

# Christ our Passover

In his letter to the Corinthians, the apostle Paul declared, 'Christ our Passover has been sacrificed for us'. When we consider the meaning of the Passover, it is important to remember that there was only ever one Passover. The Passover of Egypt was a type of Christ, 'our Passover'. When the children of Israel were commanded to keep the Feast of Passover every year, they were to do so as a memorial. They were to keep the feast in remembrance of their deliverance from Egypt to be a covenant nation, and in faith toward the offering of Christ who would be the provision for a New Covenant. Since Christ's death on the cross, the Passover provision of the Lamb of God has been available for the salvation of every lost soul.

The elements of the bread and the wine of the communion represent our fellowship with Christ in His offering and His priesthood. When we assemble together, we come to the altar and participate in the communion of the Lamb. This is the place where the blood of the Passover Lamb is available for us. We are reminded that the life of the flesh is in the blood. God gives us the life of new creation when we participate at the altar. The apostle Paul declared that 'we have an altar'. Jesus said concerning our participation in the communion each week, 'Unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves'. Our participation in the Passover enables us to take the substance of Christ back to our houses. We are able to live by the provision of the Lamb every day. As we do, we are part of the camp of the saints. We are living in the substantial reality of the heavenly Jerusalem.

## References:

1Co 5:7      Exo 23:15  
Lev 17:11    Exo 12:14  
Heb 13:10    Joh 6:53

## Further Study:

1 John 5

## Daily Proverb:

Proverbs 6

# Headship and protection

When we consider the deliverance of the nation of Israel from Egypt, we can identify several aspects of provision made available by the Passover Lamb. The first provision of the Passover was headship. It was the initiative of every head of a house to take a one-year-old lamb or goat, sacrifice it, and apply the blood to the doorposts and lintel of their house. We recall that the lamb symbolised the offering of the Father's Lamb. The Israelite households proved that headship was active within their house when they took heed to Moses' instructions in relation to the Passover Lamb. When men lead their families in the application of the Passover Lamb, they lead their households in apprehending the will of God. This leadership becomes the daily representation that the lives of every member of the house are consecrated to God.

The second provision of the Passover Lamb was protection. This was the effect of the life and power that is in the blood. We read in the book of Exodus, 'For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt ... the blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you'. There was nothing mystical about the blood. The blood symbolised protection because God saw that His own life was applied and active within each household. The blood of the communion continues to protect us from the judgement of the Lord upon the whole world. While we maintain a morning and evening sacrifice, we deny Satan an advantage in our life. Jesus prayed to the Father saying, 'I do not ask You to take them out of the world, but to keep them from the evil one'.

## References:

Exo 12:12-13    Joh 17:15  
Heb 11:28      2Co 5:19  
Gal 1:4        2Th 3:3

## Further Study:

Romans 5

## Daily Proverb:

Proverbs 7

# Deliverance

The Lord said to the nation of Israel, 'You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to Myself'. The Passover Lamb provided deliverance for every household who believed and obeyed the word of the Lord. Having spent four hundred years in Egypt, the culture of the Hebrew people was defiled by mixture. The Lord declared through the prophet Micah, 'Indeed, I brought you up from the land of Egypt and ransomed you from the house of slavery'. They were enslaved to the culture of another house. The effect of the Passover Lamb was to make a breach on aspects of familiar culture that resulted from their time in bondage. For us today, the daily Lamb gives us access to the power of God. He is able to break the bonds of familiar ways and dysfunction in our homes.

We can draw near to God by the application of the Passover Lamb. Our marriages can be delivered from the recurring arguments, the ingrained differences of opinion, and the trading-based appeasements that have crept in. He can deliver us and bring peace in our houses. If we draw back from the morning and evening sacrifice, we will become like those who 'having come to know God, or rather to be known by God, turn back again to the weak and worthless elemental things, to which we desire to be enslaved all over again'. We recall the repetitive grumblings of the Israelites as they sojourned in the wilderness and sought to turn back and return to Egypt. Those who drew back in their heart to Egypt were destroyed in the wilderness. We must persevere in faith to lay hold of a full deliverance. The words of Paul encourage us, 'We are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul'.

