



Restoring my Soul

HE RESTORES MY SOUL, HE LEADS ME IN PATHS

PSA 23:3

JANUARY 2019

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A FIVE DAY DEVOTIONAL GUIDE

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The testimony of Jesus

In his letter to the Hebrews, the apostle Paul wrote, 'Therefore, when [Jesus] came into the world, He said: "Sacrifice and offering You did not desire, but a body You have prepared for Me. In burnt offerings and sacrifices for sin You had no pleasure." *Then I said, "Behold, I have come – in the volume of the book it is written of Me – to do Your will, O God."*' **Heb 10:5 7**. Paul was quoting a psalm written by King David, which prophetically expressed Christ's own testimony regarding His coming in the flesh, and then His offering in Gethsemane. **Psa 40:6 8**.

We know that Jesus received His physical, mortal body from the Father in the womb of the virgin Mary. **Luk 1:35. Mat 1:20**. This is when the Word became flesh and dwelt among men. **Joh 1:14**. *Then*, in the garden of Gethsemane, Jesus declared, 'Behold, I have come – in the volume of the book it is written of Me – to do Your will, O God.' **Heb 10:7**.

The book that Jesus was referring to is the book of Deuteronomy. In this book, Moses drew attention to the failure of the Old Covenant. **Deu 31:26 29**. Not one person was able to keep the Law through the will of their flesh. As a consequence, everyone who lived under the Law was cursed. **Gal 3:10**.

Moses prophesied that God would establish a new covenant, through which His people would be delivered from the stubbornness and rebellion that is characteristic of the flesh, and would be enabled to fulfil His Law. **Deu 30:5 14**. The Lord God would give them the capacity to love Him with all their heart, and to love their neighbour as themselves. **Mar 12:29 31**. In the New Covenant, they would be able to love because they would be born of God. **1Jn 4:7 8**.

FOR FURTHER STUDY: DEUTERONOMY 30

A new covenant established

The prophetic statement, 'Behold, I have come – in the volume of the book it is written of Me – to do Your will, O God', was fulfilled when, in Gethsemane, Jesus prayed to the Father, 'Not My will, but Yours, be done.' **Luk 22:42**. Paul explained that when the Son made this declaration, He took away the Old Covenant, which required the attainment of righteousness through the will of the flesh, and established a new covenant. **Heb 10:9. Joh 1:12 13**. In other words, Jesus prayed, 'Not the righteousness of God through the will of the flesh, but the Father's will, which was proclaimed in the book of Deuteronomy, be done.' We know that this offering of prayer was effective once Jesus had been strengthened with Eternal Spirit by the Holy Spirit. **Luk 22:43. Heb 9:14**. By this means, Jesus was anointed with the oil of the Spirit for the work of establishing a new covenant.

Although Christ did fulfil the Law Covenant in a mortal body, this was not the principal reason that He came into the world; nor was it the means by which He authored the pathway for our salvation. Christ did not come by human blood, nor by the will of the flesh, but was born of God. He was born again from the death of sin by the sin offering. He came back from the death caused by sin, by the blood of the New Covenant. **Heb 13:20**. This is how Christ took away the Old Covenant, which Paul described as 'the first covenant', and established the second, or new, covenant. **Heb 10:9**. We see, then, that the New Covenant is the will of God fulfilled in a human body. This was achieved through the agency of water, blood and Spirit. Christ's prayer, 'Not My will, but Yours, be done', was the confession that the New Covenant was born.

The great Shepherd of the sheep

One of the most well-known passages of Scripture is the twenty-third psalm, which begins, 'The Lord is my shepherd, I shall not want'. **Psa 23:1**. Christ, our great High Priest, who offered Himself without spot to God, is also the great Shepherd of the sheep. **Heb 9:14. Heb 13:20**. This flock is a multitude of people who belong to the Father, but who do not know Him. **Joh 17:2 3**. This is because, as the prophet Isaiah declared, 'All we like sheep have gone astray; we have turned, every one, to his own way.' **Isa 53:6**.

