

Sunday August 18th 2013
Lord Teach Us To Pray
Part Seven

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). We have seen in past weeks the inseparable connection between our understanding of, and the certainty of, the coming Kingdom of Christ as it relates to our relationship with God as our Father, the Word of God that we are to receive 'today' and the forgiveness that comes from 'agape' love as we progress towards spiritual maturity.

b). Forgiveness is always a choice to faithful obedience and although as we start out in pursuit of the Kingdom this choice may well be very deliberate the washing of water by the Word will bring about the metamorphosis so that we have a desire to forgive that comes out of the love we have for one another – as we said last week this must begin with us and must be manifest amongst us – we will remember - 2Pe 1:3 *as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, 4 by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust. 5 ¶ But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, 6 to knowledge self-control, to self-control perseverance, to perseverance godliness, 7 to godliness brotherly kindness, and to brotherly kindness love.*

c). We see 'His divine power' has given us 'all things that pertain to life and godliness, through the knowledge of Him...' within the context of the 'exceedingly great and precious promises', that we might be 'partakers of the divine nature' – all this must ultimately bring us to the experience of 'agape' love and the forgiveness that comes from it, which is exactly what we see by the time we get to v7.

d). And again as we saw last week it is the 'phileo' love that must exist amongst us that is the launch pad to the 'agape' love of the divine nature – Ps 133:1 ¶ <<A Song of Ascents. Of David.>> *Behold, how good and how pleasant it is For brethren to dwell together in unity! 2 It is like the precious oil upon the head, Running down on the beard, The beard of Aaron, Running down on the edge of his garments. 3 It is like the dew of Hermon, Descending upon the mountains of Zion; For there the LORD commanded the blessing-Life forevermore.*

e). And clearly the unity we dwell together in, is the unity of the faith which can only come from our proper engagement with our 'daily bread' – Eph 4:11 *And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, 12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, 13 till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; 14 that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, 15 but, speaking the truth in love, may grow up in all things into Him who is the head--Christ-- 16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.*

e). If brotherly love does not exist in our hearts for one another then we are not doing our share of maturing spiritually, we have not received our daily bread, we have not heard His voice while it is called 'today' and have hardened our hearts – and most likely unforgiveness will be in there somewhere nurturing and feeding a root of bitterness – both sides of this particular coin are given to us in - 1Jo 2:9 *He who says he is in the light, and hates his brother, is in darkness until now. 10 He who loves his brother abides in the light, and there is no cause for stumbling in him. 11 But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.*

f). If brotherly love then is not manifesting itself in our relationship with one another, then we have lost sight of the Kingdom, we don't know where we are going. Should we find ourselves in this situation the solution is twofold – firstly repent and seek forgiveness from the Lord, and secondly – get back in the Word – remembering - Ro 10:17 *So then faith comes by hearing, and hearing by the word of God.*

2). Then all of these inseparable connections are added to further by that which we see in the first half of Matthew 6:13 *And do not lead us into temptation, But deliver us from the evil one.....*

a). And we will remember that the word translated 'temptation' here is much more correctly understood as 'testing' or 'trial' and certainly not a solicitation to evil; it is testing at the hand of 'the evil one' which can have only one purpose – to stop the production of fruit in our lives and to bring shipwreck to our race of the faith - 1Pe 5:8 ¶ *Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour. 9 Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.*

b). There is only one way that our enemy is to be resisted and that is by our being 'steadfast in the faith' – and the idea of being steadfast in the faith will take us nicely to the Revelation and the church in Philadelphia where a promise is given concerning being kept from 'the hour of trial which is about to come on the whole earth', being kept from the devouring jaws of the devil, being delivered from the evil one.

3). Re 3:7 ¶ *"And to the angel of the church in Philadelphia write, 'These things says He who is holy, He who is true, 'He who has the key of David, He who opens and no one shuts, and shuts and no one opens": 8 "I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name. 9 "Indeed I will make those of the synagogue of Satan, who say they are Jews and are not, but lie--indeed I will make them come and worship before your feet, and to know that I have loved you. 10 "Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth. 11 "Behold, I am coming quickly! Hold fast what you have, that no one may take your crown. 12 "He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. And I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name. 13 "He who has an ear, let him hear what the Spirit says to the churches.""*

a). To begin with let's remember that 'philadelphia' is the Greek word that is translated as 'brotherly kindness' or 'brotherly love' such as we saw in 2 Peter Chapter 1. This being so we would need to realize that this particular

segment of Christians is characterized by 'brotherly love' – It is the 'church' in brotherly love.

b). Now we will also remember that brotherly love comes out of the process to spiritual maturity which must of itself imply faithful obedience – here then is a group of the eternally saved who have been faithfully obedient to the Word of truth, thereby growing in spiritual maturity, resulting in brotherly love being so evident amongst them that this is what characterizes them.