## References:

Exo 19:4    Mic 6:4  
Gal 4:9    Heb 10:39  
Jas 1:12

**Further Study:**    2 Peter 2

**Daily Proverb:**    Proverbs 8

# Inheritance

The final provision of the Passover Lamb that we will consider is the reward of our inheritance. The apostle Paul admonishes us to order our daily lives according to the way of the Lamb, 'knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.' Our inheritance is the progressive revelation and glory of our identity and predestination as a son of God. This is the inheritance that has been ordained for us in the Lamb's book of life. When we fellowship in the offering of Christ, we progressively learn our name and are equipped to do the works which were prepared for us before the foundation of the world.

With this in view, it is important we understand that the communion service is the highest priority of our Christian life. We are to take this provision and apply it as the daily Lamb in our lives. Paul wrote to the Corinthians saying, 'We are the fragrance of Christ to God'. He was reminding them that their lives should be the outcome of participating in the daily Lamb. Undoubtedly, there are many Christians who believe that Christ being sacrificed as our Passover was, principally, for deliverance from the world. But deliverance from the world is only the beginning of salvation. Our ongoing fellowship in the communion, and our commitment to the morning and evening sacrifice, is what equips us to draw near to the throne of grace. Finally, it is what will ensure we receive our eternal inheritance. It is no surprise that Paul warned against forsaking our own assembling together, directly after his admonition to draw near. Likewise, the words of Jesus to His disciples continue to apply today, 'I have earnestly desired to eat this Passover with you'.

## References:

Col 3:24      2Co 2:15  
Heb 4:16      Luk 22:15  
Heb 9:15      Heb 11:6

**Further Study:** 1 Corinthians 3

**Daily Proverb:** Proverbs 9

# The continual burnt offering

In the truest sense, the nation of Israel celebrated the Passover once, when they escaped captivity in Egypt. However, the Lord said to them on the night of the Passover, 'This day will be a memorial to you, and you shall celebrate it as a feast to the Lord; throughout your generations you are to celebrate it as a permanent ordinance'. Having been delivered from Egypt, Moses established the work of the lamb as the continual daily lamb. When the nation of Israel came to Mount Sinai, Moses sprinkled blood on the people. He said, 'Behold the blood of the covenant, which the Lord has made with you'. The blood Moses sprinkled on the people established the blood of the lamb as the daily offering for the people. It signified that there is an ongoing provision and power for our cleansing if we remain in the fellowship of the daily Lamb.

It is quite evident in the books of the Law Covenant that the primary offering of the people of Israel was the morning and evening lamb. The vicarious provision of the Passover was maintained by the people's participation in the continual burnt offering. Like the Passover, the daily Lamb was an expression of the 'one Lamb of God'. When John the Baptist saw Jesus and declared, 'Behold, the Lamb of God', he was declaring that Jesus is our Passover Lamb and He is the daily Lamb of the continual burnt offering. It is important that we understand the meaning of the 'daily Lamb' because the Lord promised to meet with the people and speak with them in the fellowship of this offering. The consecration and activity of the tabernacle and its priesthood depended on this offering. The Lord also described the morning and evening sacrifice as 'My offering' and 'My food for My offerings by fire'.

**References:**

Num 28:2    Exo 12:14  
Exo 24:8    Lev 6:9-13  
Joh 1:29, 36

**Further Study:**    Leviticus 21**Daily Proverb:**    Proverbs 10

# A living sacrifice

When we are baptised into the name of the Lord Jesus Christ, we become part of the *corporate priesthood* of Jesus Christ in the true tabernacle. We are clothed with His priestly garments and given the right to eat from the altar. We recall that the primary offering of the altar in the tabernacle of Moses was the morning and evening sacrifice. Jesus, who was the Lamb of God, gave the bread and the wine as the elements of a New Covenant. He said that we eat and drink these elements in remembrance of Him. The apostle Paul said that the cup is a participation in the blood of Christ and the bread is a participation in the body of Christ. To eat and drink these elements in remembrance of Christ's offering is to have faith for participation in that offering. This is a continual offering. It is our life as a 'living sacrifice'!

