

Restoring my Soul

A five day devotional guide

MAY 2018

RESTORING MY SOUL

A five day devotional guide

May 2018

Contributing Authors:

Victor Hall

Peter Hay

David Baker

Compiled by David Baker

Published by RFI Publishing

© RFI Publishing Inc. 2018

10 Old Goombungee Road

Toowoomba QLD 4350

Phone: +61 1300 885 048

Email: info@rfipublishing.org

Web: www.christianresources.co

Contents

WEEK 1

Monday	Christ is the Pioneer
Tuesday	Christ's journey
Wednesday	The water of the word
Thursday	The ministry of the Son of Man
Friday	Peter and Judas - the difference

WEEK 2

Monday	A double denial
Tuesday	Who is the greatest?
Wednesday	On the Mount of Olives
Thursday	The prayer of Jesus
Friday	The departure of Christ

WEEK 3

Monday	Not of the world
Tuesday	Perfect in unity
Wednesday	Salvation in the name of the Lord
Thursday	Abiding in love
Friday	Propitiation

WEEK 4

Monday	Saved by His life
Tuesday	A blood sprinkled heart
Wednesday	The conquering Slave
Thursday	The way of the cross
Friday	The blood of sprinkling

Christ is the Pioneer

A trailblazer, or pioneer, is a person who makes the first journey through an uncharted territory. Their journey establishes a pathway to a destination that was otherwise unreachable. For the whole of their journey, a trailblazer is not just marking out a course for others to follow. They are also learning how to make the journey. The knowledge they acquire, along with the course that they chart, enables others, who know them and follow after them, to arrive at the same destination.

The apostle Paul described Christ as the trailblazer of our salvation. The goal of Christ's journey was the demonstration of the righteousness of God by a son of man. Prior to this, the sons of men had failed, catastrophically, in their self-sourced endeavours to obtain a righteousness that would endure forever. Even God's chosen people, the Israelites, failed in this regard. They asserted that they could be righteous through the keeping of God's law. However, not a single person under the conditions of this 'first covenant' was able to keep the law. They were not able to deliver themselves from the condition of sin and death, and to obtain eternal life, through their own religious efforts.

The only way that a person can arrive at the goal of revealing the righteousness of God as one of His sons is to walk the pathway of sonship that Christ authored as He journeyed from the last supper to Calvary. In Gethsemane, Christ joined us in the condition of our sin and separation from God, when the Father made Him to be sin for us. He journeyed back from the death of sin and learnt, through the things which He suffered, the obedience that we are to demonstrate as sons of God. When we come into Christ, we are able to journey with Him and to learn the knowledge that He obtained. By this means, we are able to become the righteousness of God in Him.

References:

Heb 2:10

Heb 12:2

Heb 8:7

Heb 5:8

2Co 5:21

Further Study:

Philippians 3

Daily Proverb:

Proverbs 7

Christ's journey

Just prior to His death, Jesus said to His disciples, 'I came forth *from* the Father and have come into the world. Again, I leave the world and go to the Father.' Jesus was explaining to them that He was on a journey. This journey was the means by which the Everlasting Covenant will of God was being fulfilled. The first stage of His journey *from* the Father was when God the Son emptied Himself and was brought forth by the word of the Father as the Son of God.

The Son of God then came into the world as the Son of Man. He was born and grew up in the house of Mary, and then commenced His earthly ministry at the age of thirty. When John the Baptist baptised Jesus, he identified Him as 'the Lamb of God who takes away the sin of the world!' For three and a half years, the Lamb of God proclaimed the gospel of the kingdom, and ministered grace and healing to the multitudes. As the sick were healed and demons were cast out, the sin of the whole world was being progressively *laid upon Him*. Isaiah prophesied, 'The Lord has laid on Him the iniquity of us all.' This was different from His soul being *made an offering for sin*, which occurred when He drank the cup that the Father gave to Him in Gethsemane.

The apostle John recorded that Christ's journey *from* the Father reached its conclusion at the last supper. He wrote, 'When Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them *to the end* [or to the uttermost]'. Christ had taken the gospel out to the furthest reaches of the human condition, even to the condition of a betrayer, and was now beginning His return to the Father.