Jesus died the death caused by sin as our iniquities were laid on Him, and He became our sin. **Isa 53:6. Isa 53:10. 2Co 5:21**. Christ joined us in our separation from the Father. By joining us in this death, He found all the sheep who had gone astray and were lost to the Father because of sin. Christ came back from the death of sin by the blood of the New Covenant. **Heb 13:20**. In so doing, all the sheep who had been lost to God were brought back with Christ.

Paul called Jesus 'the firstborn from the dead'. **Col 1:18**. This means that when Jesus was being brought back from the death caused by sin, by the blood of the New Covenant, He was being born from the dead. We are brought to birth from the dead, with Christ, by the same blood.

Jesus began to shed the blood of the New Covenant in Gethsemane when, by the capacity of Eternal Spirit, He prayed to the Father, 'Not My will, but Yours, be done.' **Luk 22:42 43. Heb 9:14**. For this reason, in order to be born from the dead with Christ, by the blood of the New Covenant, we must watch and pray with Him in Gethsemane. **Mat 26:41**.

FOR FURTHER STUDY: JOHN 10

The revelation of the New Covenant

The Scriptures teach us that when Jesus was born as a son of man, He came in the likeness of sinful flesh. **Rom 8:3**. Significantly, Jesus was born under the Old Covenant, which was under the administration of the angels. **Gal 4:4**. **Heb 2:2**. This is what it meant for Jesus to be 'made a little lower than the angels'. **Heb 2:7**.

Jesus had no other law, and was without sin. **1Pe 2:22**. **Heb 4:15**. He was the only person who could have fulfilled the righteousness of God by keeping the Law through the will of His flesh. However, this is not what the Father wanted. As Jesus Himself acknowledged, 'Sacrifice and offering You did not desire.' **Heb 10:5**. The Father's will was for the establishment of a covenant that was different from the way of life under the Old Covenant. Through this *new* covenant, Yahweh's Everlasting Covenant desire for fellowship with a multitude of sons who were born of Their life, would be fulfilled.

Jesus ministered under the Old Covenant, and under the angels, until the New Covenant was revealed. The outcome of the New Covenant was that Jesus would be raised above the angels. Paul explained that Christ was raised above the angels *when He inherited a more excellent name than them*. Christ received this name when the Father spoke the word of the Everlasting Covenant to Him, saying, 'You are My Son, today I have begotten You.' **Heb 1:5**. The word of the Father was the birthing element of water. The point of time that was designated as 'today' referred to Christ's whole journey from Gethsemane to Calvary.

The New Covenant was not revealed until Gethsemane. The implication of this point is that the Son obtained the inheritance of His sonship name by the word of the Father, and began to be raised above the angels, *in Gethsemane*. The water of the word, proclaiming the sonship of Christ, was then being ministered at each stage of His journey back to the Father.

FOR FURTHER STUDY: HEBREWS 2

Birthered by water and blood

As we consider the establishment of the New Covenant in the garden of Gethsemane, we recognise that *water and blood* are the elements that are necessary for being born of God. The water refers to the word of the Everlasting Covenant, while the blood is the life of the Everlasting Covenant.

The apostle John recorded that God the Father so loved the world 'that He gave His only *begotten* Son, that whoever believes in Him should not perish but have everlasting life'. **Joh 3:16**. How did the Father 'give' the Son? He gave the Son *in the Passover meal*. Jesus was the Lamb for the Father's house. **Joh 1:29**. Paul was making this point, when He wrote, 'He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?' **Rom 8:32**.

Christ was given by the Father for the purpose of establishing a process by which we could be sanctified, and could receive eternal life. **Rom 6:22**. This was the pathway of salvation that Christ authored as He came back from the death caused by sin, through the shedding of His blood. His blood was shed through the six wounding events that He experienced as He journeyed from Gethsemane to Calvary.

Paul, in the book of Hebrews, referred to the birthing element of blood in the New Covenant, when he wrote, 'Again when He [the Father] brings the firstborn into the world [lit: the inhabited earth], He says, "And let all the angels of God worship Him"' **Heb 1:6**. Paul was saying that the Son, having been born of water, was then made alive from the death of the sin of the world, through the blood of the New Covenant. Jesus was the first of the inhabitants of the earth who had been made alive from this death.

