



Restoring my Soul

HE RESTORES MY SOUL, HE LEADS ME IN PATHS

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SEPTEMBER 2025

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A FIVE DAY DEVOTIONAL GUIDE

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The father and mother of the bride city

The apostle Paul contrasted the motherhood of Hagar with the motherhood of Sarah. **Gal 4:23**. Hagar represents a carnal way of living within the household of faith. The children of her motherhood are in bondage; they are not free. **Gal 4:25**. In this regard, Ishmael represents the presumption and conduct of those who live according to the flesh.

Sarah was delivered from walking according to the flesh – she is a type of the church, the Jerusalem from above. **Gal 4:26**. The children of the Jerusalem from above are free; they are citizens of the heavenly city.

Paul told us that, by faith, Abraham was illuminated to, and waited patiently for, the city that has foundations, whose Builder and Maker is God. **Heb 11:10**. By faith, Abraham and Sarah confessed that they were strangers and pilgrims on the earth, for they believed for their citizenship in the New Jerusalem, the heavenly city that God had prepared for them. **Heb 11:16**.

Even more than this, Abraham and Sarah found grace and faith to become the father and mother of ‘a daughter’; that is, they became the father and mother of the bride city, the New Jerusalem. **Rom 4:16. 1Pe 3:6. Rev 21:2**. The Lord, through the prophet Isaiah, identified Abraham and Sarah as the father and mother of the bride of Christ, declaring, ‘Listen to Me, you who follow after righteousness, you who seek the LORD: look to the rock from which you were hewn, and to the hole of the pit from which you were dug. Look to Abraham your father, and to Sarah who bore you; for I called him alone, and blessed him and increased him. For the LORD will comfort Zion [the mountain upon which the heavenly Jerusalem is built]’. **Isa 51:1-3**.

According to this same faith that was demonstrated by Abraham and Sarah, a courting couple can likewise believe for their marriage to become established as a newly-formed house within the city of the heavenly Jerusalem, the corporate bride of Christ.

Further reading: Isaiah 51

The marriage of Moses and Zipporah

Building upon the lessons learned from Abraham and Sarah, let us now consider the marriage of Moses and Zipporah. This scriptural account, albeit brief, reveals an important lesson in relation to sanctification in marriage and family relationships. The sanctification of every individual and every relationship is obtained only through obedience from the heart to the way of living (or form of doctrine) to which we have been entrusted by Christ's messengers.

Rom 6:17,22. This way of living is a culture that signifies the fellowship of Christ's offering and sufferings, into which we are immersed through baptism. 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'. **Col 2:11-12.** Through the circumcision of Christ, Moses and Zipporah were delivered from the fleshly ways of relating in their marriage, and were able to stand in their sanctification as a husband and father, and as a wife and mother, respectively.

As a young man, many years before he was married, Moses had personally chosen this godly way of living for himself. That is, by faith, Moses had chosen to be immersed in the fellowship of Christ's offerings and sufferings, which is also called 'the reproaches of Christ'. As we read in the book of Hebrews, 'By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward'. **Heb 11:24-26.** Despite having personally chosen the circumcision of Christ as a young man, it was incumbent upon Moses to continue to choose this culture in each subsequent phase of life. This became a pertinent issue for him in the season of family life with young children, and its accompanying pressures.

Further reading: Hebrews 11

The Lord's judgement on Moses

When he was forty years old, Moses departed from Egypt and went to the land of Midian. **Act 7:23**. There, Moses married a Midianite woman named Zipporah – and they had two sons. **Exo 2:21. Exo 18:2-4. Act 7:29**. In the book of Exodus, we read that the Lord God met Moses while he was tending the flock of Jethro, his father-in-law, appearing to him in a flame of fire from the midst of a bush. **Exo 3:1-2**. In this encounter, the Lord called Moses to become a messenger to Pharaoh and to deliver the children of Israel from their bondage and oppression under the hand of the Egyptians. The Lord said to Moses, 'Come now, therefore, and I will send you [as a messenger] to Pharaoh that you may bring My people, the children of Israel, out of Egypt.' **Exo 3:10**. Moses was initially reluctant to accept the call of God upon his life, which provoked the Lord to anger. **Exo 4:13-14**. Nevertheless, Moses finally accepted the call of God upon him to become a messenger and a deliverer for the nation of Israel.

