

Sunday August 25th 2013
Lord Teach Us To Pray
Part Eight

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 had seen last time that being delivered from satanic testing is a promise that comes within the prevue of the faithfully obedient alone –

b). We had seen this firstly 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.*

c). Here we see the promise given through our being 'kept' [literally to be protected as with a garrison] by God's power, 'through' [literally by reason of] our faith – and all with a view to receiving the 'salvation ready to be revealed in the last time' – the salvation that angels desire to look into which is clearly shown to be - 1Pe 1:9 *receiving the end of your faith--the salvation of your souls.*

d). So then, in response to our having faith to the saving of the soul the Creator of the Universe will garrison us with His power so that the enemy of our soul will not be able to cause our shipwreck in the race of the faith.

e). We saw this same promise secondly 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.*

f). Those who are 'godly' are those who are faithfully obedient and we would know this because godliness is an attribute that comes out of the process to spiritual maturity which of itself requires faithful obedience – 2Pe 1:5 ¶ *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.

g). And again here we see the connection made between the deliverance of the godly with respect to 'the day of judgment' – also noting that in that day, because the godly are those who are faithfully obedient, they will not be reserved 'under judgment' as those who are ungodly, those who walk according to the flesh.

h). And then taking this to the Judgment Seat of Christ itself we find the same promise given to those of the church in Philadelphia, once again proving the inextricable link between faithful obedience, protection from our enemy and the realization of our inheritance at the Judgment Seat - Re 3:10 *"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."*

i). We also see here the sudden nature of the Lord's return for His Church, 'Behold I am coming quickly' – and because this event will take place at a time none of us know and because it will happen in the smallest particle of time possible we are to 'hold fast' what we have – and what we have, that which is at present within our grasp, is seen here as a crown of rulership.

j). To hold fast to this crown, to make sure that it remains ours as we keep His command to persevere, to have patient endurance, we must maintain our faithful obedience through our daily bread, we must avail ourselves of the Lord's protection and deliverance – and wait. Wait how long? It really doesn't matter - Ps 37:9 *For evildoers shall be cut off; But those who wait on the LORD, They shall inherit the earth.*

k). Isa 40:28 *Have you not known? Have you not heard? The everlasting God, the LORD, The Creator of the ends of the earth, Neither faints nor is weary. His understanding is unsearchable. 29 He gives power to the weak, And to those who have no might He increases strength. 30 Even the youths shall faint and be weary, And the young men shall utterly fall, 31 But those who wait on the LORD Shall renew their strength; They shall mount up with wings like eagles, They shall run and not be weary, They shall walk and not faint.*

2). What we have also come to realize once again is just how important our continued proper engagement with the Word of God is to the realization of His promise to deliver us from the evil one.

a). There is a great example that we find for this in the Lord's encounter with Satan in the wilderness - Mt 4:1 ¶ *Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. 2 And when He had fasted forty days and forty nights, afterward He was hungry. 3 Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread." 4 But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'" 5 Then the devil took Him up into the holy city, set Him on the pinnacle of the temple, 6 and said to Him, "If You are the Son of God, throw Yourself down. For it is written: 'He shall give His angels charge over you,' and, 'In their hands they shall bear you up, Lest you dash your foot against a stone.'" 7 Jesus said to him, "It is written again, 'You shall not tempt the LORD your God.'" 8 Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. 9 And he said to Him, "All these things I will give You if You will fall down and worship me." 10 Then Jesus said to him, "Away with you, Satan! For it is written, 'You shall worship the LORD your God, and Him only you shall serve.'" 11 Then the devil left Him, and behold, angels came and ministered to Him.*

b). What we will notice here straight away is that the Lord's response to Satan's testing is always the Word, 'It is written....' – And we might also notice that Satan misuses the scriptures in an attempt to deceive - *"If You are the Son of God, throw Yourself down. For it is written: 'He shall give His angels charge over you,' and, 'In their hands they shall bear you up, Lest you dash your foot against a stone.'* - although these verse are quoted exactly as they appear in Psalm 91:11-12 he uses them out of context in order to give them a meaning they do not have – The Lord's response though remains resolute, 'It is written again....'

c). Faced continually with the unshakable truth of scripture 'the devil left Him'.

d). So we can see then that by reason of the Lord's faith He is delivered from the evil one.

e). This is the same thing that we see from a slightly different perspective in - Jas 4:6 *But He gives more grace. Therefore He says: "God resists the proud, But gives grace to the humble." 7 Therefore submit to God. Resist the devil and he will flee from you.*

f). Submitting to God is to submit to His word; to do so is an act of humility because it requires putting aside self-centered desire in favor of faithful obedience and we see from our verses in James that the Lord gives grace to the humble to do just that.