For this reason, Paul earnestly implored believers to present their bodies a living sacrifice, holy and acceptable to God. This is our reasonable priestly service of worship. He continued by saying, 'Do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect'. The will of God is our name and works which have been written in the Lamb's book of life. Our initiative to come boldly to the throne of grace is implicit to our faith for participation in the continual burnt offering. At the throne of grace, we are receiving mercy and grace to be the person that we were named to be. We are receiving the life, name and works of our sonship.

## References:

2Co 3:6

Heb 13:10

1Co 10:16-17

1Co 11:23-26

Rom 12:1-2

Heb 4:16

**Further Study:** 1 Corinthians 5**Daily Proverb:** Proverbs 13

# The foundation of our prayer

The Lord instructed Moses, 'This is what you shall offer on the altar: two one year old lambs each day, *continuously*. The one lamb you shall offer in the morning and the other lamb you shall offer at twilight.' The aroma of the morning lamb ascended all day and the aroma of the evening lamb ascended all night. The foremost significance of the continual burnt offering was that it represented *acceptance* before God. When the burnt offering was presented at the doorway of the tent of meeting, the offerer was accepted before the Lord as a living sacrifice. They were proving the good, acceptable and perfect will of God. When we present our bodies as a living sacrifice, we are joined to the Lamb of God. It is the expression of our whole life given to the Lord. This is so that we are *continually* accepted.

We will not receive the Spirit of Christ as incense until there is an acceptable aroma ascending from the altar of burnt offering. This is why the priests of old were instructed to take coals of fire from the altar *before* they received two handfuls of finely ground sweet incense. We must draw near to God in the aroma of Christ's offering. We know that Christ ever lives to make intercession for us. Christ Himself begins to pray for us when the aroma of our burnt offering is ascending. King David implored the Lord saying, 'May my prayer be established as incense before You; the lifting up of my hands as the evening offering'. It is apparent that David understood the significance of the burnt offering in relation to prayer. He knew that the Lord was not interested in the sacrifice of sheep. Like David, we must be lifting up our hands by offering and by prayer as the morning and evening sacrifice. In this way, we are accepted before God, morning and evening.

## References:

Exo 29:38-39    Lev 1:3  
Rom 12:1-2    Heb 7:25  
Psa 141:2     Psa 63:4

Further Study:    1 Timothy 2

Daily Proverb:    Proverbs 14

# The morning and evening incense

The morning and evening incense offering is the fullness of prayer ascending in the intercessions of Christ. At the completion of his service at the altar, the priest took two handfuls of the four fragrant spices. This signified a participation in the four aspects of the Spirit of Christ. Having taken some incense and some coals from the altar in his firepan, he entered into the holy place. Then he added the fragrant spices to the coals of fire at the altar of incense. The cloud of the ascending intercession entered into the most holy place and covered the mercy seat. Concerning the altar of incense, the Lord said, 'Aaron shall burn fragrant incense on it; he shall burn it *every morning* when he trims the lamps. When Aaron trims the lamps *at twilight*, he shall burn incense. *There shall be perpetual incense* before the Lord throughout your generations.' The significance of burning incense both morning and evening was that the sweet aroma of intercessory prayer ascended continually, throughout the day and night.

With the fulfilment of this in view, King David testified, 'Evening and morning and at noon I will pray, and cry aloud, and He shall hear my voice'. As he presented himself as a living sacrifice, David had confidence that the Lord would receive the aroma of his offering and hear his prayer. He said, 'Let my prayer be established before You as incense' and the 'lifting up of my hands as the evening sacrifice'. David understood the significance of the morning and evening lamb and the incense. If we don't have a disciplined and tangible period of prayer morning and evening, we will have no participation in the morning and evening offering of incense. This is a sobering realisation. We need to bring the morning and evening sacrifice so that we have an ascending aroma of offering and an ascending aroma of sweet incense before God.