In obedience to the call of the Lord, Moses then took Zipporah his wife, and their two sons, and began the journey back to Egypt. We see that, despite his calling to be a messenger of God to the ruler of the current world kingdom and to be a deliverer for the children of Israel, Moses was not excused from his personal disobedience and lack of sanctification in relation to his own family. Consequently, on the way to Egypt, at the encampment, the Lord took hold of Moses in order to kill him! **Exo 4:24**. That is, Moses was under judgement because of the lack of sanctification within his marriage and family.

The particular issue of disobedience, which precipitated the Lord's judgement upon Moses, was that he had disregarded the need to circumcise his second son. By failing to circumcise his son, Moses had not observed the covenant that the Lord had made with Abraham. **Gen 17:10**.

Further reading: Exodus 3

A carnal marriage

Moses could have sanctified both himself and his sons through his obedience, despite any degree of resistance that he may have experienced from his wife toward him and toward the Covenant of circumcision. **1Co 7:14**. Plainly, regardless of his wife's responses, the issue for Moses was his own lack of sanctification.

From the scriptural account, we can reasonably conclude that Zipporah had been unwilling to allow Moses to circumcise their second son.

Although both sons were with them on the journey to Egypt, it became apparent that only one of the sons had not yet been circumcised. **Exo 4:20,25. Exo 18:2-4**. For Zipporah, there could have been numerous reasons why she justified her resistance to Moses on this matter. Perhaps the second son was already struggling with health-related frailties or difficulties. Perhaps their first son had previously experienced health problems as a consequence of his circumcision, and Zipporah did not want this scenario to recur with her second son.

We could also surmise that Zipporah was demanding to raise the children according to her native culture as a Midianite – and, as a Midianite, it was not her culture to circumcise every male infant. She evidently did not agree with it, even though she had compliantly conceded with the circumcision of their first son. However, even more fundamentally, Zipporah's underlying reason for her resistance to her husband was that her inherent maternal instinct was to protect her children from suffering. She simply did not want her children to experience the fellowship of Christ's offering and sufferings!

As a result of Moses' disobedience to the Lord, and Zipporah's disobedience to her husband, neither of them was walking blamelessly before the Lord; nor were they of one Spirit together. **Gen 17:1**. Their marriage covenant was not 'of the Spirit'; rather, it was 'of the flesh'.

Further reading: Exodus 4

The blood of the circumcision

When the Lord took hold of Moses to kill him, Zipporah came to understand the issue which had provoked the Lord's judgement upon her husband. Zipporah took a sharp flint of stone and cut off the foreskin of the younger son, connecting him to the offering and sufferings of Christ, and she cast it at Moses' feet. And, remarkably, as soon as the blood of the circumcision, a type of the blood of Christ, was sprinkled upon Moses, the Lord let him go. We read, 'And it came to pass on the way, at the encampment, that the LORD met him and sought to kill him. Then Zipporah took a sharp stone and cut off the foreskin of her son and cast it at Moses' feet, and said, "Surely you are a husband of blood to me!" So He let him go. Then she said, "You are a husband of blood!" – because of the circumcision.' **Exo 4:24-26**.

This whole account provides us with a somewhat graphic, yet highly beneficial, exemplification of the pain and difficulty of family life when the circumcision of Christ is operative. The blood of Christ's circumcision came between each relationship within their family – the relationship between Zipporah and Moses, the relationship between Zipporah and her son, the relationship between Moses and the Lord, and so on. Amazingly, Zipporah was able to save her husband through her obedience. The apostle Peter emphasised this key understanding regarding a wife's capacity to save her husband through her obedience, when he wrote, 'Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won [or saved] by the conduct of their wives, when they observe your chaste conduct accompanied by fear'. **1Pe 3:1-2**. Zipporah's obedience, in the fear of the Lord, saved her husband, her marriage, and her family!

