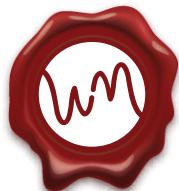


sealed:
an easter devotion





anoint



betray



wrestle



death



resurrect

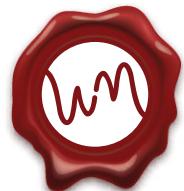


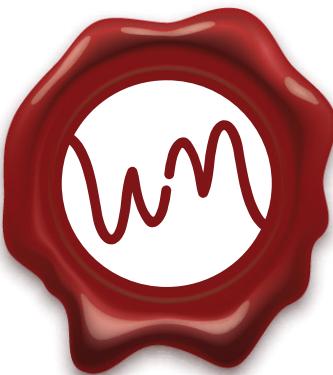
tell



sealed:
an easter devotion

by The Salvation Army Women's Ministries
of New Zealand, Fiji, Tonga and Samoa Territory





sealed: an easter devotion

'Who can read history or contemplate the experience of humanity at this present time, without realising that it needs a Saviour...?'

*- Catherine Booth, co-founder of The Salvation Army
(Popular Christianity, 1904)*

The word 'seal' means to establish or secure something definitively. In the same manner, Sealed: An Easter Devotion will explore all that was established and secured through the themes of ANOINT, BETRAY, WRESTLE, DEATH, RESURRECT and TELL.

This six-part devotional has been prepared in 2020 amid the COVID-19 crisis. We have provided notes pages so you can record your responses to each study with hope of sharing reflections with others when you once again meet together in community. Complete as little or as much of each study as is helpful for you.

All scripture quotations are taken from the NIV Translation.

*Please join and share with our online community on Facebook or Instagram: @salvationarmy.wm
Salvation Army Women's Ministries*





anoint



anoint

'While he was in Bethany, reclining at the table in the home of Simon the Leper, a woman came with an alabaster jar of very expensive perfume, made of pure nard.'

'She broke the jar and poured the perfume on his head. Some of those present were saying indignantly to one another, 'Why this waste of perfume? It could have been sold for more than a year's wages and the money given to the poor.' And they rebuked her harshly.' - Mark 14:3-5

Anointings are costly. Every time the Lord called a new leader to deliver God's voice to the nations, their reign was sealed with an anointing. The anointing signaled the beginning of great cost as the person outworked the will of God. **Why do you think anointings, and doing the will of God, are so costly?** Scholars point out that Jesus was anointed on three separate occasions in the Bible. Each time the anointing was by a woman, and each time the opposition from the men around them increased.

The first anointing of Jesus occurs in Luke 7:36-50. Some call this an anointing of thanksgiving. Read the scripture, then reflect: **What kind of attitude did this woman approach Jesus with? What was she doing as she poured the perfume? What part of his body did she anoint? What did she use? How did people respond?**

Simon the Pharisee grumbled in his spirit about the woman being a 'sinner', doubting Jesus' credibility as a prophet as she touched him without rebuke. **What point do you think Simon was really making as the 'sinful woman' touched Jesus?** Jesus rebuked Simon, contrasting all the ways this 'sinful' woman had shown the love and hospitality that Simon, the supposedly righteous Pharisee, lacked. Her offering sealed a new future for the woman as she took Christ at his word. Her faith had saved her. Peace was hers.

The second anointing of Jesus occurs in John 12:1-8, just before Christ's Triumphal Entry. Read the scripture, then reflect: **What time of year was it? What connection did Jesus have to this household? Who anointed Jesus while the rest reclined? What was different between this anointing and the first woman's? What was the same?**



anoint

'Do you want to know what the anointing will cost?
Do you really want to know?
It will cost you everything.'
- Kathryn Kuhlman (1907-1976)

We read that Judas Iscariot protested aloud against this anointing out of selfish ambition because he was a thief. This anointing was costly, as Judas called into question Mary's wisdom and integrity, while being thoroughly wicked himself. **What does Jesus say to him? What was the perfume for? Have you obeyed God and had your wisdom or integrity questioned because of it? What did that make you feel? What did God tell you?**

The third anointing of Jesus occurs in Matthew 26:6-13 and Mark 14:3-9, after the Triumphal Entry and a few days before Passover and Christ's crucifixion. This anointing was in Simon the Leper's home in Bethany. Commentators say this is a different Simon than in Luke's account as a leper could not be a Pharisee. This is also the only account where it is Jesus' head that's anointed.