g). It is then through our submission to the word of God demonstrated through our actions that we find God's protection from the hand of our enemy.

h). Ps 18:2 *The LORD is my rock and my fortress and my deliverer; My God, my strength, in whom I will trust; My shield and the horn of my salvation, my stronghold.*

Ps 18:30 *As for God, His way is perfect; The word of the LORD is proven; He is a shield to all who trust in Him.*

And then we see this with a view to Matt 6: 13 *And do not lead us into temptation, But deliver us from the evil one.* - Ps 31:2 *Bow down Your ear to me, Deliver me speedily; Be my rock of refuge, A fortress of defense to save me.*

3). God's protection and safety with a view to salvation we can pick up again in - Ps 91:1 ¶ *He who dwells [to remain as a continual practice] in the secret place [in the sense of a place of protection] of the Most High Shall abide under the shadow [lit. a place of defense] of the Almighty. 2 I will say of the LORD, "He is my refuge and my fortress; My God, in Him I will trust." 3 Surely He shall deliver you from the snare of the fowler And from the perilous pestilence. 4 He shall cover you with His feathers, And under His wings you shall take refuge; His truth shall be your shield and buckler.*

a). If we just concentrate on the imagery here for a moment we might ask ourselves where is this secret place of the Most High? Where would we find the Lord's shadow? How might we be under His wings? – All of this I think would inevitably lead us to think of His present location in the heavenly Tabernacle, in the Holy of Holies. With this in mind perhaps we will recall these verses – Heb 4:15 *For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. 16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.*

b). Within the context of our present study what grace would we find to help in our time of need? Exactly that which we have seen – 'lead us not into temptation, but deliver us from the evil one' – this as we know is an act of faith, of having faith to the saving of the soul – and by reason of our faith the power of God will keep us for that salvation to be revealed in the last time by delivering us from the evil one.

4). In John Chapter 17 the Lord prays for His disciples and for those who would come after them – a prayer that would be much more deserving of the title, ‘The Lord’s Prayer’ than that which is commonly used - Joh 17:1 ¶ *Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, 2 "as You have given Him authority over all flesh, that He should give eternal [age lasting] life to as many as You have given Him. 3 "And this is eternal [age lasting] life, that they may know You, the only true God, and Jesus Christ whom You have sent. 4 "I have glorified You on the earth. I have finished the work which You have given Me to do. 5 "And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. 6 ¶ "I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. 7 "Now they have known that all things which You have given Me are from You. 8 "For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me. 9 "I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. 10 "And all Mine are Yours, and Yours are Mine, and I am glorified in them. 11 ¶ "Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. 12 "While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. 13 "But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves. 14 "I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. 15 "I do not pray that You should take them out of the world, but that You should keep them from the evil one. 16 "They are not of the world, just as I am not of the world. 17 ¶ "Sanctify them by Your truth. Your word is truth. 18 "As You sent Me into the world, I also have sent them into the world. 19 "And for their sakes I sanctify Myself, that they also may be sanctified by the truth. 20 ¶ "I do not pray for these alone, but also for those who will believe in Me through their word; 21 "that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. 22 "And the glory which You gave Me I have given them, that they may be one just as We are one: 23 "I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them*

as You have loved Me. 24 ¶ "Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world. 25 "O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. 26 "And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them."

a). This whole prayer is worthy of much study, but for today let's concentrate on just a few things – firstly let's realize that we are included in this prayer, *"I do not pray for these alone, but also for those who will believe in Me through their word;*

b). The overall focus of this prayer is exactly what we would expect – life for the age to come as a co-heir with Christ just as we see in - *"Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me;*

c). This of course is the very thing that we see referenced in – Joh 14:2 *"In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. 3 "And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also. 4 ¶ "And where I go you know, and the way you know."*

d). We see the petition - *Holy Father, keep through Your name those whom You have given Me, that they may be one as We are.*

e). And then as we would expect the Word of God is central - *"Sanctify them by Your truth. Your word is truth.*

f). And one final thing - 14 *"I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. 15 "I do not pray that You should take them out of the world, but that You should keep them from the evil one.*

g). Although we are not 'of the world' we are not to be taken out of the 'world', but rather the Lord asks His Father on our behalf that we should be kept from the evil one whilst in the world – the very petition that we have been studying.

h). Then along with this we might remember - Heb 7:25 *Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.*

i). As we pray that we might be delivered from the evil one, so we pray in accord with the Lord's intercession on our behalf – this then cannot fail unless we choose through the exercise of unbelief to place ourselves in the hand of our enemy.

j). The Apostle John records these words of the Lord in - Joh 14:30 *"I will no longer talk much with you, for the ruler of this world is coming, and he has nothing in Me.*