References:

Joh 16:28

Luk 3:23

Joh 1:29

Isa 53:6,10

Luk 22:42

Joh 18:11

Joh 13:1

Further Study: Philippians 2

Daily Proverb: Proverbs 8

The water of the word

When Jesus broke bread and gave it to His disciples to eat, and then gave them the cup of wine to drink, He was establishing and fulfilling the grain and drink offerings. These elements granted to His disciples an ongoing participation in His offering as the Lamb of God. Equally necessary for this priestly activity was the washing of the disciples' feet. When Jesus washed their feet, He was establishing and fulfilling the principle of the laver. Prior to service in the tabernacle of Moses, the priests were to wash their hands and feet with clean water from the laver.

Jesus said to His disciples that unless their feet were washed, they had no part in Him. He was telling them that they would have no participation in Him as members of His body; nor would they be part of the fellowship of His ministry of priesthood. Although they were unable to fully participate in His offering at this point, Jesus washed their feet so that they could participate in the fellowship of His priesthood as far as the garden of Gethsemane. They could not journey with Christ beyond Gethsemane because Jesus had said, 'Where I am going you cannot follow Me now, but you shall follow Me afterward.'

The washings associated with the laver refer to receiving the washing of the water by the word. We know this because Jesus said, 'You are already clean *because of the word* which I have spoken to you.' The word proceeds from the mouth of Christ as the sound of many waters. It sounds like many waters because it is the ministry of the word in the mouth of the many sons of God who are part of Christ's body. The word flows from each person, according to their sanctification, as a ministry of the Spirit at the communion gathering.

References:

1Co 10:16
Exo 30:20-21
Joh 13:8,36
Eph 5:26
Joh 15:3
Joh 7:38-39
Rev 1:15

Further Study: John 13**Daily Proverb:** Proverbs 9

The ministry of the Son of Man

The apostle John wrote that ‘Jesus, knowing that the Father had given all things into His hands, and that *He had come from God and was going to God*, rose from supper and laid aside His garments, took a towel and girded Himself’. John was indicating that the Son of Man was revealed at the last supper as the great High Priest. This is the same way in which John saw Him in the book of Revelation, when he identified the Son of Man as ‘*Him who is and who was and who is to come*’.

Most commentators agree that the apostle John wrote his Gospel after he had written the book of Revelation. It was in the light of the revelation of Jesus Christ that John recalled the events of the last supper. He recognised that the elements and mode of Christ’s ministry from the last supper were the same as those he described in the first chapter of the book of Revelation. This is an important observation, because it helps us to understand how Christ’s priesthood operated. John described the Son of Man’s *voice* as ‘the sound of *many waters*’. This reveals the true application of foot washing, which Jesus demonstrated at the last supper.

In the book of Revelation, John declared that Jesus ‘is coming with clouds’. Likewise, as Christ journeyed from ‘the uttermost’ back to the Father, He brought with Him a great cloud of witnesses. Daniel prophesied concerning this journey, declaring, ‘I was watching in the night visions, and behold, One like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him. Then to Him was given dominion and glory and a kingdom, that *all peoples, nations, and languages should serve Him*. His dominion is an everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed.’

References:

Joh 13:3-4
Rev 1:4,7,13-16
Joh 13:12
Dan 7:13-14

Further Study: Revelation 1

Daily Proverb: Proverbs 10

Peter and Judas - the difference

Peter's reaction when Jesus came to wash his feet was nearly a betrayal. He was indignant that Jesus would wash his feet. However, Jesus rebuked Peter, saying that, unless he allowed his feet to be washed, he would have no part in Him. In response, Peter confessed that he wanted to have a part with Christ. He responded to Jesus, saying, 'Lord, not my feet only, but also my hands and my head!' Peter did not really understand why he needed his feet washed, but desired, nonetheless, to have a part with Christ. He received the washing of his feet because Jesus said that he needed it. This demonstrated something of the faith that Jesus said He was praying would not fail when Satan sifted Peter.