FOR FURTHER STUDY: 1 JOHN 5

Beholding Christ

The garden of Gethsemane is where the disciples beheld Christ as ‘the only begotten of the Father, full of grace and truth’. **Joh 1:14**. He was on a journey, through six wounding events, to be high and lifted up on the cross. Christ’s sixth wound entailed His hands and feet being nailed to the cross, and His body then being lifted up from the earth. At the conclusion of this wounding event, Christ was revealed as having been born from the death of sin, and raised above the angels. He then committed His Spirit into the hands of the Father, and physically died. **Luk 23:46**.

After His death, a soldier pierced His side with a spear. As a consequence of this wound, blood and water began to flow from His heart, and a spirit of grace and supplication began to be poured out upon those who were there. **Joh 19:34 37. Zec 12:10**. This is when Christ’s face began to shine like the sun in its strength, and He began to draw all men to Himself. **Rev 1:16. Joh 12:32**. The word of the New Covenant began to be proclaimed to all men, and a way was opened through His flesh into the fellowship of His offering. **Heb 10:19-20**.

When the word of the cross is proclaimed to us, a spirit of grace and supplication is poured out upon us, granting us the opportunity to hear and receive the New Covenant message. If we do not resist God’s grace, the veil of our own fleshly perspective is drawn back from the eyes of our heart and we are able to look on Him whom we have pierced. **2Co 3:16 17**.

What do we see when we turn and look upon Christ? We see what the apostle John saw; we see the elements of blood and water flowing from His pierced heart. Moreover, the Spirit bears witness with our spirit that these elements are the means by which we are inheriting our sonship with Christ. **1Jn 5:6. Rom 8:16**.

FOR FURTHER STUDY: 2 CORINTHIANS 3

Journeying with Christ

The Holy Spirit joins us to the secret place of prayer in Gethsemane. **Rom 8:26.** As we watch and pray with Christ, by the Spirit, the Father speaks the same word to us that He spoke to Christ – ‘You are My Son, today I have begotten You.’ **Heb 1:5.** By this word, in the fellowship of Christ’s offering, the will of God can be done in us. We are being sanctified by the birthing process of the offering up of the body of Christ. **Heb 10:10.**

Christ was born of water and the Spirit in Gethsemane. And we were born again by these same elements, in Him. Now that we are back from the dead with Him, having been born again by the word of the Father, our journey to obtain the full inheritance of our sonship is not by water only, but by water and blood. **1Jn 5:6.** Our hearts are being sprinkled and delivered from an evil conscience, with its good and evil, which is the measure of its own self righteousness. **Heb 10:22.** And the Spirit is bearing witness to our sanctification. **Rom 8:16.** This is the righteousness that comes from God, which is part of our name and sonship.

As Christ’s offering journey drew to a close, on the very same day that began with a final meal with His disciples, a spear was used to stab Him in the heart. **Joh 19:34.** This seventh and final wound to Christ’s body was never about taking His life. His work was done, and He had already yielded His Spirit to the Father. **Joh 19:30. Luk 23:46.** Rather, this seventh wound was for us. From Christ’s heart flowed the separated elements of ‘blood and water’; the elements that would enable the sons of men to be born of God’s own life. **1Jn 5:6.**

FOR FURTHER STUDY: JOHN 19

Washing the disciples' feet

During the last supper, Jesus rose from the table, laid aside His garments, girded Himself with a towel, poured water in a basin, and began to wash the disciples' feet. **John 13:5**. This activity was based on a custom where the servant of a household would wash the feet of an honoured visitor as an action of receiving them. Jesus said, concerning the sending out of the seventy, 'But when you enter a town and are not welcomed, go into its streets and say, "Even the dust of your town we wipe from our feet as a warning to you"'. **Luk 10:10 11**. This action of dusting one's own feet was a declaration to the townsfolk that they had rejected God's word. We too reject God's word when we fail to receive our brethren and the word that they bring to us.

The washing of the disciples' feet also connects to the principle of the laver. In the tabernacle of Moses, the laver was a large basin that contained water. Every priest was to wash their hands and feet with this water before offering sacrifices on the altar. **Exo 30:17 21**.

