew 28

Baptism by the Father

The apostle Paul's question, 'Shall we continue in sin that grace may abound?', focuses our attention on the first aspect of baptism, which is associated with *new birth and membership of the body of Christ*. Paul highlighted this aspect of baptism writing, 'Those who are in the flesh [not having been born of the Spirit] cannot please God [because they remain an enemy of God]. But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. *Now if anyone does not have the Spirit of Christ, he is not His.*' **Rom 8:8-9**.

A person who is spiritual, having been born of the Spirit, has received the Spirit of the Father and the Spirit of Christ, which is the divine nature. Paul was clear that if a person has received Christ, they are His, meaning that they are *in Christ*. By being born of God by the Spirit, a believer is immersed, or *baptised*, by the Father, *into Christ*. They are set in the body of Christ by the Father, as He pleases. **1Co 12:12,18**.

Although a believer has been born of the Spirit, and is in Christ, *'the body is [still] dead because of sin'*. **Rom 8:10**. Unless a person is joined to the second aspect of baptism, they will find themselves in a wretched condition, being beset by sin. Noting this condition, Paul wrote, 'But I see another law in my members, warring against the law of my mind, and bringing me into *captivity to the law of sin* which is in my members. O wretched man that I am! *Who will deliver me from this body of death?*' **Rom 7:23-24**. The answer, of course, is *through regeneration and renewing in the fellowship of Christ's dying and living*.

Further reading: 1 Corinthians 12

Baptism into the offering of Christ

Paul was highlighting the *second* aspect of baptism when he wrote, 'How shall we who died to sin live any longer in it? Or do you not know that as many of us as were baptised into Christ Jesus were *baptised into His death*? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.' **Rom 6:2-4.**

Having been baptised into Christ by the Father, we then need to be baptised in *water* by a messenger who has been sent by Christ to make disciples. We are baptised into the death, burial and resurrection of Jesus to walk in a new and living way upon which regeneration and renewing by the Holy Spirit are at work in us. This is necessary for our salvation. **Tit 3:4-7.**

Paul described this dimension of baptism as 'the circumcision of Christ', writing, 'In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead'. **Col 2:11-12.** While it is necessary for salvation, baptism, which joins us to the circumcision of Christ – that is, His offering journey from Gethsemane to Calvary – is more than just the process of dealing with sin. This circumcision is also the *guarantee of the resurrection!* It connects us to the regenerating work of Christ so that, as we are co-crucified with Christ, and cease to live according to the principle of the flesh, we are, by faith, able to live by Christ's life in us. This is the life that we will live, forever.

Further reading: Romans 6

The pathway of our pilgrimage

Referring to the implications of our daily participation in the second dimension of baptism, Paul said, 'But 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 [delivering to us a new heart and a new spirit, and enabling us to fulfil the works of obedience that Christ has already finished for us]'. **Rom 8:11**. In this fellowship, we are finding deliverance from the other law and are participating in the works that Christ has already fulfilled for us.

A messenger of Christ is sent to make disciples by baptising them into the fellowship of Christ's regenerating work. In this fellowship, they can know Christ and the power of His resurrection in the fellowship of His sufferings, as they are conformed to His death. Through grace, they are able to progressively attain to, and possess, the fulness of Christ's resurrection life. **Php 3:10-11**. As they live and walk in this way each day, they proceed forward towards perfection. **Heb 6:1**.

Walking in this way is the *pathway of pilgrimage* that belongs to those who follow Christ. It is also described as *walking in the light*. **1Jn 1:7**. We are to walk in this way unto the fulness of the perfect light. Describing this pathway, King Solomon wrote, 'But the path of the just is like the shining sun, that shines ever brighter unto the perfect day [or light]'. **Pro 4:18**. The perfect light is the full manifestation of a son of light. **1Th 5:5**. This is the fulfilment of God's promise to Abraham when He said, 'Look now toward heaven, and count the stars if you are able to number them. ... So shall your descendants be.' **Gen 15:5**.

Further reading: 1 John 1

Capacity to pray, prophesy, and testify

In the fellowship of Christ's offering, we are progressively changed, 'from glory to glory', until we receive the end of the adoption, which is the redemption of our physical bodies on the day of resurrection. **2Co 3:18. Rom 8:23.** Significantly, the differing 'glories' of the stars of heaven are the fruit of the extent to which sons of God are engaged in the process of glorification in this age. This same principle is communicated through the lesson of the minas. **Luk 19:12-27.** Jesus explained that every servant of Christ received one mina each; however, the multiplication of the minas differed among the servants. This distinction in the multiplication of the minas will correspond with the differing glories of the sons of Abraham in the resurrection.