## References:

Exo 30:7-8, 34 Psa 55:17  
Psa 141:2 Psa 119:147-148  
Lev 16:2-20

## Further Study:

Daniel 6

## Daily Proverb:

Proverbs 15

# Calling upon the name of the Lord

When we assemble together on the 'Lord's day' to eat and drink of the communion, we are partaking at the altar of sacrifice. The apostle Paul reminds us that Christ our Passover has been sacrificed for us. The unleavened bread and wine of the drink offering are the basic and essential elements of the New Covenant. The blessing of the Passover meal is made continual for us by our participation in the daily Lamb. We eat and drink the communion on the 'Lord's day', and then we present ourselves as the morning and evening sacrifice, by offering, worship and prayer, throughout the other six days of the week. The prophet Zephaniah wrote about those who neglect continual offering and prayer. 'Woe to the rebellious house who is rebellious and defiled ... she heeded no voice, she accepted no instruction, she did not trust in the Lord, *she did not draw near to God.*'

When we have a structured and disciplined routine for praying in the Spirit, this commitment to prayer leads us to the doorway of the tent of meeting. This is where we 'call upon the name of the Lord'. Remember that the altar of sacrifice was situated at the doorway of the tabernacle, and it was there that the Lord promised to meet with, and speak to, His people. We read in the Psalms, 'I shall pay my vows to the Lord in the presence of all His people, in the courts of the Lord's house ... to You I shall offer a sacrifice of thanksgiving, and *call upon the name of the Lord*'. Our authority and capacity to call upon the name of the Lord is found in the secret place in prayer, as the aroma of our life is ascending as a continual burnt offering. The psalmist testified of his continuous commitment to a functional morning and evening sacrifice, saying that he would 'declare His lovingkindness *in the morning* and His faithfulness *by night*'.

## References:

1Co 5:7      Num 6:17  
Zep 3:1-2    Exo 29:42  
Psa 116:17-19    Psa 92:2

Further Study:      Psalm 42

Daily Proverb:      Proverbs 16

# Our great High Priest

Jesus Christ is our great High Priest in the 'true tabernacle'. He is seated at the right hand of God, having gone into the 'most holy place' to appear in the presence of God for us. He has gone into heaven itself. Christ is the Minister in the sanctuary and in the true tabernacle in heaven, which the Lord pitched, not man. His priestly work and His offering were not completed in an earthly sanctuary, otherwise He would have needed to have been born a Levite. Jesus Christ fulfilled His priestly work in the Covenant of Yahweh *before* the world was created. And then, at the appointed time, He was revealed according to the Order of Melchizedek as our great High Priest.

It is important to recognise that our great High Priest has taken the altar of incense in behind the second veil into the holiest of all. Jesus Christ is that altar of incense. He forever lives to make intercession for us. It is also important to recognise there is no longer any veil of separation between the inner and outer tabernacle. When Jesus Christ breathed His last, the veil was torn in two. This signified that access to the 'ark of testimony' and the 'mercy seat' was open to a kingdom of priests. In this faith, King David implored the Lord, 'May my prayer be established before You as incense'. The finely-ground incense in our hands represents our authority to proceed from the altar to the mercy seat in the most holy place. When coals of fire are added to the spices, then our prayer ascends as incense and we can approach the throne of grace. In the first case, the ascending incense is the intercession and travail of Christ. His incense is added to the prayers of the saints. It is the smoke of His incense, with the prayers of the saints, which ascends before God.