Of course, the washing element that Jesus was teaching them about was not literal water. Rather, He was pointing them to the word that was washing them, just as the water of the laver had washed the priests. Jesus said to Peter, 'If I do not wash you, you have no part with Me'. **Joh 13:8**. The word of God was the only way in which they could be washed so that they could be joined to His offering. In typical 'Peter-style', he then asked that Christ wash all of him - not just his feet. Here, Christ provided clarity concerning the effect of the word, noting, 'He who has bathed needs only to wash his feet, but is completely clean'. He then affirmed Peter, saying, 'You are clean.' **Joh 13:10**.

The words of eternal life

Jesus began to speak about His offering with the crowd that followed Him because of His miracles, most notably, the miracle of feeding the five thousand people with five loaves of bread and two fish. He made a startling claim, saying, 'Unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves.' **Joh 6:53**. He promised that if they did eat His flesh and drink His blood, they would have eternal life, and they would abide in Him and He in them. **Joh 6:54 56**.

Although the promise of eternal life was of great interest to the gathered crowd, the practice (i.e. cannibalism) was highly offensive in their culture. In fact, many followers of Jesus who had heard His words were appalled, and they objected, saying, 'This is a difficult statement, who can listen to it?' **Joh 6:60**. Their refusal to believe Christ, and their offence at His word, meant that they were unclean and were unprepared to join His offering. It is important that we recognise the reality that, without proper understanding and insight concerning God's word, we, too, can misconstrue God's intent. This can lead to offence. This then hinders us from receiving His ongoing word, which we need for our continuing participation in His offering.

Those who were offended by Christ's statement were considerable in number, and they withdrew in unbelief, and ceased from walking with Him. **Joh 6:66**. Jesus then narrowed His focus to the twelve disciples, asking them, 'Do you want to go away also?' It was here that Peter demonstrated the washing effect of the word, saying, 'Lord, to whom shall we go? You have the words of eternal life. We have believed and have come to know that You are the Holy One of God.' **Joh 6:68 69**. Peter's statement didn't cleanse him of all sin or eliminate every self righteous response. It simply kept him joined to the fellowship of Christ's offering - even before the first drop of blood was spilt.

FOR FURTHER STUDY: JOHN 6:22-71

Washed for offering

During the last Passover meal, Jesus explained to His disciples that the Father was giving Him - His only begotten Son - as the Passover lamb for the Father's house. And, as in the first Passover, those households who ate the Passover lamb were joined to the provision of God for their journey of deliverance and salvation. **Exo 12:1 28.**

This understanding confirms our weekly participation in the communion meal. **Luk 22:19. 1Co 11:24.** During this meal, we follow the example of Christ, who first demonstrated the activity of foot-washing. **Joh 13:8.** Today, the water of the word remains active as it proceeds from the mouth of Christ as 'the sound of many waters'. **Rev 1:15.** It sounds like many waters because it is the ministry of the word in the mouth of the many members who make up the body of Christ. The word flows from each son as a ministry of the Spirit, according to their sanctification. This water continues to birth us by the word of the Father, and to cleanse us for our participation in His offering for the duration of our days on earth.

It is helpful to note that the word is not washing sin and corruption from us. Rather, the word is washing us clean from the secular influences that affect the way in which we view life and engage in it. They have an impact on our understanding of, and readiness for, offering. It is in the fellowship of Christ's offering that we receive His life through the process of 'offering transfer'.

Consider a person who has received a significant and painful health concern that negatively impacts upon their health, family life, friendships and even finances. A common worldly response is to protest in fear against this kind of suffering, because it reduces the quality of our life. However, when we are washed by the word, we are able to believe and accept that this is from the hand of the Lord, so that we are obtaining resurrection life in our mortal body.

FOR FURTHER STUDY: EPHESIANS 5

The importance of foot-washing

The capacity of the word grants us *faith*. Faith comes to us by hearing, and our hearing is enabled by the word of Christ. **Rom 10:17**. Faith is the evidence that we have been washed by the word; and without faith, we cannot please God by being the son who He named us to be. **Heb 11:6**. The outcome of receiving faith is that we are given the capacity to present ourselves for offering. Any work of offering enacted without faith is a dead work and will never result in righteousness. **Rom 10:8 10. Heb 9:13-14**.

