

Sunday July 21<sup>st</sup> 2013  
Lord Teach Us To Pray  
Part Three

1). Mt 6:9 ¶ *"In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name. 10 Your kingdom come. Your will be done On earth as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, As we forgive our debtors. 13 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.*

a). At the very beginning of scripture, even within the first chapter, the Lord sets out where the whole focus of His purpose for His creation is headed, six days of work followed by a 7<sup>th</sup> Day of rest resulting in a Man and a Woman having dominion over the earth together in that 7<sup>th</sup> Day – Ge 1:27 *So God created man in His own image; in the image of God He created him; male and female He created them. 28 Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion..... 31 ¶ Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day.*

b). So then, before God leads us through how His purpose for His creation is to be accomplished, the rest of scripture, He makes very clear what that purpose is so that there might not be any confusion on our part.

c). At the beginning of the gospel of John we see a corresponding 6 days which are then followed by a wedding on the 7<sup>th</sup> Day - Joh 1:1 ¶ *In the beginning was the Word, and the Word was with God, and the Word was God.....2:1 ¶ On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. 2 Now both Jesus and His disciples were invited to the wedding.*

d). It is this first sign that takes us to the conclusion of the matter, demonstrating again God's purpose for His creation, a marriage, before the rest of the signs in this gospel are presented – signs that have to do with one thing – Joh 20:30 *And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; 31 but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.*

e). And please note what it is these signs have to do with - *that you may believe that Jesus is the Christ, the Son of God*, - that you may believe that Jesus is the Messiah, the anointed One, anointed to be Prophet, Priest and King – Prophet at His first advent, Priest during the present dispensation and the soon coming King in the age to come; all of which are inextricably connected to the statement that He is ‘the Son of God’ – words that don’t just state the obvious, but words that must draw us back to that promised by the Lord to David the king recorded in - 2Sa 7:12 *"When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. 13 "He shall build a house for My name, and I will establish the throne of his kingdom forever.14 "I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. 15 "But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you. 16 "And your house and your kingdom shall be established forever before you. Your throne shall be established forever.""*

.....19 *"And yet this was a small thing in Your sight, O Lord GOD; and You have also spoken of Your servant's house for a great while to come [to do with future time]*

Mt 1:1 ¶ *The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:*

Lu 1:32 *"He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David.*

And all of this is so that those who believe might, ‘*have life in His name*’ – Life with regards to the age to come so as to be participants in the wedding festivities pictured through the first sign.

f). So, again here in John’s Gospel the Lord sets out at the beginning the focal point to which all that follows moves.

g). And then within our study of the Book of Hebrews we saw exactly the same thing in the first Chapter where the author uses 7 OT quotations to establish the certainty of the coming Kingdom of Christ at the outset of the Book – Heb 1:5 *For to which of the angels did He ever say: "You are My Son, Today I have begotten You"? And again: "I will be to Him a Father, And He shall be to Me a Son"? 6 But when He again brings the firstborn into the world, He says: "Let all the angels of God worship Him." 7 And of the angels He says: "Who makes His angels spirits And His ministers a flame of fire." 8 But to the Son He says: "Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your Kingdom.*

h). And what then follows throughout the rest of the Book are instructions for us with regards to making sure we have entrance into that Kingdom, instructions that are built around five parts of a progressive warning that show the consequence for not heeding the instructions and the warning - Heb 12:14 *Pursue peace with all people, and holiness, without which no one will see the Lord: 15 looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled; 16 lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright. 17 For you know that afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it diligently with tears.*

i). And again we see that both the focus and the context is Christ's Millennial Kingdom – it is then exactly as the Lord says - Isa 46:9 *Remember the former things of old, For I am God, and there is no other; I am God, and there is none like Me, 10 Declaring the end from the beginning, And from ancient times things that are not yet done, Saying, 'My counsel shall stand, And I will do all My pleasure,'*

j). All that to say that it is not surprising then that what we know as 'the Lord's prayer' does exactly the same thing – and how could it be any other way? All of scripture and all of human history marches inexorably to the dawning of that glorious Day and it is from the mouth of the One who was begotten for this Day that the words of our prayer come - *Our Father in heaven, Hallowed be Your name. 10 Your kingdom come. Your will be done On earth as it is in heaven.*

k). It is then with the eyes of faith that we are to see that which cannot be seen more clearly than the world around us - 2Co 4:18 *while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.*

l). Our focus, our full attention, must be upon the Father/son relationship we are to have with the Lord allowing Him to train us, knowing that it is 'in heaven' that this relationship, including our training, will be brought to its fulfillment – it must be upon that Day when the Lord's name will be hallowed in the streets of Jerusalem by His own people and hallowed throughout the nations – it must be upon that Day, when in the antitype of David and Saul, His Kingdom will be established both in the heavens and on the earth with the Lord's will done in both realms.

m). As we have seen so many times before, the 7<sup>th</sup> Day is God's focus and therefore needs to be our focus also – it is the very foundation upon which we

must organize the day to day detail of our lives as we prepare for our appearance at His Judgment Seat and must therefore be the context out of which we pray.

n). And so it is with our foundation laid with respect to the certainty of that future 7<sup>th</sup> Day and the hope of our participation in it that our prayer now turns to the detail of our present.