Further reading: 1 Peter 3

You are a husband of blood

Once Zipporah had flung the foreskin at Moses' feet, she made two distinct points of confession in relation to the circumcision and her marriage. First, Zipporah exclaimed to her husband, presumably in an emotive and reactive manner, 'Surely you are a husband of blood to me!' **Exo 4:25**. This was her initial response to the personal impact of the sufferings which she was experiencing and witnessing within her family because of God's intervention upon their household. That is, in the heat of the intensity of this suffering, she voiced her upset at the imposition of having to undertake such a massive cultural shift in relation to the culture of circumcision! However, as soon as Zipporah recognised that the Lord let her husband go, and that he was saved from death on account of her obedience, she became illuminated to see her own sanctification!

Thus, she confessed a second time, 'You are a husband of blood – because of the circumcision!' **Exo 4:26**. This was an articulation of her illumination concerning her unique participation in the circumcision of Christ in her marriage and in her family. She realised that the blood of Christ's circumcision would be the ongoing provision of life for herself, for her husband, and for her children!

At this point, Zipporah, herself, was joined to the Covenant of circumcision, which marked her participation in the Everlasting Covenant. As the Lord said to Abraham, 'I will establish My Covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, to be God to you and your descendants after you ... My Covenant shall be in your flesh for an everlasting covenant.' **Gen 17:7,13**. We understand that circumcision touched Zipporah in her flesh as she was circumcised from her own culture, so that she could be joined to Moses' culture. Their participation in the cross of Christ became the defining characteristic of their marriage covenant and of their family. They had become 'a worthy house'.

Further reading: Genesis 17

Circumcision in a marriage

How is circumcision expressed in a marriage? That is, how does circumcision become the manner in which a husband and wife live together in their marriage and family? The Covenant of circumcision is manifest in the one-flesh union of a husband and wife as they live by offering, and as they release each person of the family to their unique participation in the cross of Christ. **Gen 17:13.** Undoubtedly, this would have been Sarah's expression of faith toward Abraham and Isaac, as she urged her husband and son to the offering that they were to make on Mount Moriah.

Furthermore, in a married couple's daily life together with their family, the Covenant of circumcision is extended beyond the parents toward each of their children through chastening. The regenerating effect of the cross ministers healing and chastening to each child. Importantly, however, as with Sarah and Zipporah, we see that this is a reality only when a mother, because of her faith concerning the Covenant of circumcision, is freeing and commending their child to the chastening hand of their father. The Covenant of circumcision is expressed by the father as he brings chastening to his child. Specifically, he believes that, through discipline, with prayer, the child can be healed of their genetic predispositions, and will be released from the bondage of unclean spirits.

From the account of Moses and Zipporah, we learn that the blood, which Christ shed during the seven wounding events of His offering journey, is the provision and multiplication of life for every person, every marriage, and every family. This illumination needs to be the confession of every husband and of every wife. When illuminated to this reality, a husband and wife accept that the blood of Christ's circumcision first comes between them in their marriage relationship, severing them from the demands of their former, fallen romantic ways of relating with one another.

Further reading: Genesis 22

Delivered to sanctified participation

In yesterday's devotions, we considered that the blood of Christ's circumcision must come between a husband and a wife for the purpose of severing them from the demands of their former, fallen romantic ways of relating with one another. Consequently, they are individually delivered to their sanctified participation as a godly husband or as a godly wife within the marriage relationship. Furthermore, they accept that the blood of the Covenant that Christ shed in seven wounds is the provision of life within every relationship, including in their relationship with their children. **Mar 14:24.**

The further implication is that a household will be hindered from truly meeting from house to house within the four foundations of *agape* fellowship (the apostles' doctrine and fellowship, breaking of bread and prayers), unless the blood of Christ's circumcision has been allowed to first sanctify their marriage relationship and each relationship within their family. **Act 2:42.**