Importantly, Jesus said that Peter had already been washed by the word and only needed his feet washed to be completely clean. What did Jesus mean by this? When had Peter been washed? Certainly, Peter was not perfect, yet the word of the Lord had begun to have a cleansing and regenerative effect in his life. This was not the case for Judas. Jesus washed the feet of Judas; however, Judas had *already* determined to betray the Lord. In this sense, Judas had rejected the need to have his feet washed, because he wanted no part in Christ.

The distinction between Peter and Judas with respect to the impact of Christ's word in their lives is revealed in Chapter 6 of John's Gospel. In this chapter, John recounted Jesus' teaching regarding the necessity to eat His flesh and drink His blood in order to have eternal life. John recorded that many of Christ's disciples were offended at His teaching and turned away from Him. Jesus said to the twelve, 'Do you also want to go away?' However, Peter answered the Lord, saying, 'Lord, to whom shall we go? *You have the words of eternal life. Also we have come to believe and know that You are the Christ, the Son of the living God.*'

References:

Joh 13:2-5, 8-10
Luk 22:31-32
Joh 6:67-71

Further Study:

John 6

Daily Proverb:

Proverbs 11

A double denial

At the last supper, Peter specifically denied that the words of Jesus – ‘Where I go, you cannot follow Me now; but you will follow later’ – were true. With the same attitude, he also denied Jesus’ prophetic word of knowledge regarding Peter’s second episode of denials, when, three times before the rooster crowed, he would deny knowing the Lord. He continued to deny the word of the Lord after Jesus and His disciples had departed from the upper room and arrived at the Mount of Olives. This time, Peter denied the truth of Jesus’ statement, ‘All of you will be made to stumble because of Me this night, for it is written: “I will strike the Shepherd, and the sheep of the flock will be scattered.” But after I have been raised, I will go before you to Galilee.’ Here, on the Mount of Olives, Jesus reiterated His word of knowledge concerning Peter’s second set of denials, which Peter continued to refute.

At heart, Peter was not a true, obedient disciple. His mode of discipleship was a false position. The denying of Jesus before men, which marked Peter’s second episode of denials, was his true position. The first and second denials sprang from the same root. They were the product of the other law, which manifested itself in idealism and in self-preservation.

Peter was, in his own view, sincere and credible. He believed himself to be a patriot and a zealot. He saw himself as a person of integrity. His double denial (first before Jesus, and then before men) showed that he was not a true and sincere zealot. He was therefore not credible, based on his own criteria and affirmation. His integrity was seriously called into question three times before the rooster crowed on the day that Christ died. Peter needed an illumination that would minister *spiritual sight* to him. He received this sight through the second sprinkling of Christ’s blood in the court of the high priest.

References:

Joh 13:36
Mat 26:31-35,69-74
Mar 14:29,31
Luk 22:61

Further Study:

Luke 22

Daily Proverb:

Proverbs 14

Who is the greatest?

In his Gospel, Luke recorded that, as the disciples ate the last supper, a dispute arose among them as to which one of them should be considered the greatest. They were unlikely to have made overt statements regarding their superiority or authority. Rather, their discussions appear to have been a superficial honouring of others and a self-deprecating expression of humility as they *compared themselves among themselves*. In his letter to the Corinthians, Paul testified, 'We are not bold to class or compare ourselves with some of those who commend themselves; but when they measure themselves by themselves and compare themselves with themselves, they are without understanding'. This way of relating with each other, particularly in the context of a presbytery, is called 'collegiality'.

In response to this dynamic among the disciples, Jesus said that they were not to exercise authority in the same way that worldly leaders exercise authority. Rather, He said, 'He who is greatest among you, let him be as the younger, and he who governs as he who serves.' Jesus was cutting through this compliant, collegial mode, showing that the way of obedience leaves no room for comparisons.