The anointing was rebuked openly now—it had escalated from Simon's angry thoughts to Judas' aggressive words and, now, to an outraged mob. 'Why this waste?', raged the disciples. Read the Matthew and Mark scriptures, then reflect: **How do you think the woman felt as the disciples turned on her? What did Jesus respond with? Why do you think it was women who anointed Christ's body for burial in life, sealing his reign as King of our salvation?**

Prophets would anoint kings as a sign of God's blessing and will. Three women anointed Christ as a sign of his eternal Kingship and reign over death. Their anointing sealed God's proclamation about Jesus' life, death and resurrection. In this time of great trial, the ministry of women blessed and kept our Saviour as he tied up all he needed to before being tied up and offered for our sake as the Holy Lamb. Blessed be the Lamb who was slain.

Prayer: God, will you renew my vision and help me to seek your continued anointing in every area of my life. Help me to see where you are at work, and continue to endure, persevere and persist even when I am tired or tiring. God, comfort us and help us to see your will at work. Please give me courage and strength to go to places overcome by loveless religion and show them Christ.

notes

The broke the jar and poured the perfume on his head.

'Determining that whatever it costs you, though it should be friends,
church associations, reputation, money, ease, comfort,
all you have in this world . . . that this salvation is for you.'

- Catherine Booth (*Holiness*)



anoint

A reflection on the first anointing
at Simon the Pharisee's house in Luke 7:36-50;
the anointing of thanksgiving by the nameless woman.
by Heather Rodwell

The night is balmy and warm. A lovely evening for a dinner party in the courtyard. All day the house up the street has been preparing for a dinner party. The housekeeper has been busy ordering the servants to ensure that everything is ready.

I'm going to take this opportunity.

It's a risk, but the way Jesus has accepted me, and not condemned me like so many others have, makes me want to do something in return. The jar of anointing perfume sits in waiting for when my time comes, but today I'm going to give it a better purpose.

I am grateful for the shadows that enable me to enter the courtyard unnoticed. While my heart beats furiously, the sight of Jesus laughing alongside the other guests gives me courage.

My hair creates a curtain of privacy so others cannot see my tears—tears of joy and tears of sadness. I cannot hold them back and I know He can feel them.

My tears wash his dirty feet. My hair acts as a towel to dry his feet.

Around me I'm aware that the volume of talk is diminishing. But my job is not done. Breaking open the jar, the fragrance of its contents fills the air. A heady aroma, intoxicating to the senses; my willing gift—extravagant, yes—but what can match the way I have been loved by Him?

Oh, the pleasure and the urgency of this task!

Without needing to look up, I know that many eyes are on me. I hold my breath, listening for the words of objection and rebuke that must surely come.

Jesus breaks the silence...

Reflect. Finish this in your own words.



betray



betray

"Truly I tell you,
wherever the gospel is preached throughout the world,
what she has done will also be told, in memory of her.'

*Then Judas Iscariot, one of the Twelve,
went to the chief priests to betray Jesus to them.*

*They were delighted to hear this and promised to give him money.
So he watched for an opportunity to hand him over.' - Mark 14:9-11*

Judas cuts a complicated, sad figure in the historical story of Christ. One of the twelve disciples, his betrayal was a series of acts that resulted in Jesus being delivered to crucifixion and death. In all four Gospels, Jesus speaks about knowing he will be betrayed, so we know God's will is present, even here. Let's take a closer look at Judas' crime. As we investigate, we'll look at motive, means and opportunity.

The motive: Scripture records Judas stealing from the treasury, so greed for money may have been a motive for the betrayal. In Matthew 26 and Mark 14, the woman at Bethany anoints Jesus' head with costly perfume amidst harsh rebuke from the disciples. Judas had just spoken out against Mary's 'wasteful' anointing, and now another woman pours her costly perfume away? And then Jesus elevates this nameless woman for *all eternity*?

Read Matthew 26:1-15, then reflect: *Can you put yourself in Judas' shoes and feel his anger at the 'waste'? How do you think one of the disciples could get Jesus so wrong? Can you think of a time one small idea has taken on a life of its own? Does anger or entitlement ever lead you down your own dark paths?*

After being tempted in the desert, as recorded in Luke 4, Jesus refuses Satan's various offers, so Satan leaves to wait 'until an opportune time'. In Luke 22 and John 13, that time arrived when 'Satan entered Judas'. Satan's influence was another motive for Judas' betrayal.