As we are illuminated to this truth, and learn to acknowledge our need for the blood of Christ to sanctify all of our relationships, we will testify in the same manner as the apostle Paul, who said, 'But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.' **Gal 6:14.** Paul's statement exemplifies the culture of choosing the cross of Christ and its sanctifying impact upon every relationship. Like Paul, we are able to accept the reality of the relational fallout (for example, the potential loss of relationship) that may occur as a result of our choice to be sanctified in our relationships – as the cross of Christ comes between us and every other person. This relational distress may be experienced within the marriage relationship and within the relationships in our family, in the church, and in the broader community.

Further reading: Galatians 5

The marriage of Christ and the church

The apostle Paul explained that the first man, Adam, was 'a type of Him who was to come' – Jesus Christ. **Rom 5:14**. A 'type' is simply a prophetic picture of a reality that is yet to be revealed. With this understanding in mind, we note that the marriage of Adam and the woman was a type of the marriage of Christ and the church. The apostle Paul then explained that the marriage of Christ and the church is the essential image into which every marriage is to be recovered, writing, 'This is a great mystery [a man and woman made one in marriage], but I speak concerning [the marriage of] Christ and the church'. **Eph 5:32**.

We also recognise that when the Lord God determined together, saying, 'It is not good that man should be alone, I will make him a helper comparable to him', the Father, Son and Holy Spirit were not referring principally to Adam – rather, They were referring firstly to the creation of a helper comparable for Jesus Christ. **Gen 2:18**. Evidently, the marriage of Christ and the church was necessary for the fulfilment of Their Everlasting Covenant. The formation of a bride as a helper comparable to Christ was necessary for the work of bringing to birth, and nurturing, a multitude of sons of God who would be brought to glory as sons of men in the image and likeness of God.

The formation of the woman from the rib of Adam foreshadowed the establishment of the bride of Christ, the church, on the cross. **Gen 2:21-22**. The blood, water and Spirit that flowed from Christ's side constituted the figurative rib from which the bride of Christ was formed. **Joh 19:34. Zec 12:10**. On the day of His offering, Christ was married to the church as His comparable bride. **Eph 5:30-32**. For the entirety of the church age, the corporate bride of Christ is being sanctified and cleansed by Christ, so that she will be prepared for the wedding feast with her Husband. **Eph 5:26-27. Rev 19:9**.

Further reading: Ephesians 5

The vessel of multiplication

The bride of Christ is not formed separately from the body of Christ; rather, the body of Christ is the context in which the bride of Christ is being formed. The key point is that we are first made members of His corporate body and are subsequently established as part of the corporate bride of Christ. **Eph 5:30-32.** The blood, water and Spirit, which are operative within the fellowship of the body of Christ, are the elements through which we are processed, washed and established as an overcoming, firstfruits people who comprise the bride of Christ. We see that the bride of Christ is a multitude of overcoming families and households. **Jer 31:1.**

The church was married to Christ on the day of His offering. However, the corporate bride of Christ was indistinguishable from Christ until the Day of Pentecost, when she was manifest as ‘a bride coming down from heaven’. **Rev 21:2.** Through baptism into the Holy Spirit, those who belong to the corporate bride are enabled, by the seven Spirits of God (Eternal Spirit), to join Christ’s travail. The corporate bride receives this capacity to travail with Christ so that others can be born of God. **Act 1:8.** In this way, the Holy Spirit enables the bride of Christ to be a helper comparable to her Husband, Christ.