We must recognise that each person is a son of God with a unique calling and name. Sanctification comes from calling, not from the self-projected use of one's abilities. When a person has presented themselves for fellowship, and to make offering, we are able to bear witness to their sanctification as they do the works that belong to their name. In contrast to this, collegial affirmation of a person's self-projected initiatives only leads to shame and condemnation. Joining the fellowship of the sufferings that Christ endured as a chastening for our peace is the means by which the Lord delivers us from this propensity. We are able to put off our projections and to cease our collegial comparisons and, instead, to live in sanctification. This is what it means to receive the peace of God.

References:

Luk 22:24-26
2Co 10:12
1Co 3:3

Jas 3:13-14
Heb 12:10-11

Further Study: 1 Corinthians 3

Daily Proverb: Proverbs 15

On the Mount of Olives

At the conclusion of the last supper, Jesus said to His disciples, 'Arise, let us go from here.' After singing a hymn, they went out to the Mount of Olives. It is helpful to note that all four Gospels identify the Mount of Olives and the garden of Gethsemane as two distinct places that Jesus and His disciples visited following the last supper. However, only John's Gospel recorded the words that Christ spoke on the Mount of Olives, prior to His entering the garden of Gethsemane. These instructive words, including Christ's prayer to the Father, often referred to as the high-priestly prayer, are recorded in Chapters 15, 16 and 17 of John's Gospel.

During His prayer on the Mount of Olives, Jesus summed up His ministry on earth and gave the most succinct statement of what eternal life is. Through the testimony and prayer of Jesus, our hearts and minds are illuminated to understand the nature of the relationship of the Father and the Son. We are also illuminated regarding our relationships within Their fellowship. This defines the nature of our eternal life. The fellowship and offering of Yahweh is made known to us as we are included in Christ's offering from Gethsemane to Calvary. His offering is the context in which we receive eternal life.

Eternal life is knowing the Father and Jesus Christ whom the Father sent into the world. What does it mean to know Them? Jesus explained that it means, 'The glory which You gave Me I have given them, that they may be one just as We are one: *I in them, and You in Me*; that they may be made perfect in one'. This glory is made available in the name that is given to us by the Son.

References:

Joh 14:31
Luk 22:39
Mat 26:30,36

Further Study:

John 15

Daily Proverb:

Proverbs 16

Joh 18:1
Joh 17:3,22-23

The prayer of Jesus

As He prayed, Jesus spoke about a crowd of people in the world who belonged to the Father, but did not know the Father. The Father had sent the Son to bring a message to them from the Father, and to reveal to them the name of the Father. In the primary sense, this meant that Christ was to reveal to them that God was their Father, and that He wanted to give them His divine nature.

Jesus Himself, even though He was the messenger of God the Father, was also a son of God. He was Yahweh the Son, who had been born of the Father as the Son of God, and then been born as a son of man. By this means, He had been made a man like those to whom He had been sent. Jesus was also the Father's Firstborn, so that in all things He would be the pre-eminent Son, having ownership of all that belongs to the Father.

The Father gave to the Son all the men and women who belong to Him in this world. The Son said that He had cared for them on behalf of the Father. All of us, together with Christ, are therefore members of the Father's family. As He prayed, Jesus was telling the Father that He had finished this aspect of His earthly mission.

The Son was not praying for the world. Rather, He was particularly petitioning the Father on behalf of all the men and women who, not being of the world, would be left on their own in the world after He had returned to the Father. Jesus was asking the Father to keep them together as a family in the Father's name. They were to live together in harmony as a community of sons and daughters of the Father in this world.

References:

Joh 17:6-11
Heb 2:17
Col 1:18

Joh 10:29
Joh 6:39

Further Study:

John 17

Daily Proverb:

Proverbs 17

The departure of Christ

On the Mount of Olives, Jesus said that He fulfilled His ministry while He was in the world. He kept the disciples in the Father's name, guarding them so that no-one was lost, except Judas. Judas was the son of perdition, whose betrayal was expressly predicted by the Scriptures. Further to this, He testified that He was departing from this world. His departure, then, was from mortality to immortality. His departure from mortality to immortality began on the Mount of Olives with this prayer.