The means: The root of the word 'betrayal' comes from the Latin 'tradere', meaning 'hand over' to an enemy force. Judas had insider knowledge that meant he could easily hand over Christ to be arrested. Judas leaves the anointing to find the chief priests, asking 'What are you willing to give me, if I deliver him over to you?'



betray

'Going at once to Jesus, Judas said, 'Greetings, Rabbi!' and kissed him. Jesus replied, 'Do what you came for, friend.' Then the men stepped forward, seized Jesus and arrested him.' - Matthew 26:49-50

Judas is willing to accept what is offered to betray Christ: thirty pieces of silver. **Have you ever felt tempted by an unrighteous offer? What scripture or truth about God do you claim in order to rebuke the enemy's temptations?**

The opportunity: Judas leads a mob to Gethsemane armed with a signal to identify Jesus for his arrest. Upon seeing Jesus, Judas approaches, greets him and seals his betrayal with a kiss. There's no going back from here.

Read Matthew 26:36-55, then reflect: *What frame of mind do you think Jesus was in? How do you think the disciples were feeling as the mob arrived? What do you think they thought when they saw Judas leading them? Why do you think Judas dared to kiss Jesus? Why a kiss?*

The Gospels record different accounts of Judas' death, both repentant and unrepentant. We might scoff at Judas' thirty pieces of silver, but Peter and other disciples were quick to betray Jesus in various ways after his arrest.

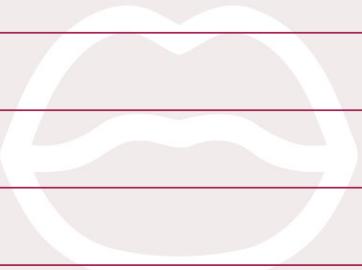
Were it not for the power of the cross, we too could be defined by our worst decisions or lowest moments and remain in despair. Too often, we can be the ones who betray God in our thoughts and actions. *What is an area of your life you sometimes betray God in? If you have a mirror, go to it (embrace the awkward) and contemplate the grace available to the person staring back.*

We get to experience the gift of reconciliation God gives us through Jesus Christ. Don't be defined by your failures or what you perceive to be your inadequacies. Remind yourself that your identity rests solely in Christ. Rise up, child of God. Stand forgiven, set free and able to live again.

Prayer: Lord, let me never settle for despair and inadequacy. Let me see where your grace spills over and where it has yet to touch in my life. Help me to be repentant, thoughtful, humble and kind. Don't let me be blind.

notes

Are you betraying the Son of Man with a kiss



'You were a traitor, indeed, but still, if you will come back,
'Peter', and repent, and do your first works, he will receive you
—and baptise you with power.'
- Catherine Booth (*The Holy Ghost*)



wrestle



wrestle

'Going a little farther, he fell to the ground and prayed that if possible the hour might pass from him.

'Abba, Father,' he said,

'everything is possible for you. Take this cup from me. Yet not what I will, but what you will.' - Mark 14:35-36

We've focused on the betrayal of Judas, but now let's shift to Christ's perspective in the hours leading up to his trial and death. The disciples and others met together at what became known as the 'Last Supper'. Christ invites them to contemplate the wine and bread as his blood that would be spilled and his body that would be broken. He says in John 6, 'I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world.'

Similar to eat is 'consume', meaning 'take up altogether'. Jesus' offer of eternal life is available only when we 'take up altogether' his teaching and follow him. *What parts of Christianity have you taken up easily? What parts of following God seem a little harder? How can you grow in discipline in these areas of struggle? Write down one action will you take to grow spiritually.*

These consuming, graphic metaphors were a sign of what was to come as Christ was nailed to a cross for our sins and died to make atonement for our unrighteousness. Christ was to become the final supper for us to live on. John 6:27 says, 'Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you. For on him God the Father has placed his seal of approval.'

Read John 6:51-57, then reflect: *What stands out for you in this scripture? What is hard to understand? What makes perfect sense?*

Luke uses similarly graphic language to describe Christ's anguish in the Garden of Gethsemane where Christ and the Disciples withdrew to pray following the supper. Luke 22:44 says, 'And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.' *Read this scripture three times aloud. How does this make you feel? Can you picture Jesus in this garden, kneeling or lying in dirt? Jesus' tears falling and mixing to make mud? What does that remind you of?*



wrestle

Gethsemane means Garden of Olives or 'oil press'. This seems poetic justice for the Lamb who must be pressed and crushed for our iniquities and his blood spilled for the satisfaction of righteousness.

Only by the spilling of Christ's blood might we be cleansed. Hallelujah!

Read Isaiah 53 aloud. *What sticks out to you? What do you notice first?* Jesus wrestled in this garden of crushing. Jesus sought the Father three times in prayer, asking that the cup might be taken away if at all possible. His fate for our sake loomed high, and Jesus looked to what was to come with dread.