The bringing forth of identities who are born again as sons of God happens in godly families who are firstfruits houses. These families are an expression of the bride of Christ, the church, who is a virgin although already married to Christ. Her work, as a virgin bride who is proceeding from the spiritual body of Christ (as Eve proceeded from Adam), is to bring forth sons of God by the Holy Spirit. **Luk 1:35.** The bride of Christ is the vessel of multiplication. She is described in Scripture as ‘the Jerusalem from above’ who is the mother of all those who are born as sons of God, and also as a city that is set on the top of Mount Zion. **Gal 4:26. Psa 48:1-2.**

Further reading: Revelation 21

Everlasting increase

The apostle John described the bride of Christ in the time of the end. The wife of the Lamb (i.e. the bride of Christ) travails to bring forth a great multitude, making her 'the mother of nations and kings'. **Rev 21:9. Gen 17:16.**

Following the judgement of the great white throne, the only things that will remain will be the throne of God and the Lamb, and the administration of the bride city. The apostle John recorded that he saw no temple in the New Jerusalem, for the Lord God and the Lamb will be its temple. **Rev 21:22.** Time, as we presently know it, will also be done away with. The Father and the Son will bring forth the new heavens and the new earth, by the Holy Spirit, through the administration of the New Jerusalem. It is remarkable to consider that the new heavens and the new earth will be populated by the bride city!

The bride of Christ will then bring forth a never-ending multitude of mature sons who have spiritual bodies. The righteousness of sonship will increase forever. **Isa 9:7. 2Pe 3:13.** Uniquely, the mechanism of multiplication in the new heavens and the new earth will not be procreation. In relation to the new heavens and the new earth, the apostle John recorded, 'He who sat on the throne said, "Behold, I make all things new"'. **Rev 21:5.** The ministry of the bride city, by the Spirit, will be the river of the water of life that will proceed from the throne of God and of the Lamb to multiply the life of God forever. **Rev 22:1-5.** Significantly, the multiplication of identities in the new heavens and the new earth will be the final phase of the fulfilment of the mystery of God. It will be the final manifestation of man in the image and likeness of God where God is 'all in all'. **1Co 15:28.**

Further reading: Revelation 22

Watch and pray

In this season, the Lord is asking us to watch and pray with Him. **Mat 26:41. Luk 21:36. Mar 13:33.** The capacity to watch is the outcome of hearing the word of present truth and receiving *illumination* from the Holy Spirit in relation to what He is saying to us. **Rev 2:7.** After the Holy Spirit has illuminated our spirit, He then helps our weakness by strengthening us with the capacity of Eternal Spirit so that we can *pray with Christ*. **Rom 8:26.** We pray with Christ when we join, by the Holy Spirit, the fellowship of Christ's intercession and travail!

Speaking about how we join the fellowship of His prayer, Jesus said to the disciples, 'When you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly.' **Mat 6:6.** We know that the secret place is not simply a private place, like a room or a closet, because Jesus said that the Father dwells in the secret place. That is, it is the house of God. It is the *secret place of the ladder* that connects heaven and earth. When Jacob saw this ladder in his prophetic dream, he proclaimed, 'How awesome is this place! This is none other than the house of God, and this is the gate of heaven!' **Gen 28:17.**

The ladder that connects heaven and earth is the corporate body of the Son of Man. **Joh 1:51.** In this regard, there is only *one secret place*. However, we know that Jesus also instructed us to go into our own *inner room* which is inside the secret place. On His offering journey, Jesus Christ prepared a unique place for every son of God in the fellowship of His body, which is the Father's house. **Joh 14:2.** After we have been born as a son of God, the Father places us in the body of Christ where He has chosen. **1Co 12:18.** This is our inner room in the secret place.

Further reading: Genesis 28

Shut your door

Jesus said that we must go into our inner room in the secret place and then we need to *shut the door*. **Mat 6:6**. In the first case, we do this by ensuring that we are not praying in a carnal mode by imposing our own projections and anxieties upon the Lord. That is, are we asking the Lord to support a religious projection that we have created for ourselves? **Mat 6:5**. Are we continually asking the Lord to meet our perceived needs because we are motivated by anxiety? **Mat 6:8**. However, more than this, we must *shut the door* by guarding and maintaining the sanctification of our own life and of our family. We know that Satan presently has access to the heavenly places because of the uncleanness in our own houses. **Rev 12:10**.