*2). 11 Give us this day our daily bread. 12 And forgive us our debts, As we forgive our debtors. 13 And do not lead us into temptation, But deliver us from the evil one.*

a). Although the certainty of Christ's Millennial Kingdom is without doubt it is also without doubt that not all Christians will receive their inheritance in that Kingdom – that many will be denied positions of rulership because of the choices they make which will demonstrate their unfaithfulness and so v11-13 of our prayer deal with what must be done while we have breath in our mortal body so that we may have faith to the saving of the soul and be received alongside the King of kings and Lord of lords as an intimate companion, adopted as a firstborn son.

a). So, let's pause for a moment and take in exactly where it is that the Lord begins with regards to our success in the race of the faith – 'Give us this day our daily bread.' And to understand this in its fullness we would need to go back to Israel's wilderness journey - Ex 16:4 *Then the LORD said to Moses, "Behold, I will rain bread from heaven for you. And the people shall go out and gather a certain quota every day, that I may test them, whether they will walk in My law or not.*

b). We can find additional commentary on this in - 1Co 10:3 *all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.*

c). What we see here then is God's complete provision for His redeemed people in order that they would be properly sustained as they made their journey to the land promised to Abraham, Isaac and Jacob - Ex 6:8 *'And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I am the LORD.'*

d). There is a sequence of events to be seen here that is most instructive for us – the Passover lambs are slain and Israel is delivered from the bondage of Egypt. Having died vicariously that night they are then buried in the Red Sea and raised from the place of death to walk in newness of life. They are led by the pillar of cloud by day and the pillar of fire by night towards the land of

their inheritance and as they go God provides all that they need that will keep them sustained and nourished on their journey. This sequence we will keep in mind for later.

3). The Lord Himself references that which we see in Exodus Chapter 16 during His earthly ministry - Joh 6:47 *"Most assuredly, I say to you, he who believes in Me has everlasting life. 48 "I am the bread of life. 49 "Your fathers ate the manna in the wilderness, and are dead. 50 "This is the bread which comes down from heaven, that one may eat of it and not die. 51 "I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world." 52 The Jews therefore quarreled among themselves, saying, "How can this Man give us His flesh to eat?" 53 Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. 54 "Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. 55 "For My flesh is food indeed, and My blood is drink indeed. 56 "He who eats My flesh and drinks My blood abides in Me, and I in him. 57 "As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. 58 "This is the bread which came down from heaven--not as your fathers ate the manna, and are dead. He who eats this bread will live forever."*

a). We see straight away that the Lord draws a contrast between Himself as 'the living bread', which if eaten will provide ['everlasting'] age lasting life and the manna which 'Your fathers ate in the wilderness, and are dead' – and we are not talking about physical death here, but rather spiritual death with regards to receiving their inheritance in the land - Nu 32:11 *'Surely none of the men who came up from Egypt, from twenty years old and above, shall see the land of which I swore to Abraham, Isaac, and Jacob, because they have not wholly followed Me, 12 'except Caleb the son of Jephunneh, the Kenizzite, and Joshua the son of Nun, for they have wholly followed the LORD.' 13 "So the LORD'S anger was aroused against Israel, and He made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was gone.*

b). When Christ's Kingdom is established and Israel has been brought to repentance the OT saints along with those Jews who come alive out of the Great Tribulation will be judged by the Lord with regards to them occupying positions of rulership in the land. All those of the first generation of Israel to come out of Egypt who died in the wilderness because of their disobedience

will find themselves excluded from these positions of rulership – as far as fulfilling the purpose God had for them they will be ‘dead’ – and this is how we should understand the Lord’s statement in John 6:49. We are not dealing with eternal issues here, but with Kingdom issues.

c). Now there was nothing wrong with God’s provision for Israel in the wilderness, the problem was with the people, not the manna - Nu 11:5 *"We remember the fish which we ate freely in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic; 6 "but now our whole being is dried up; there is nothing at all except this manna before our eyes!"*

d). And we know from 1 Corinthians Chapter 10 that we are dealing with ‘spiritual food’ in this context rather than just a literal bread, so what was it that caused so many to have such disdain for that which God had provided? The scriptures tell us plainly - Heb 4:2 *For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it.*

They were unfaithful, they did not believe that which God had said and therefore rejected that which they needed the most.

e). So, let’s go back to John Chapter 6 – Do you remember the message that was first spoken by John the Baptist and then spoken by the Lord? Mt 4:17 *From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."*

f). Jesus had come to the nation of Israel, the only people on the face of the earth who could have received it, with the offer of rulership in the heavenly realm of the Kingdom and with regards to occupying a position of rulership in the heavenly Kingdom, having life for the age to come, God had provided all that was necessary for the spiritual sustenance of those who would set their heart upon such a position - 53 *Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. 54 "Whoever eats My flesh and drinks My blood has eternal [age lasting] life, and I will raise him up at the last day. 55 "For My flesh is food indeed, and My blood is drink indeed. 56 "He who eats My flesh and drinks My blood abides in Me, and I in him.*