c). It is then to this group of the faithfully obedient that the statement is made - *"I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name.*

d). 'I know your works' – works of faithful obedience – works which are shown to us in the second half of the verse 'you have a little strength, have kept My word and have not denied My name' – and because of these 'works' the Lord has set before them an open door and no one can shut it.

e). The idea of the 'open door' would bring to mind the parable of the wise and foolish virgins - Mt 25:10 *"And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut.*

For those 'who were ready', who were prepared and who had been faithfully obedient the door was open and no one could shut this door except the Lord Himself. Once those 'who were ready' were inside however the door was then shut and now could not be opened.

f). Those of the eternally saved who were not ready, who were not prepared and had not been faithfully obedient found themselves on the wrong side of the door – participation in the wedding festivities and adoption as a firstborn son was closed to them for all time.

g). And interestingly if we were to see the church in Philadelphia picturing the wise virgins, then the church that follows on from them in Revelation, the church of the Laodiceans, pictures for us the foolish virgins – which would be perfectly in keeping with that which the Lord records about them –Re 3:17 *"Because you say, 'I am rich, have become wealthy, and have need of nothing' --and do not know that you are wretched, miserable, poor, blind, and naked—*

h). That pictured in church of the Laodiceans is the condition that the greater majority of Christendom now finds itself in across all denominational groupings just as the Lord prophesied in the Matthew 13 parables –

Mt 13:31 *Another parable He put forth to them, saying: "The kingdom of heaven is like a mustard seed, which a man took and sowed in his field, 32 "which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches." 33 Another parable He spoke to them: "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened."*

i). The solution for those during this time who would hear His voice is to repent, and although there will be individuals within the ranks of the eternally saved who will do just that it will be a relatively small number compared with the 'church' as a whole at the time of the Lord's return - Lu 18:7 *"And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them? 8 "I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find [the] faith on the earth?"*

j). The way the question in second half of v8 is constructed in the Greek language only allows for a negative response – He will find the greater majority of the 'virgins' to be foolish, to still be Laodicean rather than wise.

k). But the good news is that although that pictured through the Laodiceans is the direction Christendom has been heading almost unabated since the beginning of the 20th century, those pictured through Philadelphia will still be present amongst them and in possession of the promises.

l). There is always a remnant just as there was in the camp of Israel – 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.**'*

m). The door is still open – let's make sure that we do what is necessary to walk through it – something we have already seen in 2 Peter Chapter 1 – 2Pe 1:10 *Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; 11 for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. 12 ¶ For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth.*

4). 10 *"Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth.*

a). As we continue with the church in Philadelphia we then find in v10 a reciprocal arrangement – because they have ‘kept My command to persevere’ the Lord ‘also will keep you from the hour of trial....’ And it is this verse that makes the direct connection with Matthew 6:13 - *And do not lead us into temptation, But deliver us from the evil one.*

b). Now let’s just clarify a couple of things here so that we may not be confused – ‘the hour of trial which shall come upon the whole world’ is often seen as a reference to the Tribulation with the promise that Christians will be kept from it.

c). It is of course true that no Christian will be present on the earth during the time of the Tribulation, but this cannot be what is referred to here, because this promise is for those who have been faithfully obedient alone. So if only the faithfully obedient are kept from the Tribulation then the unfaithful are not, which would have to take us down the road of some kind of split rapture – something that does not exist in scripture - 2Co 5:10 *For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.*

d). If such a thing as a split rapture existed we would have to see it in the Revelation, but we don’t – the whole ‘church’, all the eternally saved, given through the 7 churches appear in Christ’s presence at the same time not at different times. Let’s be quite clear on this.

e). Then we have the issue that this ‘hour of trial’ ‘shall come upon the whole world’ – as we would know though both context and comparing scripture with scripture explains this for us - the focus of the verses in Revelation Chapter 3 is exclusively the eternally saved and therefore the whole of humanity cannot enter into this picture. ‘The whole world’ we might remember can mean what it literally says or it can mean a specific group within the world as a whole – the Greek language allows for either – context determines which it is.

f). Col 1:5 *because of the hope which is laid up for you in heaven, of which you heard before in the word of the truth of the gospel, 6 which has come to you, as it has also in all the world, and is bringing forth fruit, as it is also among you since the day you heard and knew the grace of God in truth;*

23 if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.