Having established the context for our prayer in the secret place, and the need for us to shut the door, Jesus then continued by describing the culture and fellowship of the prayer that we have been called to join as we watch and pray with Him. Jesus said, 'In this manner, therefore, pray: "Our Father in heaven, hallowed be Your name. Your kingdom come. Your will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen"'. **Mat 6:9-13**.

We know that Jesus was not asking the disciples to recite this prayer by rote or to use it as a religious mantra. He specifically warned the disciples against the 'vain repetitions' that are used by unbelieving heathen. Rather, Jesus was describing how a son of God prays when they are enabled by the Holy Spirit. **Rom 8:26**. The Holy Spirit is the source and capacity of our prayer. He is the One who initiates and focuses all the dimensions of our prayer as a son of God.

Further reading: Isaiah 26

Our Father who is in heaven

The first dimension of prayer for a son of God is that *the Holy Spirit enables us to call God 'our Father'*. **Mat 6:9**. The Holy Spirit is the Spirit of adoption. The apostle Paul declared, 'For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry, "Abba, Father"'. **Rom 8:15**. It is important to recognise that the first prayer of a son of God is not a sinner's prayer. It is the cry, 'Abba, Father', which is enabled by the Holy Spirit.

The second dimension of prayer is that *the Holy Spirit enables us to seek those things which are above*, where Christ is seated at the right hand of God. **Col 3:1**. This means that we are not preoccupied with ourselves and the cares of the world. Like Abraham, we recognise that we are only pilgrims on this earth. Abraham 'dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs of the same promise; for he waited for the city which has foundations, whose Builder and Maker is God'. **Heb 11:9-10**.

As a son of God, our citizenship is in heaven. **Php 3:20**. We have come to Mount Zion and to the heavenly Jerusalem. **Heb 12:22**. When our mind is set upon the things of the Spirit, the Jerusalem from above is our chief joy. Like the psalmist, we worship the Father by proclaiming, 'Great is the Lord, and greatly to be praised in the city of our God, in His holy mountain. Beautiful in elevation, the joy of the whole earth, is Mount Zion on the sides of the north, the city of the great King.' **Psa 48:1-2**.

We 'fall from the heights' of Mount Zion and of the heavenly Jerusalem when we set our mind on the things of the flesh. **Rev 2:5**. When the word of Christ is proclaimed to us, it is the conviction of the Holy Spirit that compels and enables us to remember the heights from where we have fallen.

Further reading: Psalm 87

Hallowed be Your name

The third dimension of prayer for a son of God is to *hallow the name of the Father*. **Mat 6:9.** We hallow His name when we fear and respect His sanctification. The fellowship of Yahweh *Elohim* is 'holy, holy, holy'. **Isa 6:3. Rev 4:8.**

We worship the Father and magnify the holiness of His name *through our obedience*. When the Lord asked Moses to speak to the rock as an expression of prayer, so that the water would flow for the nation of Israel, Moses provoked the anger of the Lord by his disobedience. Motivated by frustration, Moses reacted by hitting the rock. The Lord said to Moses and Aaron, 'Because you did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them.' **Num 20:12.**

We hallow the name of the Father by *our willingness to be separate from the spirit of the world* and its uncleanness. The apostle Paul proclaimed the word of the Father to the Corinthians, "Come out from among them and be separate", says the Lord. "Do not touch what is unclean, and I will receive you. *I will be a Father to you, and you shall be My sons and daughters*", says the Lord Almighty.' **2Co 6:17-18.** In contrast to this, we profane the name of the Father, and reject the expression of His fatherhood toward us, if we are unwilling to be sanctified.

The apostle Paul then continued, 'Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' **2Co 7:1.** In a similar way, the apostle Peter declared, 'As He who called you is holy, you also be holy in all your conduct, because it is written, "Be holy, for I am holy". And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear.' **1Pe 1:15-17.**

Further reading: Psalm 99

Your kingdom come

The fourth dimension of prayer for a son of God is to pray, '*Your kingdom come.*'

Mat 6:10. When we pray in this way by the Spirit, we are asking for the Father to take His seat for the purpose of establishing His kingdom on the earth.