Read Mark 14:1-42, then reflect: *Sense what Jesus was feeling in each change of scenery. What do you think he felt as he was anointed? As he gave instructions for his 'last meal'? As he ate for the last time? As he ate with his betrayer? As he prayed in the garden with his disciples for the last time? How does his anguish strike you?*

The disciples fell asleep repeatedly. Jesus was in turmoil. *What are some words given in the scripture for Christ's state of mind? Write them down.* Jesus reiterates three times, 'Yet not what I will, but what you will.' With this declaration of obedience, Jesus sealed his future, secured our inheritance and set out towards death. *Pray as you reflect on this poem.*

<i>You are a man of many sorrows</i>	
<i>And you gather in a garden where</i>	<i>Silently wrestling</i>
<i> trouble brews</i>	<i>Your brow is glistening</i>
<i>And gathers like a brewing cloud</i>	<i>A writing of spirits deep within you</i>
<i> Your brood of chicks</i>	<i>A writhing of hope within your veins</i>
<i> The ones you gather</i>	<i>Which will soon sing out</i>
<i>Fall asleep as you brood upon</i>	<i>The blood that rushes from your heart</i>
<i> Your impending task</i>	<i>rushing to cover the sins of your</i>
<i> Atlas</i>	<i>daughters and sons</i>
<i>The man who lifts the world</i>	<i>But for now it's wet and heavy</i>
<i> On his back.</i>	<i>And gathering in drops</i>
	<i>upon your brow.</i>

- Man of Many Sorrows by Rosy Keane

notes

his sweat was like drops of blood falling to the ground

'Thy will be done; only let me be thine,
whether suffering or in health,
whether living or in death.'
- Catherine Booth (*Diary entry at 17 years old*)



death



death

"Which of the two do you want me to release to you?" asked the governor. 'Barabbas,' they answered. 'What shall I do, then, with Jesus who is called the Messiah?' Pilate asked. They all answered, 'Crucify him!' 'Why? What crime has he committed?' asked Pilate. But they shouted all the louder, 'Crucify him!'"

- Matthew 27:21-23

'God desired that [humanity] should see him—that is, know him—and live, notwithstanding our fall; he promised a Saviour.'

- Catherine Booth (*Popular Christianity*)

Take your time as you cover this devotion. When recounting the death of a loved one, we get understandably moved. Spend time contemplating the all-consuming nature of Christ's crucifixion for those who were present, as well as for yourself. 'Was he really going to die?', they must have thought. If he did, what would that mean for them?

We will be reading the same scripture a few times through to try and let Holy Spirit speak over us in new ways through the text.

Read Matthew 27:1-6, then reflect. *Judas confesses his sin and seeks absolution in the religious leaders. They offer him none. What do you make of this? Is this significant?*

Read Matthew 27:11-26. Here we have two men named Jesus, both facing crucifixion. Jesus Barabbas, the second man, was a 'notorious prisoner' known to stir up rebellion, and a murderer who had tried to overthrow the Roman government.

'Barabbas' means 'son of Abba, father'. This very charge is what the chief priests used to condemn Jesus. 'The high priest asked him, 'Are you the Messiah, the Son of the Blessed One?' 'I am,' said Jesus. 'And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.' - Mark 14:61-62 *What word would you use to describe the crowd calling out for Jesus Christ's crucifixion? What would you feel, standing there? What do you imagine the disciples were doing as this happened?*



death

'Again and again they struck him on the head with a staff and spit on him. Falling on their knees, they paid homage to him.

And when they had mocked him, they took off the purple robe and put his own clothes on him. Then they led him out to crucify him.' - Mark 15:19-20

Read Mark 15:1-47 twice, then reflect. *Write down the ways that Jesus was hurt. Is there something that stuck out the second time? Read once more and keep a tally of the times Jesus was insulted.*

We read, 'Some women were watching from a distance. Among them were Mary Magdalene, Mary the mother of James the younger and of Joseph, and Salome. In Galilee these women had followed him and cared for his needs. Many other women who had come up with him to Jerusalem were also there.' *Why are the women mentioned? What were they doing, do you think?*

John 19:30 says, 'When he had received the drink, Jesus said, 'It is finished.' With that, he bowed his head and gave up his spirit.' This was the seal of his death. *Write down or draw your response to this scripture and image.*

"Take a guard," Pilate answered. "Go, make the tomb as secure as you know how." So they went and made the tomb secure by putting a seal on the stone and posting the guard.' - Matthew 27:65-68

'They all condemned him as worthy of death.' - Mark 14:64

With Christ's worthy death on the cross, our deliverance from sin was sealed, just as the tomb was sealed to guard Christ's lifeless body.