Continuing to pray to the Father, Jesus specifically asked that His disciples would be granted to have His joy made full in themselves. This joy would be their strength. Because they had received the word of the Father, and had returned to Him in repentance to be His sons and daughters, they were not of this world. They were spiritual. For this reason, the world was antagonistic to them and hated them. Christ was not asking that His disciples would be removed from the world, but that they would be kept out of the power of the evil one while they remained in the world. While in the world, Christ's disciples would suffer persecution and tribulation.

The joy of the Lord had sustained Christ and would continue to sustain Him as He journeyed from Gethsemane to Calvary. Paul noted that it was *'for the joy that was set before Him [that He] endured the cross, despising the shame'*. In the same way, Christ's joy would be made complete in His disciples and would sustain them as they suffered for His name's sake. Christ would be glorified in, and among, those who were living at that time, and in all who would receive His message in future generations. This is because those who received His message, received Him.

References:

Joh 17:10-15

Neh 8:10

Heb 12:2

Joh 15:11

Joh 13:20

Further Study:

John 16

Daily Proverb:

Proverbs 20

Not of the world

As Jesus prayed on the Mount of Olives, He said that the community of the sons of God who lived in the world would not live and conduct themselves in the self-centred way in which the world lived. That is what He meant when He said, 'They are not of the world, just as I am not of the world.'

The Son asked the Father to continue to unfold the word of sonship to each of His disciples so that they could be sanctified in the truth. This meant that they would know their name and the works that they were to do in the world. As the Father accomplished His work of sanctification in the lives of His sons, then Christ would be able to send them as His disciples into the world to do the works that the Father had commissioned them to do.

The effect of the ministry of Christ's disciples in the world, from generation to generation, would be that a great company of men and women would be gathered out of the world and into the Father's family as a unified community. Jesus was also praying for these future believers. This community would be joined together in one Spirit in the same way in which the Father lives in the Son, and the Son lives in the Father. The Father, Son and Holy Spirit would live in the heart of each person, making them a member of the fellowship of Yahweh. This would be the nature of their eternal life.

Jesus then added that He had given the glory of the Father's name to His disciples. This glory from the Father is what named and sanctified them as sons of God, and gave them the capacity, by the Holy Spirit, to fulfil their work of ministry in the world.

References:

Joh 17:3,16-23
2Co 4:6-7
Mar 16:15
Php 2:14-15

Further Study: 1 Corinthians 2**Daily Proverb:** Proverbs 21

Perfect in unity

The community of God's sons, though diverse in ministry calling, is called to live and work in harmony and fellowship with the Father, Son and Holy Spirit, and with one another. That is what Jesus meant when He prayed that His disciples would be made perfect in unity. The Greek word translated 'in unity' literally means 'into a unit'. Jesus was saying that they were to become part of *one body*, in Him. The effect of this upon the world would be that their hearers would understand that the Father had sent the Son into the world as His messenger, and that the Father loved those who received His word through the Son. They would know that the Father loved them as much as He loved His only begotten Son. This is the central message of the gospel.

We are to receive the love of God, and to participate in the fellowship of Yahweh as a member of the body of Christ. This will be our expression of eternal life - forever. This is the full explanation of what it means to know God and Jesus Christ, God's Messenger. The Father sent Him to bring us the word of the Father, telling us that He had predestined, before creation, that we should be His sons. Jesus prayed, 'This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.'

To conceive of eternal life as something other than this is a great error. Sadly, there are many Christians who do not understand eternal life, nor the fellowship of love that God desires for them to join. However, as the Lord illuminates our hearts, and we are being built into the body of Christ, we are being equipped to share this good news with those who are seeking the truth.

References:

Joh 17:3,23
1Jn 4:16
Rom 12:4-5
1Co 10:17

Further Study: 1 Corinthians 12

Daily Proverb: Proverbs 22

Salvation in the name of the Lord

To receive salvation is to receive eternal life in the name of Christ. The apostle Peter proclaimed to the rulers of the people, and to the elders of Israel, that salvation was found only in Christ. 'For there is no other name under heaven given among men by which we must be saved.'