**References:**

1Pe 3:22      Rom 8:34  
Heb 8:2      Rev 5:8  
Heb 9:3-4    Rev 8:4

**Further Study:**

Hebrews 7

**Daily Proverb:**

Proverbs 17

# Entering within the veil

The Scripture admonishes us to flee for refuge behind the veil in the true tabernacle. The former high priest only entered behind the second veil in the 'earthly tabernacle' once a year. This occurred on the great Day of Atonement. They sprinkled the blood on the mercy seat, upon the ark of the testimony. Jesus Christ, by His offering, has fulfilled the great Day of Atonement. He has taken His seat in the ark of the covenant of the Lord. We know that when Jesus Christ ascended, He took His seat in the Father's throne. Jesus Christ has entered into the presence of God and He 'always lives to make intercession' for us. He is seated at the right hand of God in the heavenly places. He is praying for every person named in the Lamb's book of life, according to the will and timing of God.

While we are in the flesh, we cannot yet enter into heaven itself. However, the Father has raised us to sit with Christ in the heavenly places. As a kingdom of priests in Christ, we can enter the sanctuary of the true tabernacle with incense and approach the throne of grace. Incense is the key to the success of our priesthood in the 'heavenly places'. The throne of grace is the ark of testimony. Our names, our priesthood and our works have all been foreknown and recorded in the 'testimony of our Lord'. The testimony of our Lord is the substance of the Lamb's book of life. When we draw near to God in the incense of prayer, we begin to lay hold of everything written in the Lamb's book of life as the 'hope set before us'. This hope is the anchor of our soul. It is sure and steadfast because Jesus Christ has entered within the veil as our Forerunner and great High Priest.

## References:

Lev 16:14

Eph 2:6

Eph 1:20

2Ti 1:8

Heb 7:25

Heb 6:18-19

Rev 1:6

**Further Study:** Hebrews 6**Daily Proverb:** Proverbs 20

# Our names are remembered, proclaimed, revealed

Like the great high priest in the days of the tabernacle of Moses, Jesus carried the names of every son of God 'over His heart' when He entered the holy place. The Lord instructed Moses to make a breastpiece with twelve stones mounted on it, according to the names of the sons of Israel. He said, 'Aaron shall carry the names of the sons of Israel in the breastpiece of judgement over his heart when he enters the holy place, for a memorial before the Lord continually'. When Jesus ascended to the Father, He carried our names into the presence of God. Our names were remembered by God. This did not yet grant us salvation, but it did revive our names. We are remembered because Jesus 'always lives to make intercession' for us. Jesus Christ is praying according to the will of God and the name that the Father has predestined for us. And He is sending messengers to call us by name.

Our names were written into the fleshy tablets of the heart of a messenger. As a messenger, the apostle Paul testified, 'You are in our hearts to die together and to live together'. However, hearing our name proclaimed is not enough. We must respond by drawing near to God to apprehend the truth of our name in the ark of the testimony. The ark of the testimony contains everything that has been written in the Lamb's book of life concerning our sonship. This testimony is revealed as we draw near in prayer and find grace to present our bodies as a living sacrifice. We prove the good, acceptable and perfect will of God by offering. The Lord spoke to Moses, saying, 'The secret things belong to the Lord our God, but the things revealed belong to us and to our sons forever'.

**References:**

Heb 7:25      2Co 7:3  
2Co 3:2      Php 1:8-9  
Rom 12:1-2    Deu 29:29

**Further Study:**

Exodus 28

**Daily Proverb:**

Proverbs 21

# Beginning to draw near

Jesus Christ is able also to save forever those who draw near to God because He always lives to make intercession for them. Paul encourages us to 'draw near with confidence to the throne of grace, so that we may receive mercy and grace to help in time of need'. However, drawing near to God by prayer is more than an occasional request offered up to God when we recognise we need or want something. And it is more than a testimony regarding our forgiveness. Many believers have confused the joyful experience of knowing they are forgiven before God, with drawing near to Him. They have been convicted by the proclamation of the gospel and have responded by acknowledging that their life is disconnected from God's purpose. They have repented from their former way of life and believed in God, but this does not mean that they have drawn near to Him. The new and living way by which a person draws near to God is a pathway of priesthood.