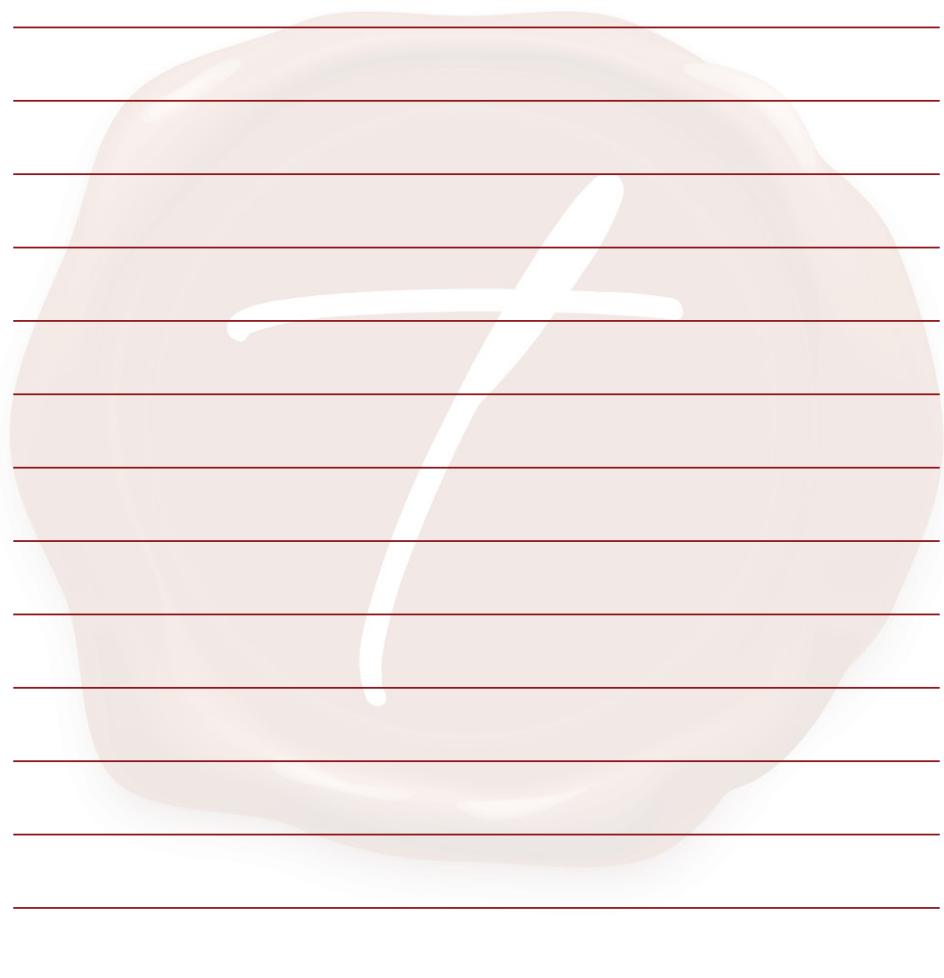
Jesus' sacrifice meant that we could find our way into the Holy Place, set right by Christ's atoning sacrifice.

*Have you seen the crucified?
O wondrous love!
Do you know for all he died?
O wondrous love!
Have you seen
his thorn-crowned brow?
Have you felt the crimson now?
Do you his salvation know?
O wondrous love!*

Prayer: Pray through the words of a worship song you love.

- 243. *The Salvation Army Songbook*

notes



'Though you should be tied to a stake, as were the martyrs of old, and surrounded by laughing and taunting fiends and their howling followers—that will be a dignity which shall be crowned in Heaven . . . that is the dignity of the gospel—the dignity of love.'

- Catherine Booth (*Aggressive Christianity*)



Read this creative reflection on the events of the Crucifixion from the perspective of Pilate, Jesus and the poet. If you feel inspired after reading this, write a response and reflection on your own perspective.

A reflection on Pilate:

'What I have written, I have written.'
said Pilate, weary,
The accusation of a leery crowd
weighing loud
against the ruler
Roman dominion
is given so violently and
just as easily taken.