'The name' defines the life, context and content of the spiritual. Earlier in His ministry, Christ described a person who is born of the Spirit, by saying, 'The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes.' The explanation of what this meant was given by Jesus as He prayed to the Father on the Mount of Olives. In short, those who are born of the Spirit live by offering transfer. This is because they have joined the fellowship of His offering.

The prayer of Jesus reveals the distinction between His offering and circumcision. Christ was ministering the word of the Father so that the sons of men could become sons of the Father, in Him. Christ in us, the Father in Christ, and all sons of God in one body was the goal of His offering. However, to love in this fellowship, we would need to have our self-centredness removed from us. The Father, Son and Holy Spirit made provision for this process through the offering of Christ. As we journey with Christ in the fellowship of His offering, our self-centredness is circumcised from us, and we receive the love of God as eternal life.

We see, then, that in order to love the Lord, we need to receive the name which connects us to the offering of Yahweh. In the fellowship of this offering, our heart is circumcised with the circumcision of Christ. By this means, we are able to love the Lord with all our heart, soul, strength and mind; to love our neighbours in the body of Christ as ourselves; and to have eternal life.

References:

Act 4:12

Joh 3:8

Joh 17:23

Col 2:11-12

Deu 30:6

Mar 12:29-31

Further Study:

Acts 4

Daily Proverb:

Proverbs 24

Abiding in love

The apostle Paul explained that when we receive the love of Christ, that was manifest through His offering, we determine that if He died for all, then we must die with Him. Christ demonstrated the love of God by laying His life down for us in a fellowship. Having received this love, we join His offering, which involves a death, burial and resurrection. Participation in this offering demonstrates that we have received the love of God.

Christ died so that we, who live by the eternal life that He has given, would no longer live for ourselves. In the fellowship of His death, the propensity to live for ourselves is being removed from us, and we are receiving eternal life. That is, we are able to love the Lord and love our brethren in Christ. New creation life is being expressed. This is the same message that the apostle John was communicating when he wrote, 'By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren'.

To 'abide in love' means that we abide in Christ's offering, which is in Yahweh. Yahweh is a fellowship of three Persons who live by offering. We see, then, that the one who abides in love abides in God and God in Him. This is what we come to know and believe through offering transfer.

Offering is the expression of 'giving love', which is the manifestation of the fellowship of Yahweh, for God is love. The fellowship of Yahweh is depicted in the Scriptures as a 'raging fire enfolding itself'. As we participate in this dynamic fellowship, life is multiplied in us, sin is forgiven and purged, our hearts are circumcised, and our participation in the community of the body of Christ is fully realised. This is eternal life.

References:

2Co 5:14-17

1Jn 3:16

Eze 1:4

Tit 3:4

1Jn 4:9

Jn 15:9-10

Further Study:

1 John 4

Daily Proverb:

Proverbs 25

Propitiation

‘Propitiation’ is a merciful action of offering, made by God, by which He is able to destroy sin, remove man’s guilt, and then break down the barrier of shame that sin has interposed, or set, between God and man. This barrier of shame includes the projections that people tailor for themselves to cover the nakedness of their identity, which results from their endeavours to create an image for themselves. This is the consequence of living by the other law. It is also the reason why the sons and daughters of men are unable to fulfil the command to love the Lord their God and to love their neighbour as themselves. As the other law is cut from a person’s heart through the circumcision of Christ, the barrier of shame is removed. Propitiation then reconnects mankind to God by giving Christ’s own sinless life to those who believe in His love for them.

In the Old Covenant, propitiation was achieved, in type, through the sprinkling of the blood of bulls and goats. On behalf of the people, a priest sprinkled the blood seven times on the mercy seat of the ark of the covenant. The necessity to make yearly atonement for their sins, through the shedding of the blood of bulls and goats, however, highlighted the inadequacy of this Old Covenant priestly work. The shedding of the blood of bulls and goats certainly atoned for the sins of the people. In fact, Paul said that it ‘sanctified for the purifying of the flesh’. It could not, however, *change* the fleshly, self-centred motivations of a person’s heart.