To draw near to God in the sanctuary, we need a sincere heart, a robe, and incense. When we are baptised into Christ's priesthood, we receive a robe. As Paul said, 'All of you who were baptised into Christ have clothed yourselves with Christ'. This is the meaning of John's testimony that 'He has made us to be a kingdom of priests to His God and Father'. When blood and oil are sprinkled on our priestly robes, we are granted access to the most holy place. We recall that the Lord said to Moses, 'You shall take some of the blood that is on the altar and some of the anointing oil, and sprinkle it on Aaron and on his garments and on his sons and on his sons' garments with him; so he and his garments shall be consecrated'.

## References:

Heb 4:16      Heb 7:25  
Gal 3:27      Rev 1:6  
Exo 29:21

**Further Study:**      Leviticus 16

**Daily Proverb:**      Proverbs 22

# Drawing near with a sincere heart

The book of Hebrews instructs us to 'draw near' with a sincere heart 'in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water'. We cannot enter the most holy place if we have uncleanness in our life. Immorality, anxiety, anger or dissent will make our priestly robe unclean. We will have no authority to appear before God. We will not possess a sincere heart before God, because we will be weighed down with the awareness and guilt of our sin. In this situation, we must firstly deal with our uncleanness. Secondly, we must engage the process of the trespass offering for the remission of the certificate of debt against us. The evidence that we have taken up an effective trespass offering is that we no longer have a consciousness of sin that wars against our confidence to boldly enter. In this way, the words of the apostle John are true, 'If our heart condemns us, God is greater than our heart'.

The glorious promise of the Scripture is that Jesus Christ is able to save forever those who draw near to God through Him. However, by implication, the reverse is also true. Jesus is not able to save forever those who do not draw near to God through Him. He is not able to save the believer who remains outside the camp in a clean place. If we fail to process our uncleanness and then proceed to draw near to God by the authority of our priestly garment, we do not remain in some neutral position. Rather, we are those who 'draw back'. The Lord Himself says of those who draw back, 'My soul has no pleasure in him'. We must draw near to God to find our name and work in the ark of testimony.

## References:

Col 2:14      Isa 35:8  
1Jn 3:20      Act 3:19  
Eph 2:14-16    1Sa 15:11

**Further Study:**    Hebrews 10

**Daily Proverb:**    Proverbs 23

# Praying in the Spirit

Jude exhorted us to build ourselves up on our most holy faith, always praying in the Holy Spirit. The phrase 'most holy faith' describes our confidence to enter the most holy place. We must pray in the Spirit because that is the only way we join Jesus Christ behind the veil of the true tabernacle. Likewise, the apostle Paul directed the Ephesian believers to 'pray at all times in the Spirit'. As we do, the Holy Spirit joins our work of prayer to the intercessory prayer of Jesus Christ, who is seated in the most holy place. When we are led by the Holy Spirit and pray in other tongues, we are joined to the mind of Christ and the will of God.

The disciples of Jesus evidently understood that they needed to pray according to the mind of Christ. Having watched their Lord and Saviour pray, the disciples wanted to know how to pray the way He prayed. King David highlighted this difference when he wrote about the nation of Israel in the wilderness. 'He made known *His ways* to Moses, *His deeds* to the sons of Israel.' When the mind of Christ begins to be revealed to us, it is much more than information. The Lord is revealing to us what He Himself is thinking about and praying for. The goal of our prayer is to seek the Lord and understand the way He is working in our life. It is not simply to recognise the outcome of His deeds. When we pray according to the mind of Christ, we will discover a new dimension of prayer. It will not be based on our own cognition and perception. The mind of Christ will illuminate us regarding ideas, views, and courses of action that we would not have naturally considered.