Faith is demonstrated when a believer hears a word and then, in prayer, receives the capacity to fulfil that word by offering. If we present ourselves to offer in any other way, our offering will be an exercise of our own self righteousness. However, when we offer according to the faith we receive, the will of God is done, and we continue to grow in our sanctification.

Despite Peter's strong insistence that Jesus wash every part of him, Jesus focused only on his feet. Our feet represent the places where we go, and the contexts that we engage with, during everyday life. In simple terms, Jesus was saying that this is what needs to be washed. We must be careful that we don't legalistically assume that Christ wants to wash, or remove, the things that we do. Rather, He is concerned with that which is motivating our activities. He is concerned with the cultural outlook that informs our choices and actions, and establishes our expectations.

If we cease from being washed by the word, we will find ourselves withdrawing from His offering and anxiously seeking alternative solutions – even those that are based on fables and myths – to alleviate our suffering and to optimise our quality of life.

FOR FURTHER STUDY: 1 TIMOTHY 1

Sweat as great drops of blood

The first sprinkling of Christ's blood occurred in the garden of Gethsemane. During His hour-long prayer meeting with the Father, Jesus began to sweat great drops of blood. **Luk 22:44**. Remarkably, this particular sprinkling of Christ's blood did not occur from wounds inflicted by men. Instead, this was *the sovereign initiative of the Father* toward the Son, to set Him forth as an offering. As we read in Isaiah, 'The Lord was pleased [as the manifestation of His will] to crush Him, putting Him to grief'. **Isa 53:10**. In the garden of Gethsemane, Jesus was smitten and afflicted by the Father. **Isa 53:4**.

The shedding of Christ's blood in the garden of Gethsemane was also an outcome of the *Son's initiative* to offer Himself as the Lamb of God. **Isa 53:7**. Christ's prayer in Gethsemane was a great travail. As He offered Himself in prayer, He was strengthened in three distinct ways.

First, Jesus was strengthened with the capacity of *Eternal Spirit* so that He could continue to offer Himself to God. **Heb 9:14**. **Luk 22:43**. It was after He was strengthened by Eternal Spirit that Jesus began to sweat great drops of blood. **Luk 22:44**.

Through the shedding of His blood, Jesus was making the life of the Everlasting Covenant available to mankind. As He offered Himself on our behalf to God, the *blood from each wounding event* multiplied the life of God to Him so that He was sustained in His offering work. This was the second aspect of His strengthening.

And a third, fundamental element to Christ's strengthening was the word of the Everlasting Covenant, *spoken by the Father*. It was in the garden of Gethsemane that the Father proclaimed, 'You are My Son, today I have begotten You.' **Heb 5:5**. The Father also declared, 'You are a priest forever according to the order of Melchizedek.' **Heb 5:6**. This passage in the book of Hebrews continues to describe the nature of Jesus' travail in prayer in Gethsemane. **Heb 5:7**.

FOR FURTHER STUDY: HEBREWS 5

The fulfilment of the Father's will

Jesus was the only person who could successfully fulfil the righteousness of God by 'keeping the Law' through the will of His flesh. However, this was never the Father's desire. **Heb 10:8**. In His prayer in Gethsemane, Christ declared that He had not come to fulfil the requirements of the Law through the will of His flesh but, rather, that He had come to do *the will of God, the Father*. **Heb 10:9**. Jesus prayed, 'Not My will, but Yours, be done.' **Luk 22:42**.

Jesus offered Himself to fulfil the will of the Father by establishing a New Covenant. Through His prayer, Jesus took away the first covenant and established the second, in which a multitude of people could be born as sons of God. **Heb 10:9**. It is through the will of the Father, fulfilled in the offering of Jesus Christ, that we are born as sons of God and sanctified as priests. **Joh 1:13**. **Heb 10:10**. It is only through new birth that we are able to fulfil the will of the Father.