4). To go back to the sequence with regards to Israel we had looked at earlier and see it from our perspective - 1Co 5:7b - *For indeed Christ, our Passover, was sacrificed for us.*

a). Our Passover Lamb has been slain delivering us from the bondage of sin; having died vicariously we have been buried with Christ in baptism and

raised from the place of death by the power of the Spirit to walk in newness of life. We have the Holy Spirit to guide us into all truth, leading us to the land of promise, which for us is the heavenly realm of the Kingdom, and as we make our wilderness journey towards the land, the Lord has provided all we need to sustain us spiritually that we might enter that land and have life for the age to come – Not only is He ‘the bread from heaven’, but He is also the Rock from whom we drink - Joh 4:14 *"but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting [age lasting] life."*

b). And so with all this in mind let's be absolutely sure that we understand what the Lord means when he says we are to eat His flesh and drink His blood - Joh 1:14a *And the Word became flesh and dwelt among us,* We know that Jesus is ‘the Word made flesh’ – He is ‘the true bread which came down from heaven’ so we would easily understand that to eat His flesh is to consume, to assimilate, to study the Word correctly so that it becomes an integral part of our being, just as food in the natural is assimilated into our physical body. In the same way as His disciples on the Emmaus road recognized Him in the breaking of the bread - Lu 24:30 *Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them. 31 Then their eyes were opened and they knew Him;* So will our rightly dividing the word of truth enable us to recognize the King and His coming Kingdom. And this would be after exactly the same fashion as He explained it to His disciples - Lu 24:27 *And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.*

Lu 24:44 *Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." 45 And He opened their understanding, that they might comprehend the Scriptures.*

c). And let's remember, once again, what it was that their understanding was opened to. They understood, starting with the foundation in Genesis and then building upon it, everything to do with the King and His coming Kingdom.

d). Unless we eat His flesh, engage correctly with this Word, which is Spirit and life, our spirit man will have no sustenance and will not grow and become strong. In the same way that we cannot eat natural food by osmosis, we cannot eat His flesh unless we personally engage with Word and study it in the way that God has given it to us - 2Co 4:16 *Therefore we do not lose heart.*

*Even though our outward man is perishing, yet the inward man is being renewed day by day.*

*Col 3:10 and have put on the new man who is renewed in knowledge according to the image of Him who created him,*

e). Remembering again that it is only the man of the spirit who has an inheritance in the age to come.

5). So then, to eat His flesh, to engage correctly with the Word must result in spiritual growth, the metamorphosis, ultimately leading to adoption. Then along with this there is another facet of eating His flesh that will also explain 'drinking His blood', which we can see from - Joh 15:1 ¶ *"I am the true vine, and My Father is the vinedresser. 2 "Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. 3 "You are already clean because of the word which I have spoken to you. 4 Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, neither can you, unless you abide in Me.*

a). Abiding in Him and eating His flesh are exactly the same thing - 56 *"He who eats My flesh and drinks My blood abides in Me, and I in him.*

b). And then added to this we find in v2 the idea of pruning away that which is unfruitful in order that more fruit can be produced and v3 continues the same thought - this is the very thing that is encompassed in the child training of the Lord as He prepares sons for rulership and the very same thing shown with regards to the preparation of the Bride in Ephesians - Eph 5:26 *that He might sanctify and cleanse her with the washing of water by the word, 27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.*

c). In the Book of Romans it is described this way - Ro 2:28 *For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; 29 but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God.*

d). This is a work of the Spirit that we must allow in us now or we will surely experience it to our detriment later - Heb 4:12 *For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.*

e). It is the Word alone - His flesh - that not only nourishes us but also brings about the process of pruning, of cleansing, bringing division between

the soul and the spirit - And it is the word alone that teaches us how we are to deal with our unfruitfulness, our spots and blemishes, the sin in our life – that which the Lord pictured for us in drinking His blood.

f). In the same way that we do not literally eat His flesh, so we do not literally drink His blood. And in the same way that eating His flesh pictured for us an intimate engagement with the Word so drinking His blood pictures our intimate engagement with His cleansing.

g). The blood pictured here is not the blood which purchased our eternal redemption but the blood that is presently on the Mercy Seat in the heavenly Tabernacle administered by our High Priest to make atonement for the sins of the saved - Le 17:11 *'For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.'*

1Jo 1:7 *But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. 8 ¶ If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make Him a liar, and His word is not in us.*

h). So then unless we eat His flesh and drink His blood we would have no life in the age to come and this is why having laid the foundation of the Kingdom the first subject for prayer within our present on-going activity is, 'Give us this day our daily bread' – without our proper engagement with the Word we have nothing – If our heart is set on entering the Millennial Kingdom as a firstborn son then the Word must be our number one priority.

i). We will pick this up again next week, if the Lord is willing.