## References:

Jud 1:19      Eph 6:18  
Luk 11:1      Psa 103:7  
Joh 4:23-24   Eph 5:17-20

**Further Study:** 1 Corinthians 14

**Daily Proverb:** Proverbs 24

# In heaven by prayer

When our prayer is led by the Holy Spirit, joined to the intercession of Jesus Christ, we are in heaven by the incense of prayer. We draw near to God who is in heaven, despite being bodily on earth. Speaking of himself, Paul said, 'I know a man in Christ ... whether in the body I do not know, or out of the body I do not know, God knows ... such a man was caught up to the third heaven'. The apostle John had a similar experience. He testified, 'I was in the Spirit on the Lord's day'. We know, physically, John was on the island of Patmos. However, as he continued to travail in the Spirit, the Lord said to him, 'Come up here, and I will show you what must take place after these things'. John was invited into heavenly places on account of his prayer. He wrote, 'I was in the Spirit; and behold, a throne was standing in heaven, and One sitting on the throne'. John was privileged to see the throne of God in a prophetic vision.

It is unlikely that this will be the testimony of every Christian. However, the privilege of being seated with Christ in heavenly places and receiving spiritual insight is the outcome of our prayer. When the Spirit joins us to the mind of Christ and to His intercession, our prayer ascends as incense. It takes us, in the Spirit, to the heavenly places in Christ. This is our only purpose or goal when we pray. We draw near to pray in the Spirit and to wait on the Lord. As we do, the Spirit aligns our prayer to the mind of Christ and we receive spiritual wisdom and understanding. Our prayer in the Spirit joins us to the fellowship of the Spirit of the Father, the Spirit of the Son, and the Holy Spirit Himself.

## References:

Rev 1:9-10    Rev 4:1-2  
Eph 2:6        2Co 12:2-4  
Heb 4:14

Further Study:        John 17

Daily Proverb:       Proverbs 27

# Prayer mixed with incense

We read in the book of Hebrews concerning Jesus, 'In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety'. Because He offered up prayer as ascending incense, Jesus was raised from the dead and seated at the right hand of the Father in the most holy place of the true tabernacle. No priest in the history of mankind, including Jesus Christ, has drawn near to the mercy seat without incense. Like the priests of old, we cannot enter the most holy place without incense.

The Lord instructed Moses that the priest would 'take a firepan full of coals of fire from upon the altar before the Lord and two handfuls of finely-ground sweet incense, and bring it inside the veil. He shall put the incense on the fire before the Lord, that the cloud of incense may cover the mercy seat that is on the ark of the testimony, otherwise he will die.' Incense represents the intercession of Christ which enables us to enter the most holy place without being consumed by the fire of the presence of God.

Our prayer will be effective when it is mixed with the incense of the intercession of Jesus Christ. The Holy Spirit is joining our prayer to the intercession of Christ when we pray in other tongues. The Father hears us when we pray in the Spirit because our prayer has been aligned with Christ's prayer. This is the meaning of the prophetic words in the book of Revelation, 'Another angel came and stood at the altar, holding a golden censer; and much incense was given to him, so that he might add it to the prayers of all the saints on the golden altar which was before the throne'.

**References:**

Heb 5:7

Lev 16:12-13

Psa 141:2

Rev 5:8

**Further Study:** Revelation 8**Daily Proverb:** Proverbs 28

# The aroma of Christ

The Lord commanded Moses to take the finest of spices, flowing myrrh, fragrant cinnamon, fragrant cane, and cassia together with olive oil, to make 'a holy anointing oil'. Moses was then instructed to 'anoint Aaron and his sons, and consecrate them, that they may minister as priests'. When we present ourselves at the doorway of the Lord's house, we are clothed with the priesthood of Christ as we are baptised into His name. When we are baptised in the Holy Spirit, He actively sanctifies us to the function of our priestly work in the true tabernacle. The Holy Spirit consecrates us in the same way the oil consecrated the priests of old. There is an acceptable aroma of oil ascending as we serve in this way.

We recall the words of Peter to Cornelius, 'Your prayers and your alms have ascended as a memorial before God'. When we offer our life as an acceptable burnt offering, the fragrance of our sonship and priesthood ascends to God. Paul wrote to the Philippians, saying, 'I have received from Epaphroditus everything that I need. It is a fragrant aroma; it is a sacrifice to God.' The Philippians gave their gifts to Epaphroditus and he brought them to Paul as a provision. They were the offerings of the people which represented the fruit of their Christian lives. Paul described their offerings as the fragrant aroma of their sonship and priesthood.