*'If you crucify him not,
you are no friend of Caesar!'
and with that weasley threat
mixing with confusion and sweat...
'There are one hundred thousand
strong witnesses!'
Pilate plaintively cries
'Take this beam and crucify
This Man who sets himself up as
'our king'*

*Write not that he is,
but that he
'says' I am.
Write not that he is, that is, the king,
but that he says 'I am.'*

*Head in my hands
My wife's note crumpled and shoved
Down the front of my robe
What would she know?
What does she know?
'Have nothing to do with this innocent
lamb, this sinless man.'
I've washed my hands but they're still
sticky.*

*A reflection on Jesus:
It is beyond excruciating
I, the Lord, love justice
And yet there are two criminals
hanging
Left and right beside me,
like so much washing
Life ebbing away as the
morning approaches evening
And I do not rebuke them
One is insulting, while the other is
broken: 'He has done nothing.
Jesus, remember me
when you come to your kingdom.'*

*I have come for captives' freedom
I have come to restore new Eden
I have come that there is no word
'heathen' but blessed, redeemed and
the price paid even
as they take their pound of flesh
(Plus one hundred and fifty pounds
more)
The butcher's blocks
Hoisted into a cross
And the pounds whipped off
by the cat-o-nine
Nine am when they hung me
Three on a hill
Three in the Trinity
One crying still
'Father, Father,
Why have thou forsaken me?'*

*A crown plaited well
No daisy chain
But shredded palms remain
From the frenzied forging
Of rabid statesmen
thorn, barb, spear
kill, lie, steal
Sharp objects, no beauty laurel
No job well done, for now, just a
deeply gouged brow, sweat drops and
real blood, my eyes bruised shut.*

*The oil of joy
is so far from me
I hear the distant thump
of war drums, or blood rushing in my
ear drums...
'This day you'll join me in paradise.'*

*The woman of Bethany
The woman of Mary
Their oil heralded victory
A king is born
And so a King must die.
Hebrew, Latin and Greek
These accusations run deep
(Or testimony!)
The writing is on the wall of heaven
The King of the Jews. Surely this was,
Surely I AM.*

*The garment of praise
is less luxurious mink
than a technicolour nightmare-coat
The Father's favourite son
Torn apart by wolves
'I had a dream, brothers and sisters
– you all bowed down and worshiped
me.'
The choir must be warming up
Holding breaths, waiting for the
conductor but the Harmony of Heaven
is hung on a tree*

*Bare
Limp
Bleeding.*

So this is Victory?

*A reflection from now:
Sometimes I wonder why I keep
looking to see success as marked out
by modernists or historians,
rather than what my Saviour says:
A rooster is crowing, knowing my
three-time denial and yet,
I am still a rock that gets to
build the church.*

*Sometimes I marvel at Pilate's
Ineffective chess moves –
Pawn takes Rook(ie),
Bishop takes King
Stalemate. 'What I have written, I have
written.' A final act of defiance.*

*Sometimes I wonder that the robe of
purple and crown of thorns
that assaulted my Saviour
as he was slapped and sworn at
still didn't come close to the
crowning glory of a dirty
burial shroud, an empty tomb,
the Broken Bread, and a broiled fish:
'I am flesh and bone
Touch me.'*

*Take this cup from me and yet
not I will, but,
'What I have Written, I have Written'*

*And now I am writing to say, I agree.
And so also,
in the same way
Write me.*



resurrect



resurrect

'But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him.' - Acts 2:24

'When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: 'Death has been swallowed up in victory.' 'Where, O death, is your victory? Where, O death, is your sting?'

What is the best picture that you can think of that symbolises **resurrection**? If you're feeling creative, why not draw it? What song/s come to mind as you consider Christ being raised from the dead, overcoming the grave, defeating hell and death?

The experiences of the resurrection: Read John 20:1-18, then reflect. Mary went first thing to the tomb and found it empty. Running back to the disciples, she returned a second time to the tomb and stayed long after the disciples left. It was here that Jesus met Mary. *What do you think Mary's feelings were when she first arrived at the tomb? What do you think went through her mind when the 'gardener' revealed himself as Jesus? Write down what you would have thought! When else had Mary seen someone raised from death to life?*

Read Luke 24:1-12, then reflect. 'It was Mary Magdalene, Joanna, Mary the mother of James, and the others with them who told this to the apostles. But they did not believe the women, because their words seemed to them like nonsense.' How infuriating! *Why do you think the Holy Spirit's words were discounted as nonsense and the words of women reviled? Why do you think Jesus chose the women to reveal himself to? Do you think Jesus knew the disciples wouldn't believe the women each time?*

Read Matthew 28:1-10, then reflect. This account differs again, but it's still all women, still the empty tomb and still the revelation of a risen Christ! *What's different in this resurrection account? What does Jesus say this time?*