Another specific outcome of the first sprinkling of Christ's blood in Gethsemane is that *He overcame all of the self determined wills of mankind*. We note that, under the Old Covenant, the disciples of Christ were not able to abide in the fellowship of Yahweh's prayer and offering through the will of their flesh. Jesus had asked the disciples to watch and pray with Him for this one hour of prayer – but they fell asleep for sorrow. **Luk 22:45**. This only confirmed the inadequacy of the Old Covenant in that, while their spirits were willing to live in obedience to God's will, their flesh was weak. **Mat 26:41**. 'The will of their flesh' was incapable of fulfilling the will of God. Nevertheless, a New Covenant would soon be established for them through the shedding of Christ's blood, in which they would be born as sons of God and enabled to walk obediently by the Spirit within them.

FOR FURTHER STUDY: JOHN 1

Coming back from the death of sin

We learn from the book of Hebrews that Jesus, our great Shepherd, was being brought back from the death of sin through the sprinkling of His blood – the blood of the Everlasting Covenant. **Heb 13:20**. This sprinkling occurred over six wounding events on His journey from Gethsemane until His redemptive work was finished on the cross. By the time that Jesus declared, 'It is finished!', while hanging on the cross, He had fully come back from the death of sin and had established the New Covenant by the shedding of His blood. **Luk 22:20**. In this way, Jesus Christ manifested resurrection life (Gr. exanastasis) while He was still alive in His mortal body. **Php 3:11**. Importantly, the seventh wound, which was the piercing of Christ's heart, opened the door of access to the New Covenant for us. All could now enter, receive the divine nature and become sons of God through faith.

We could ask the question, 'When did Jesus die for our sin?' The apostle Paul stated, 'For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.' **Rom 6:10**. We note that the death that Jesus died was not our kind of physical death. As the apostle was showing here, His death was when He was 'cut off' from God in Gethsemane. Jesus was living by resurrection life (exanastasis) as He was coming back from the death of sin. This was the life that He lived to God. These two realities - the death that He died and the life that He lives - were operative from Gethsemane until He declared, 'It is finished!'

The blood of Christ that proceeded to flow from His body during each wounding event progressively brought Him back from the dead as it multiplied the resurrection life of God in His mortal body. Likewise, we too are coming back from the death of our sins and are living by resurrection life with Christ, by His blood.

FOR FURTHER STUDY: **COLOSSIANS 1**

Our sin offering

By the time Jesus prayed to the Father in the garden of Gethsemane, He was fully acquainted with our sick condition, which was a result of sin. Isaiah prophesied that Jesus was 'a man of sorrows and acquainted with [our] grief'. **Isa 53:3**. He was the embodiment of all our sin – with all our rebellion, anger, contentions, jealousy, depression, desires and waywardness. **Gal 5:19-21**. Furthermore, God the Father *made the soul of Jesus* an offering for our sin. **Isa 53:10**. **Mat 26:38**.

As He prayed to the Father, Jesus drank the cup of God's wrath and judgement upon our sin. Jesus, by the grace of God, tasted death for every person. **Heb 2:9**. The death that resulted from our sin was not physical death but, rather, was separation from God. Isaiah prophesied, concerning the hour of Jesus' prayer, that Jesus was *cut off* from the land of the living. **Isa 53:8**. He was dead to God. However, He had entrusted Himself to the One who could save Him from death. **Heb 5:7**. Furthermore, with every drop of blood that He shed, He was then coming back from this death and separation from God. **Heb 13:20**.

In spiritual terms, sin is 'a terminal illness' that causes us to become 'deformed', and it eventually 'kills' us. The apostle Paul explained, 'For the wages of sin is *death*.' **Rom 6:23**. The fruit of this death is separation from God and the inability to have relationship with Him and with others. Our sin, with the resulting death and separation that it causes, is much worse than we perceive or are willing to confess. We cannot deal with our sin through self-condemning, or self-justifying, activity. To deny Christ's offering for our sin, and to endeavour to recover ourselves, is a delusion. Through our participation in the offering of Christ, we are being delivered from believing in our own capacity to bring ourselves back from the death caused by our sin.