The aroma of our priesthood is hidden within the aroma of Christ. We are to go forth from the sanctuary as messengers in every place that the Lord sends us. As we do, we are the 'fragrance of Christ among those who are being saved and among those who are perishing'. We are the aroma of 'life to life' to those who receive the gospel, but to those who reject the gospel, we are the aroma of 'death to death'.

## References:

Exo 30:23-25    Exo 30:30  
Gal 3:27        Act 10:4  
Php 4:18        Col 3:3

**Further Study:** 2 Corinthians 2

**Daily Proverb:** Proverbs 29

# The crushing of the spices

The Lord said to Moses concerning the spices, 'You shall make incense, a perfume, the work of a perfumer, salted, pure and holy. You shall beat some of it very fine.' The Hebrew word for 'beat' means to 'pulverise'. It was the crushing work of the perfumer that released the aroma of the spices. We recall the prophetic words of Isaiah about Jesus, 'The Lord was pleased to crush Him'. There is no scriptural precedent for the sin offering to be crushed. Instead, these words describe the travail Christ experienced as He was crushed to release a pleasing aroma of incense to God. In this same way, when we endure the trial of faith, the spices of our life will produce a satisfying aroma to God. When we join the sufferings of Christ, we experience a great ordeal of affliction. This crushes the spices of our life. Our name and priestly work are revealed and refined through this crushing process and the aroma of our sonship is produced.

Our participation in the sufferings of Christ will be equal to the weight of the burden that Christ places upon us as we join His intercession. The apostle Peter encourages us, 'In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honour at the revelation of Jesus Christ'. Our travail in prayer, as the offering up of incense, will bring forth the 'good pleasure of the Lord' in our life and the lives of those we are praying for. The spices, salt and fire become our confidence to boldly draw near to God. This is because our prayer is ascending like incense before the throne of grace.

**References:**

Exo 30:35-36

Isa 53:10-11

1Pe 1:6-7

Luk 22:44

**Further Study:** 2 Corinthians 1**Daily Proverb:** Proverbs 30

# Mixed with salt

Prayer leads us into the fiery trial of faith. The trial of faith symbolises the blending of salt with the spices of the incense. We recall that holy incense was the work of a perfumer. The Scripture also says that incense was mixed with salt. The Lord, as our 'Perfumer', is doing two things when we begin to pray in the Spirit. Firstly, He meets us at the altar and fills our hands with the provision of His Spirit. Secondly, He casts salt into our life and leads us into the fiery trial of faith. Salt is the preserving component of the work of the Holy Spirit that sustains us as we enter the travail of prayer. Christ, as our great High Priest, is throwing salt into our prayer. He is imploring the Father to send the Holy Spirit, the Helper, to preserve us as the increasing travail of prayer becomes an affliction upon us.

John the Baptist said that Jesus will baptise us with the Holy Spirit and fire'. Jesus said, 'For everyone will be salted with fire'. Furthermore, the apostle Paul warned us that 'each man's work shall be revealed by fire'. These words describe the fiery trial of salt, as it is mixed with the spices of incense. The crushing work of the perfumer is releasing the pleasing aroma of our sonship and priesthood. But without fire, the aroma of the spices will not ascend as a cloud of incense. Fire represents the activity of the Holy Spirit as He sanctifies us to our name. The symbolic elements of the spices, salt and fire become incense as we travail in the Spirit. Our prayer will only be effective when we persevere through the fiery trial of our faith. If we avoid or draw back from the trial of faith, we will not enter the sanctuary of God.

## References:

1Pe 1:6-7      Exo 30:35  
Joh 14:16     Mat 3:11  
Mar 9:49     1Co 3:13

**Further Study:**      Zechariah 13

**Daily Proverb:**     Proverbs 31