The New Covenant is *not* like the Old Covenant. Christ did not offer Himself on behalf of mankind so that they would have a more enduring legal acceptance before God. His blood was not merely ‘better’ than the blood of bulls and goats. He established a new covenant that operates *on a completely different basis* from that of the Old Covenant.

References:

Heb 9:9,13-14
Heb 10:11
Rom 7:23 NKJV

Rom 3:25
Jer 31:31-32

Further Study:

Hebrews 10

Daily Proverb:

Proverbs 26

Saved by His life

The apostle Paul highlighted that the New Covenant is not like the Old Covenant by quoting the prophet Jeremiah, ‘I will make a new covenant with the house of Israel and with the house of Judah – *not according to the covenant* that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt.’

As Christ ‘priested’ Himself as a living sacrifice, His precious blood was shed as He was wounded. It was sprinkled upon Him for the atonement of our sins. This means that His body is both the mercy seat and the altar of the true tabernacle. In the New Covenant, the *efficacy* of atonement is achieved only by the sprinkling of blood *upon the conscience*. Paul was making this point when he wrote, ‘Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, *having our hearts sprinkled from an evil conscience* and our bodies washed with pure water.’

Of course, the whole world was *reconciled* to God through the death of Christ on their behalf. However, this does not mean that every person has been *saved*. A person is *saved* only by receiving Christ’s life, which is in His blood. This blood is given to be their life, through the process of sprinkling. As we just read, it must be sprinkled on a person’s heart if they are to be recovered to their predestination as a son of God, to serve the living God. This is the only way in which the redemption that is in Christ can be appropriated.

References:

Heb 8:8-9

Jer 31:31-32

Heb 9:13-14

Heb 10:19-22

Rom 5:10

Lev 17:11

Further Study:

Romans 5

Daily Proverb:

Proverbs 30

A blood sprinkled heart

Christ was set forth, before the eyes of all, as a propitiation or mercy seat, to share His life with us by offering. If Christ is the Mercy Seat, and atonement requires the sprinkling of our heart for the cleansing of our conscience, then we must be joined heart to heart with Christ in the fellowship of His offering and sufferings. In this fellowship, as the blood is sprinkled on Christ, the Mercy Seat, it is sprinkled on our hearts. By this means, His life is given to us to be our life.

The word and power of the New Covenant is applied to our lives by the blood of Christ. The Holy Spirit then writes the New Covenant into our hearts and minds to replace the other law. He does this by pouring the love of God into our hearts. Because of this, the way in which we live fulfils the ten commandments. This is the new way in which Christ is leading us, *by His hand*. We are being led out from under the law covenant, and into our service as a kingdom of priests in the true temple.

There was only one offering in history. This was the offering of Christ as the Lamb of God. Paul said that by this one offering, 'He has perfected forever those who are being sanctified'. The life that is multiplied through this offering will be ministered by Christ, to each and every son of God, *for eternity*. Christ was appointed a priest forever after the order of Melchizedek for this purpose. His priesthood operates according to the power of an endless life. In the new heavens and earth, there will no longer be the need for a fellowship in the circumcision of Christ. However, our eternal life will still be found in the fellowship of Christ's one offering.

References:

Gal 2:20 Lev 17:11
Heb 10:14-16 Php 3:12
Heb 7:16-17

Further Study:

Hebrews 9

Daily Proverb:

Proverbs 29

The conquering Slave

Christ was the conquering Slave. He took the form of a slave and became obedient to the point of death on the cross. In this way, He was able to judge and overcome all authorities on earth and in heaven, and to re-establish them in Yahweh. He did this through *slavehood*. Only a slave can pass judgement. This is because his judgement is not his own. He has no investment in the outcome of the judgement. In this regard, we remember the words of Jesus, 'I can do nothing on My own initiative. As I hear, I judge; and My judgement is just, because I do not seek My own will, but the will of Him who sent Me.' The slavehood of the Son was the outcome of emptying to an endpoint, by offering. At this point, He was completely revealing the Father, and fulfilling the Father's will. For this reason, judgement was being passed on those who failed to acknowledge the authority that He was revealing.