Dan 7:9. When the Father takes His seat on the top of Mount Zion, Jesus Christ will move His entire administration to be 'in and around' the Father's throne. The authority of the Father's throne will extend to the earth through the presbytery who will be seated with Christ on the twenty-four thrones that belong to the throne of David. **Rev 3:21. Rev 4:4.**

When the Father takes His seat, the authority of His throne will be established on the earth and above all nations. **Isa 2:2-4.** The mountain of the Lord's house will be raised above all world kingdoms. Speaking about the time when the Father will be enthroned on the earth, the psalmist declared, 'God has gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises! Sing praises to our King, sing praises! For God is the King of all the earth; sing praises with understanding. God reigns over the nations; God sits on His holy throne.' **Psa 47:5-8.**

As we eagerly look for the coming of the kingdom of God from heaven to earth, we also pray to the Father, 'Your will be done on earth as it is in heaven.'

Mat 6:10. Jesus Christ has already accomplished the Father's will on His offering journey from Gethsemane to the cross, and then taken His seat at the right hand of God *in heaven*. **Heb 8:1.** In the time of the end, the will of the Father will also be revealed and accomplished *on earth* as the Lamb opens the scroll with its seven seals. **Rev 5:9.** The scroll contains the fullness of the Father's will in relation to both salvation and judgement.

Further reading: Revelation 4

Our daily bread

The fifth dimension of prayer for a son of God is, '*Give us this day our daily bread*'. **Mat 6:11**. In daily fellowship with the Father, by the Spirit, we are *asking Him to feed us with the bread from heaven*, which gives us the strength to believe His word and to do His will. We know that Jesus Christ, who has come down from heaven, is the full embodiment of the bread of God. **Joh 6:32-33**. He is the Word of Yahweh, who came from heaven to feed Abram by saying to him, 'Do not be afraid, Abram. I am your shield, your exceedingly great reward.' **Gen 15:1**. This word gave Abram the strength to believe and to enter the fellowship of Christ's righteous work for him.

The manna that fell in the wilderness, as a daily provision for the nation of Israel on their journey from Egypt to the promised land, was 'a type' of the true bread from heaven that sustains sons of God on their pilgrimage from the corruption of the world to the heights of Mount Zion. In this regard, it is important that we heed the warning in the book of Jude concerning those who despise this daily provision and draw back in *unbelief*. Jude wrote, 'I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe.' **Jud 1:5**.

In our present time, it is the work of presbyteries in the right hand of Christ to proclaim the word of God for the purpose of giving all those who belong to the household of God 'their portion of food in due season'. **Luk 12:42**. In the time of the end, the bread of God will be fed to the entire world by the apostolic administration of Christ through the worldwide presbytery who will be gathered around the Father's throne. **Rev 4:4**.

Further reading: John 6

Forgive us our debts

The sixth dimension of prayer for a son of God is, '*Forgive us our debts, as we forgive our debtors*'. **Mat 6:12**. When we pray in this way, by the Spirit, we are *asking the Lord to deliver us from the other law* and its effect upon God and others. We recognise that this deliverance from the other law is found only as we embrace our daily participation in the circumcision of Christ, which is the seven wounding events that Christ endured on His offering journey from the garden of Gethsemane to the cross. **Col 2:11**.

The apostle Paul declared concerning the offering of Christ, 'The death that He died, He died to sin once for all; but the life that He lives, He lives to God. Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.' **Rom 6:10-11**. Christ took our sin out into the sea of God's forgetfulness, while, at the same time, He learned our obedience and fulfilled the works of our sonship. **Heb 5:8-9. Isa 26:12**. When we walk by the Spirit on the journey that He has pioneered for us, we are receiving the power of His resurrection life to live each day as a son of God.