After a person has been born and baptised by the Father into the body of Christ, and baptised in water, they are to be immersed, or baptised, in the Holy Spirit. This is the *third* dimension of baptism. Once immersed in the Spirit, the Spirit Himself fills a believer full, making them His temple. **1Co 6:19.** This baptism is indicated by the capacity to speak in tongues. **Act 2:4.**

Having been baptised in the Holy Spirit, a believer receives the capacity to pray and prophesy, and to *testify* as a son of God. They do so as a member of the body of Christ, who is proceeding from Him as part of the community of the bride of Christ, the church. Jesus explained this outcome of baptism in the Holy Spirit, saying to His disciples, 'But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.' **Act 1:8.** In this regard, any Christian who has received the baptism of the Spirit is then able, as part of a community of believers, to be a messenger and to make disciples.

Further reading: Acts 8

I go to prepare a place for you

In the New Covenant, a believer receives a heavenly body when they are born to see the kingdom and to enter the kingdom of heaven. Drawing our attention to the heavenly body, the apostle Paul wrote, 'For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.' **2Co 5:1**.

The spirit of a person who dies in Christ prior to His second coming is clothed with their heavenly body. They reside in their heavenly body, with Christ, in heaven until the day of resurrection. On this day, their mortal body is raised from the dust and is made immortal and incorruptible by the word of the Son. The bodies of those who are still alive, at that time, are changed from being corruptible and mortal to being incorruptible and immortal. **1Co 15:51-54**. Then, every believer's immortal and incorruptible body will be clothed with the glory of their heavenly body, manifesting their spiritual body. The glory of the heavenly body depends on a person's participation in the process of glorification that belongs to their daily fellowship in Christ's offering and sufferings. **2Co 3:18**.

The heavenly body is the glory, or expression, of a person's predestined name as a son of God. Significantly, there was no heavenly body created for any individual until Christ had finished His offering journey on the cross. Every person's heavenly body, or dwelling, was prepared by Christ through His offering journey from Gethsemane to Calvary. We know this, for He said to His disciples, prior to the commencement of His offering journey, 'Let not your heart be troubled; you believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. *I go to prepare a place for you*. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.' **Joh 14:1-3**.

Further reading: 2 Corinthians 5

Those who had died in faith

Prior to Christ's death, burial and resurrection, a person who died in faith was not clothed with a heavenly body. Rather, they resided in a place of waiting, called 'Abraham's bosom'. Jesus drew our attention to this reality in His account of the interaction between Lazarus and the rich man. **Luk 16:22-23**.

In the garden of Gethsemane, the Father joined the whole of humanity to Christ when He made Him to be an offering for sin. Through His offering journey, Christ fulfilled the eternal judgement of every person, and also completed the works of obedience that belong to their predestined name as a son of God. In doing so, these names were written into His Spirit as He was progressively preparing a heavenly body for them, in Himself. His Spirit became the substance and essence of every individual believer's heavenly body.

When Christ ascended to the bosom of the Father from the cross, He did so, as the Son of God and the Son of Man, *as a Spirit*. **Luk 23:46**. On that same day, the Son received the spirit of the thief who had asked to be remembered and then died with Him. **Luk 23:42-43**. He also translated all of the Old Testament saints, who had died in faith and were gathered together with Abraham as part of his family, typified as belonging to his bosom, to the bosom of the Father.

When Christ ascended to the Father, His heavenly body was made available to everyone who believed in Him through the gospel. At this time, those who died in faith were brought to the Father, with Christ, and received their heavenly bodies. Importantly, the name and heavenly body of every person is already prepared for them in Christ. However, if they reject the gospel of God, their name is *blotted out* of the book of life and their heavenly body ceases to exist. **Rev 3:5**.

Further reading: Hebrews 11

Receiving our heavenly body

When we are born from above to see the kingdom of God, and are enabled to enter the kingdom by being born of water and the Spirit, we receive a heavenly body. We died with Christ when we were joined to the fellowship of His offering.

Having died with Christ, we live because His life became our life when He breathed on us after He was raised from the dead and we were born from above. This new-creation life of the Son caused us to be born again, for it was the seed of our sonship as children of God. The Holy Spirit enabled a conception to happen within our spirit, by which we were born of God and named as a son of God. At this point, we received, individually, access to our heavenly body and name. Having been co-crucified with Christ, we no longer live, for Christ now lives in us. We live His life, by His faith. **Gal 2:20**. Accordingly, we are enabled to reveal Him through our fellowship in His offering as members of His body.

Our own life, together with our new name, is hidden with Christ in our heavenly body, in God, waiting to be glorified and revealed in our spiritual body, on the day of resurrection. As Paul declared, 'For you died, and your life is hidden with Christ in God. When Christ who is our life appears, then *you also will appear with Him in glory.*' **Col 3:3-4**. We are now bearing fruit for God by revealing the life of Christ as the fruit of His *zoe* life, as members of His body, who are also typified as members of Christ, the Vine. This fruit is harvested by the Father and is built into the glory of our name. It is the reward that is revealed in the glorification of our physical body, which has been made spiritual once clothed by our heavenly body, after we are immortalised by the word of God at the last trumpet.

Further reading: Colossians 3



Restoring
my Soul