Paul taught that all authority on earth has been given by God the Father. He wrote, 'Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.' Likewise, Jesus said to Pilate, 'You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin.' This does not mean that all authority is inherently righteous. We know the authorities on earth have been corrupted.

As the Slave of God interfaced with each authority in the world, they were judged, condemned and disempowered as they rejected and abused Christ who was revealing the source of their authority. For this reason, their authority was removed from them and gathered up by Christ. In this way, as He progressively endured the abuse of the authorities in the world, and they were being *disqualified*, He was being progressively *enthroned!*

References:

Php 2:5-8

Rom 13:1

Joh 19:11

Joh 5:30

Isa 52:12

Further Study:

Psalm 98

Daily Proverb:

Proverbs 30

The way of the cross

The offering of Christ revealed the wisdom of God, and demonstrated that the weakness of God is stronger than men. With each stroke that Jesus received along His journey from Gethsemane to Calvary, those who were abusing Him were being disempowered. Then, on the cross, 'having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it'.

Paul identified this process as 'the way of the cross', and explained that the way of the cross is the way in which a son of God is called to live. Specifically, he wrote, 'For consider [or, be illuminated concerning] your calling [as a son of God], brethren, that there are not many wise according to the flesh, not many mighty, not many noble; but God has chosen the foolish things of the world ... so that He may nullify [or disempower] the things that are, so that no man may boast before God. But by His doing [the Father's circumcising work] you are in Christ Jesus, who became to us [through offering transfer] wisdom from God, and righteousness and sanctification, and redemption.'

The way of the cross was also Paul's pastoral mode. He told the Corinthians that when he came among them, and spoke the word to them, there would be 'strife, jealousy, angry tempers, disputes, slanders, gossip, arrogance, disturbances'. Nevertheless, Paul said that this would be for their up-building! How could this be? As Paul was speaking to the Corinthians, in Christ, the abuse he received caused those who were angry, those who were arrogant, and so on, to be disempowered. This provided them with an opportunity to repent and to be delivered from their bondage to sin. In other words, the weakness of Christ, demonstrated by Paul, was overcoming the flesh in those who were persecuting him, so that they had the opportunity to be recovered to Christ.

References:

1Co 1:25-30

Col 2:15

2Co 12:19-20

Further Study: 2 Corinthians 13**Daily Proverb:** Proverbs 31

The blood of sprinkling

Christ was *cut off* from God when the Father made His soul an offering for sin in the garden of Gethsemane. To be 'cut off' means that He became dead to God. As Christ suffered at each stage of His journey, He endured the full brunt of rejection as a sinner by God; the judgement and wrath of the law that punished Him for our sake; the rejection and abuse of mankind; and the horrible abuse and torment that is the portion of the demonic powers of darkness.

The Son of Man journeyed in full faith, strengthened by the Holy Spirit to accomplish our redemption and to endure the circumcision that we needed. This circumcision was necessary in order that self-centredness could be cut from our lives. Because of the fall of mankind, sin and self-centredness have become another law within us that controls our life.

As Christ suffered, and His blood flowed from His body at each circumcising event, His blood, which contained His life, brought Him back, or redeemed Him, from death. Through His wounds, His blood atoned for our sin, then ministered His life to us. This work of redeeming mankind was completed when Jesus declared from the cross, 'It is finished!' At that point, Christ had fully come back from the death of sin by the power of the Father and the Holy Spirit, and by the shedding of His own blood.

The seventh and final wound, which He received after He had committed His Spirit to the Father and had physically died, opened the way for us to join the fellowship of His offering. This new and living way is our fellowship with Yahweh, which Paul identified as being in the Most Holy Place. We enter the Most Holy Place through His pierced side. In Christ, we are able to become the righteousness of God.

References:

Isa 53:8,10

Heb 13:20

Joh 19:30

1Jn 2:2

Heb 10:20

2Co 5:21

Further Study:

Hebrews 5

Daily Proverb:

Proverbs 1