FOR FURTHER STUDY: ROMANS 7

Born again through the sin offering

'The sin offering' is described by the prophet Isaiah as 'a travail in order to *bring to birth*'. **Isa 53:11**. Significantly, it is through Christ's travail as the sin offering that we are *born again* from the death of sin, as sons of God. Concerning the offering of Christ in Gethsemane, Isaiah prophesied, 'If He would render Himself as a [sin] offering, He will see His offspring [seed] ... as a result of the anguish [travail] of His soul, He will see it and be satisfied!' **Isa 53:10 11**. At the conclusion of His travail throughout six wounding events, Christ became 'the firstborn from the dead'. **Col 1:18**.

Christ is the One Seed in whom all names are named. **Gal 3:16**. **Eph 1:19-21**. Each person's name as a new-born son of God was 'made known' and remembered before God when Christ's soul was made a sin offering. Our names were declared in Gethsemane, and then carried by Jesus throughout the six wounding events of His offering. Our names are written into the steps of obedience which Jesus learned through His sufferings on our behalf. **Heb 5:8**. Furthermore, as our great High Priest, He also continues to declare our names before the Father, for 'He always lives to make intercession for [us]'. **Heb 7:25**.

We continue with Christ in the fellowship of the sin offering for the whole of our life. Jesus, the great Shepherd of the sheep, is bringing us back from the death of our sin as we journey with Him on the path that He pioneered. In this regard, we read in the book of Hebrews, 'Therefore *let us go forth to Him*, outside the camp, bearing His reproach'. **Heb 13:13**. Through our participation in the fellowship of Christ's offering, we are being made adequate to fulfil the will of God in our life every day.

Access into the New Covenant

During the last supper, Jesus explained that the New Covenant would be established through the shedding of His blood. **Luk 22:20**. The shedding of Christ's blood occurred over six wounding events, from Gethsemane until His work was finished on the cross. However, there was no 'entry point' for us to participate in the New Covenant until the seventh wound of Christ took place. The seventh wound, where blood and water flowed from the heart of Christ, was *our access into the New Covenant*. A new and living way was opened for us to *be born* as sons of God. **Joh 19:34**. In this regard, the writer to the Hebrews stated, 'We have confidence to enter the holy place by the blood of Jesus, by a *new and living way*.' **Heb 10:19-20**.

At the last supper, Jesus told His disciples, 'Where I go, you cannot follow Me *now*; but you will follow *later*.' **Joh 13:36**. We note that in the garden of Gethsemane the disciples of Christ were overtaken with the sorrow of their own suffering, and were *unable to abide* with Jesus in the fellowship of His prayer. **Luk 22:45**. Without the new birth, and the strengthening of Eternal Spirit by the Holy Spirit, they were unable to watch and pray with Christ for one hour. **Mar 14:37**. However, after they had been born of water and the Spirit, and had received the baptism of the Holy Spirit, the disciples were evidently able to abide with Christ in the fellowship of prayer. **Act 2:42**.

Christ's prayer to the Father in the garden of Gethsemane was an expression of faith-obedience. **Mar 14:36**. In the same way, we must draw near to God in prayer, with the *confession of faith*. **Heb 11:6**. The faith that comes by hearing and receiving the word of Christ enables us to present ourselves to God in the fellowship of prayer. The apostle Paul testified, 'We have boldness and access with confidence *through faith* in Him.' **Eph 3:12**.

FOR FURTHER STUDY: EPHESIANS 2

Abiding in the fellowship of Their prayer

We first received our name, from the Father, when we were born from above by the incorruptible word of God. **1Pe 1:23**. Furthermore, the Father continues to speak to us each week, through the word spoken at the communion table, concerning our sonship and the works we are to do. These works belong to our name and sanctification as a son of God. The faith we receive each week enables us to believe and obey what the Father is saying to us. Our first 'work' of faith is to *speak* – and the first context in which we speak, *is the secret place of prayer*. **Rom 10:8**. Thus, from the communion table, we proceed by faith to abide in the fellowship of prayer with the Lord.

Jesus Christ, our great High Priest, has invited us to join the prayer meeting of God the Father, Son and Holy Spirit. As we are joined to Their prayer meeting, by the Holy Spirit, we are enabled to offer prayer and worship in the same way that Christ did! In the garden of Gethsemane, Christ offered Himself in prayer and worship to the Father. **Eph 5:2**. Jesus Christ has opened the way for *us* to join Him, *as priests*, in His offering of prayer and worship to the Father. We read in the book of Revelation, 'He has made us to be a kingdom [of] *priests* to His God and Father'. **Rev 1:6**.