Read Mark 16:1-8, then reflect. *What is different? What is the same? What is the feeling that you get throughout each of these re-tellings of the resurrection?*



resurrect

Are we ever
truly ready
for transformation?
*The hairs rise on the back
of my neck as I feel
its waiting breath
A little death
I don't want to go in
I am afraid of the cave
The waiting, the darkness,
the silence,*
Yet my chrysalis awaits me.
*And as I pause on the
threshold
Trembling
Reluctant
The whisper speaks,
'Be at peace,
matters not
if you've come
with nothing or everything,
hands empty or laden,
It is enough.
Only one thing is needed,
Already provided
it awaits you within
Ruach breathe in
Won't you come in
and begin
your metamorphosis?*'

excerpt from Metamorphosis
by Louise Mathieson

In John 20:21-22, Jesus appears to the wider group of disciples, saying, "Peace be with you! As the Father has sent me, I am sending you." And with that he **breathed on them** and said, "Receive the Holy Spirit."

The Greek word for 'breathe on' is *emphysaō*, appearing only once in the New Testament. It also appears in Genesis 2:7: 'Then the LORD God formed a man from the dust of the ground and **breathed into** his nostrils the breath of life, and the man became a living being.' *What instantly comes to mind? Do you see the parallel? Why is this so significant?*

In Genesis 3:19, God declared 'By the sweat of your brow, you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.' We emerge from dirt, sealed by death to return to it.

But Jesus, our Word made Flesh, Messiah, Saviour and Lord, emerges from that dirt, victorious! He has overcome the grave that all living beings are destined to. He breathes on us, his disciples, awakening our spirits to eternal life and declares that in him we will never hunger or thirst, nor truly die. 1 Corinthians 15:45 says, 'So it is written: 'The first man Adam became a living being'; the last Adam, a life-giving spirit.'

Jesus' resurrection seals—establishes and secures—eternal life. *Prayer: Write names for God, Jesus and Holy Spirit. Write and sing thanks aloud.*

notes

'The Holy Ghost is equal to the emergency. He can
cure you. He can baptise you with his power'

- Catherine Booth (*The Holy Ghost*)

they had prepared
the women took the spices



Tell



Tell

*'And you also were included in Christ when you heard the message of truth, the gospel of your salvation. When you believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession—
to the praise of his glory.' - Ephesians 1:13-14*

At the start of this devotion, we read that 'seal' means to 'establish or secure something definitively'. Of the five studies so far, what did you see was established or secured definitively in each?

- the seal of anointing on Christ,
- the seal of betrayal with a kiss,
- the seal of Christ's future in his willful obedience,
- the seal of 'It is done' in Christ's atoning death,
- and the seal of the resurrection in securing eternal life.

Which of these has resonated most with you? Which has been the newest concept? Which one had you not thought deeply about before? Why do you think that is?

Christ has won the victory and eternal life is ours if we believe and follow Jesus, taking up completely after him. But Jesus doesn't leave us alone in our journey. He promised to send us the 'Comforter', 'Advocate' and 'Helper'—the Holy Spirit. 2 Corinthians 1:21-22 says, 'Now it is God who makes both us and you stand firm in Christ. He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.'

The Holy Spirit is the seal of our inheritance, the promise of eternal life with God. That eternal life begins right now! Galatians 5:22-23 tells us the fruit of the Spirit are to be produced in us today, in ever-increasing measure as we bake in the light of God through Holy Spirit's wisdom. *Who is someone you know who shows the fruit of the Spirit? What do you imagine God could grow in you, if you let Wisdom do her work? Do you know Holy Spirit yourself? Write down any questions you have and take them to a wise, trusted Christian, and God, in prayer. God wants you to know and be known.*



The wind is the wind because of its movement. So too with our Holy Spirit. Telling the story of Christ is a natural movement of those filled with the supernatural breath and holy seal of Holy Spirit (Acts 1:8).

Holy Spirit moves us, comforts us, shapes us, fills us, guides us, transforms us, convicts us and completes us as we seek after God. Holy Spirit is God and helps us know God and tell of God to others. When we are people of the Spirit, we move with the Spirit and speak to others with spirit-filled words (1 Corinthians 2:13).

Read Ephesians 1:13-14 aloud. *What is the inheritance this speaks of? What comes to mind as you think about this scripture? Pray and ask God to show you a time Holy Spirit was at work within you.*

Read Romans 8, then reflect. *Why does Holy Spirit intercede for us? What does that look like? What would you like to more about?*

Prayer: In a time of silence, seek the Holy Spirit's voice daily for seven days.

Tell

Live every day
resuscitated in your resurrection.

And remember to breathe that
restoration air so deeply.

Revel in it.

Be suspicious of easy comfort.

Love is an exercise, so practice
it while hurting. Muscles grow
through being torn, healing and
being put to use again.