As we walk by the Spirit in the fellowship of Christ's offering, we are delivered from our propensity to use the Law to judge others, and we receive the grace that is necessary to forgive others. The capacity to forgive does not originate in us; nor is it a self-righteous expression. Rather, as we reckon ourselves to be crucified with Christ, we receive the same grace to forgive which He demonstrated when He was nailed to the cross and prayed, 'Father, forgive them, for they do not know what they do.' **Luk 23:34**.

Further reading: Colossians 2

Lead us not into temptation

The seventh dimension of prayer for a son of God is, '*Lead us not into temptation, but deliver us from the evil one*.' When we pray in this way, by the Spirit, we are *asking the Father to sanctify us by His word*, because His word is truth. **Joh 17:17**. It is the truth of the word of the Father concerning our sanctification that delivers us from the lie of Satan that we can be the source of our own name and works. **Joh 8:44. Jas 1:14**.

Immediately after His baptism, Jesus was led by the Spirit into the wilderness to be tempted by Satan for forty days and forty nights. **Luk 4:1-2**. During that extended season of prayer and fasting, Jesus overcame the *three dimensions of temptation* by Satan, through His obedience to the Father. Jesus overcame the temptation to become the source of His own provision; the temptation to trade with Satan for His own gain; and the temptation to test God by misappropriating the written word of God. **Luk 4:3-13**. Luke concluded his account by saying, 'When the Devil had ended every temptation, he departed from Him until an opportune time.' **Luk 4:13**.

The 'opportune time' presented itself when Jesus emptied Himself through prayer in the garden of Gethsemane to be fully identified with our death, including all of our weakness and infirmity. On His offering journey from the garden of Gethsemane to the cross, He was 'in all points tempted as we are, yet without sin'. **Heb 4:15**. By learning our obedience in every circumstance, He pioneered 'the way of escape' for us through every season of temptation in our life. In this regard, the apostle Paul rejoiced, 'God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.' **1Co 10:13**. 'The way of escape' is the *obedience* that Christ has already learned for us as a son of God.

Further reading: Luke 4

Yours is the kingdom

Jesus finished describing the culture and fellowship of our prayer as a son of God by declaring to the Father, '*For Yours is the kingdom and the power and the glory forever. Amen.*' **Mat 6:13**. This is the same expression of prayer and worship that will continue to ascend before the throne of the Father in the time of the end. **Rev 4:9-11**. After the Father has taken His seat, the apostolic administration of Christ and the presbytery around the throne of the Father will lead *the prayer and worship* of the Father in the secret place of His tabernacle. The apostle John saw the twenty-four elders with harps and 'golden bowls full of incense, which are the prayers of the saints'. **Rev 5:8**.

It is significant that the apostle John witnessed this expression of worship, intercession, and travail *before* he saw Christ open the first seal to send the white horse and its rider into the world. The rider of the white horse is 'the 144 000'. When the 144 000 proclaim the gospel of the kingdom as a testimony in all nations, their evangelistic ministry will be *the fruit* of the intercession and travail of the presbytery and the church in the secret place of the Father's tabernacle. We recall that Jesus taught the disciples to 'pray to your Father who is in the secret place, and your Father who sees in secret will reward you openly'. **Mat 6:6**.

The kingdom of the Father is the true eighth world kingdom. When the Father takes His seat, His kingdom will be established over all the nations as an everlasting kingdom that has no end. **Dan 2:44**. The fruit of the evangelistic ministry of the 144 000 will be a great multitude from every tribe, nation, people, and tongue. **Rev 7:9-17**. This multitude will be *a great manifestation of sons of God*! In the same manner as the 144 000, every son of God who belongs to the great multitude will reveal the glory of the Father while they are still in their mortal body.

Further reading: Revelation 7

A scenic landscape featuring a dirt path that winds up a grassy hill. The path is bordered by a rustic wooden fence on the right side. The hill is covered in lush green grass and some small shrubs. In the background, there are rolling hills and a valley with a small body of water. The sky is a mix of blue, orange, and pink, suggesting a sunset or sunrise. The overall mood is peaceful and inspiring.

Restoring my Soul