Christ's prayer in the garden of Gethsemane revealed the fellowship of prayer in the most holy place of the true tabernacle. **Heb 8:2**. Jesus described this as 'the secret place of prayer'. **Mat 6:6**. Through His instruction, Jesus teaches us to pray to our Father who is in secret, confessing Him as our Father. **Mat 6:9**. And, significantly, we note that the Holy Spirit is *joining us to the continual fellowship and offering of Yahweh*. In this sense, the fellowship of prayer doesn't 'begin' when we start to pray. Rather, we are joining Their *ongoing* discussion.

Participating in the offering of Christ

We pray in the Holy Spirit and allow Him to lead us, even in the manner in which we ought to pray. **Rom 8:26**. Christ searches our hearts and gives to us understanding as we abide in the fellowship of Their prayer. **Rom 8:27**. This understanding is ‘the knowledge of the Holy One’. **1Jn 5:20**. **Pro 9:10**. Through prayer, we learn that we are participating in the offering of Christ; and that the events of each day are, therefore, part of our faith-obedience with Christ, as He teaches us to continually abide with Him. **Heb 5:8**.

The fellowship of prayer is foundational to our daily participation in the offering of Christ. In this way, the first sprinkling of Christ’s blood enables us to *remain connected* to all of Christ’s other wounding events. Through the fellowship of prayer, we gain entry into the grace of God. In the book of Hebrews, we read, ‘Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need’. **Heb 4:16**. The help we need each day is to stay connected to the offering of Christ, through which we are being delivered from our sin and iniquity, and through which resurrection life is being multiplied to us.

Jesus commands us to *abide in the fellowship of Their prayer* so that we can overcome the temptation to live according to our *self-determined will*. A person’s ‘will’ is a faculty of their identity. According to the motivations of their will, they are able to set their mind in a certain orientation – either, on the flesh; or, on the Spirit. **Rom 8:5**. The will of a person determines how they think, behave and communicate. As we remain connected to the fellowship of Christ’s prayer and offering, our self centred motivations, which belong to ‘the will of the flesh’, are being cut from our life. This is the particular deliverance that we receive from the first wounding of Christ.

FOR FURTHER STUDY: HEBREWS 4

Strengthened in prayer

As we pray with Christ, His blood, which is the *life of the Everlasting Covenant*, cleanses our hearts from the activities of dead works so that we can serve the living God. **Heb 9:14**. Our will is re-orientated to the works of priesthood that God has prepared for us. Jesus carried our names through every aspect of His offering, and He learned the steps of obedience that we are to walk. **Heb 5:8**. In prayer, Jesus teaches us the way of His obedience. As we continue to walk with Him in the fellowship of His offering, we are learning to be son-priests to the Father.

In the fellowship of prayer, *the Father* is speaking to us about the secret of our name. We recall that God, the Father, spoke to Christ in Gethsemane, declaring the word of Christ's sonship and the work of His priesthood. **Heb 5:5 6**. The Father also speaks the *word of the Everlasting Covenant* to us, concerning our sanctification as sons of God and the work of our priesthood. The Father continues to regenerate our inner man so that the virtues of Christ's sonship can be established in our hearts, by faith. **Eph 3:14-16**.

In the fellowship of prayer, *the Holy Spirit* is strengthening us with *Eternal Spirit*. In the same way that Jesus was strengthened in the garden of Gethsemane to pray more earnestly, so too, we are strengthened to remain connected to the fellowship of Their prayer. In this regard, the apostle Paul said that we are to pray continually. **1Th 5:17**. The Holy Spirit is given to us as the anointing that teaches us 'all things' regarding our sanctification as sons of God. The apostle John testified that we have received the anointing of the Holy Spirit from the Father; and the Holy Spirit teaches us about our participation in the fellowship of Christ's offering. **1Jn 2:27**. The Holy Spirit is compelling us to make offering, by faith, according to our sanctification.



Restoring
my Soul