So too, with love.

Hope floats lightly, grasp it tightly
And remember, all revolution
appears unruly at first.

You must trust the salt in the air,
catch the wave while it unfurls by
your board. Touch it with your feet.
Enjoy the way the water bites back.

Know that the fringes are your
friend, and God works in places
that haven't got the signage, yet.

Certainty is only for historians.
Holy Spirit speaks in prompts and
callings. She whispers for those to
follow, not because She is cryptic,
but because the instructions are
gentle and meant for
pondering
souls,

wandering
feet,
and mystic gardeners of the deep,
not war machines.

Do these, elemental things,
Bread, Blood, Water, Fire, Spirit.

Remember Me
Thou blessed Body, and soar.

- Thoughtful Breath by Rosy Keane

notes

...told them with others pre-Mary, John, Mary,



Mary, John, Mary,

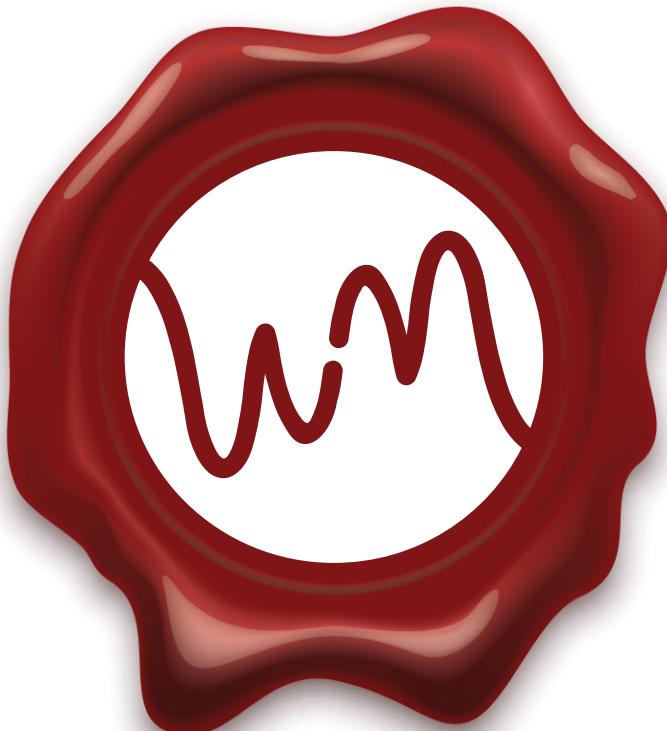
'You need no human ordination, no long and tedious preparation, no high-flown language, no towering eloquence; all you want is the full baptism of the Spirit on your heart, the Bible in your hand, and humility and simplicity in your manner.'

- Catherine Booth (*Aggressive Christianity*)



Tell yourself (and others)

I am a citizen of heaven Phil 3:20	I am God's co-worker 2 Cor 6:1	I am God's workmanship Eph 2:10	I may approach God with freedom and confidence Phil 4:13
I am seated with God in the heavenly realm Eph 2:6	I am complete in Christ Col 2:10	I am united with the Lord and one with Him in spirit 1 Cor 6:17	I am a minister of reconciliation 2 Cor 5:17-20
I have direct access to God through the Holy Spirit Eph 2:18	I have been adopted as God's child Eph 1:5	I am a member of Christ's body 1 Cor 6:20	I have been bought with a price; I belong to God 1 Cor 6:20
I have been chosen and appointed to bear fruit John 15:16	I am a branch of the true vine; a channel of His life John 15:1, 5	I am the salt and light of the earth Matt 5:13,14	I have been redeemed and forgiven of all my sins Col 1:14
I am hidden with Christ in God Col 3:3	I have been established, anointed and sealed by God 2 Cor 1:21	I cannot be separated from the love of God Rom 8:35	I am free from any condemning charges against me Rom 8:33,34
I can do all things through Christ who strengthens me Phil 4:13	I have been given power, love and a sound mind 2 Tim 1:7	I am confident that the good work God has begun in me will be perfected Phil 1:6	I am born of God and the evil one cannot touch me 1 John 5:18
I have been justified 1 Cor 6:17	I am God's temple 1 Cor 3:16	I am a saint Eph 1:1	I am free forever from condemnation Rom 8:1,2
I am assured that all things work together for good Rom 8:28	I can find grace and mercy in time of need Heb 4:16	I am God's child John 1:12	I am Christ's friend John 15:15



*Thank you for joining together in spirit and Holy Spirit with us for
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any who seek Christ.*

Arohanui, the WM Team.

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