'All the world' and 'every creature under heaven' are synonymous in these verses, yet clearly 'the gospel' which Paul preached has to do with producing fruit and being grounded and steadfast in the faith and in the hope – it is the gospel of the glory of Christ – good news preached to the eternally saved alone scattered throughout the then known world. Such is the way we must understand 'the whole world' in Revelation Chapter 3.

g). The trial/testing that shall come upon all Christians is satanic throughout and is, as we have said, for the purpose of bringing defeat in the lives of the eternally saved, to make sure they find themselves on the wrong side of the door.

h). Now this satanic testing may manifest itself in many different ways, but at the root of every manifestation is deception – this is what we see in foundation and it has never changed since - Ge 3:1 ¶ *Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said,....."*

i). The testing must always come out of an attempt to corrupt the Word of the Kingdom – hence the faithfully obedient, those who are faith-full, who believe that which God has said and act accordingly will be kept from this trial- Jas 1:12 *Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him. 13 ¶ Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone. 14 But each one is tempted when he is drawn away by his own desires and enticed. 15 Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death. 16 Do not be deceived, my beloved brethren.*

5). This is the same as that which the Lord spoke about in - Mr 14:37 *Then He came and found them sleeping, and said to Peter, "Simon, are you sleeping? Could you not watch one hour? 38 "Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak."*

a). The hour here and the hour in Revelation Chapter 3 would be one and the same and this segment of time, one hour, is used to demonstrate that the time that we have to maintain our faithful obedience is short compared to the length of time we shall reap the benefits of having done so – an hour to patiently endure in faithful obedience – 1000 years of the benefits for having done so.

b). But here is the problem, 'the spirit indeed is willing, but the flesh is weak' – therefore we must 'watch [keep awake, be vigilant] and pray' – and

what should we pray with regards to this? 'In this manner therefore pray: Our Father in heaven.....'

c). And if we don't 'watch and pray' we may well 'enter into temptation'.

d). We can find the same thing in - 1Co 7:5 *Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self-control.*

Within the marriage relationship sex is not to be withheld by either spouse except that both agree to do so for the purpose of fasting and prayer. There is a specific timeframe for this at the conclusion of which sex is to resume again. If either spouse deprives the other then satanic testing will come into play because of our lack of self-control, because the spirit is willing, but the flesh is weak.

e). And let's note that if either spouse deprives the other the root of this is believing something other than that which the Word of God says.

f). The promise to be kept from the hour of trial in Revelation Chapter 3 is also found in - 2Pe 2:9 *then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment, 10 ¶ and especially those who walk according to the flesh in the lust of uncleanness and despise authority. They are presumptuous, self-willed.*

Note who are the ones to be delivered out of temptations/testings, which can only be satanic in origin, 'the godly' – the godly would be the faithfully obedient, because godliness cannot exist outside of having faith to the saving of the soul - Tit 1:1 ¶ *Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledgment of the truth which accords with godliness, 2 in hope of eternal [age lasting] life which God, who cannot lie, promised before time began, 3 but has in due time manifested His word through preaching, which was committed to me according to the commandment of God our Savior;*

g). And again in 2 Peter we see that it is the Lord who does the delivering – 'the Lord knows how to deliver', and again this deliverance is in response to faithful obedience – the very same thing that we see in – 1Pe 1:3 ¶ *Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, 4 to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, 5 who are kept by the power of God through faith for salvation ready to be revealed in the last time.*

It is the power of God that can keep us for salvation ready to be revealed in the last time, the salvation of our souls – but we also see that God’s power on our behalf is operative in response to our faith, there is reciprocity once again – we are kept by the power of God through [our] faith – through having faith to the saving of the soul, through our faithful obedience to the word of God, through our watching and praying in accordance with all that we have learned.

6). *Jas 4:7 Therefore submit to God. Resist the devil and he will flee from you. 8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.*

a). What must we do to resist the devil according to the scripture? We must first submit to God – to submit to God is to submit to His Word, for we cannot do one without the other.

b). To submit to His Word would put us in the place of faithful obedience which is exactly what we saw in 1 Peter 5:9 *Resist him, steadfast in the faith.....*

c). And so, to conclude for today, what is it that gives us the ability to resist the devil? Our proper engagement with the Word of God.

What is it that enables us to have the faith that will activate the power of God on our behalf? Our proper engagement with the Word of God.

What is it that produces the godliness in us that enables God to deliver us out of ‘temptations’? Our proper engagement with the Word of God.

What is it that will enable us to watch for one hour? Our proper engagement with the Word of God.

What is it that will enable us to keep His command to persevere that we might be kept from the hour of trial? Our proper engagement with the Word of God.

What is it then that will keep us from being led into temptation, but instead delivered from the evil one? Our proper engagement with the Word of God.

d). And having laid out the coming Kingdom for us where does the Lord place His emphasis for us during this present time? ‘Give us this day our daily bread’ - Our proper engagement with the Word of God.

e). Do not allow yourselves to be deceived my beloved brethren.

7). We will continue with this next week, if the Lord is willing.