The 'ruler of this world', Satan, has no point of contact, no common ground in the Lord, which is exactly what we would expect given the Lord does not have a sin nature, but the same cannot be said of us – we do have a sin nature and through our sin nature the 'ruler of the world' has common ground with us. The good news is however that we don't have to give him access –

Ro 6:10 *For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. 11 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. 12 Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. 13 And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. 14 For sin shall not have dominion over you, for you are not under law but under grace.*

Ro 8:1 ¶ *There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. 2 For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. 3 For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, 4 that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.*

2Pe 1:9 *For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins.*

5). Now while it is true that Christ has set us free from the bondage of sin and sin no longer has dominion over us as it once did it is also true that the original ruler of the world and the angels with him are supernatural beings whose abilities and powers are way beyond that which we could ever begin to cope with on our own – we need the power of God on our behalf. And so as we draw all this together we must come to see that our prayer, as we pray in accordance with the verses in Matthew Chapter 6, is an integral part of the spiritual warfare.

a). Do we remember how the section on spiritual warfare in Ephesians Chapter 6 begins? - Eph 6:10 ¶ *Finally, my brethren, be strong in the Lord and in the power of His might.*

b). Do we remember the content of the verses leading up to this?

c). These are essentially verses to do with submitting to God, 'wives submit to your own husbands', 'husbands love your wives', 'children obey your parents', 'bondservants be obedient to those who are your masters' for the same purpose that we see in James 4:7.

d). All of these of course require faithful obedience on our part and all are contrary to the workings of our sin nature, hence the reason we need to be strong in the Lord and in the power of His might because our enemy through the common ground he has in our sin nature would seek to deceive us into acting out of our flesh and not out of our spirit in order that he might devour us.

e). Therefore we are told in - Eph 6:11 *Put on the whole armor of God, that you may be able to stand against the wiles of the devil. 12 For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. 13 Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.*

f). Contextually then, the 'wiles of the devil' must be connected with deceiving us so that we do not submit to God, with the result that we would step outside of faithful obedience, come out from under the shadow of His wings, thereby walking in our flesh and not in the spirit – being led into temptation rather than delivered from the evil one, but fortunately we are not ignorant of the devil's devices - 2Co 2:10 *Now whom you forgive anything, I also forgive. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of Christ, 11 lest Satan should take advantage of us; for we are not ignorant of his devices.*

g). The solution as we see to the 'wiles of the devil', that which will enable us to 'withstand in the evil day' through the power of God, is taking up the whole armor of God. This would be the same thought as putting on the new man in Colossians Chapter 3 and putting on the armor of light and the Lord Jesus Christ in Romans Chapter 13.

6). Eph 6:14 *Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness, 15 and having shod your feet with the preparation of the gospel of peace; 16 above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God; 18 praying always with all prayer and supplication in the Spirit, being*

watchful to this end with all perseverance and supplication for all the saints-- 19 ¶ and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel, 20 for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

a). So, keeping in mind our present study on prayer note what we see in v18 – *praying always with all prayer and supplication in the Spirit* – Praying then in the Spirit, in accordance with the Word of God – and we are to do this *being watchful to this end with all perseverance and supplication for all the saints.*

b). Being watchful to this end – to what end? – Well, that which we have just seen in the preceding verses – that all the saints would be properly equipped and prepared to stand against the wiles of the devil having put on the whole armor of God so as to receive protection in the present with a view to the coming Kingdom of Christ in the future.

c). This would be the same idea that we saw in - Mr 14:38 *"Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak."*

d). And we see that we are to do this 'with all perseverance', literally with all patient endurance. We are then to pray for ourselves and one another to this end consistently and continually no matter how long we have to do so and no matter whether we see any tangible result or not.

e). I wonder if the perseverance we are to have here in Ephesians can be equated with the perseverance we saw in the church in Philadelphia – Re 3:10 *"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.*

f). And I wonder if this command to persevere that we see in Ephesians finds its expression in the verses that follow on from 'the Lord's prayer' as we find it recorded in Luke? - Lu 11:1 ¶ *Now it came to pass, as He was praying in a certain place, when He ceased, that one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples." 2 So He said to them, "When you pray, say: Our Father in heaven, Hallowed be Your name. Your kingdom come. Your will be done On earth as it is in heaven. 3 Give us day by day our daily bread. 4 And forgive us our sins, For we also forgive everyone who is indebted to us. And do not lead us into temptation, But deliver us from the evil one." 5 And He said to them, "Which of you shall have a friend, and go to him at midnight and say to him, 'Friend, lend me three loaves; 6 'for a friend of mine has come to me on his journey, and I have nothing to set before him'; 7 "and he will answer*

from within and say, 'Do not trouble me; the door is now shut, and my children are with me in bed; I cannot rise and give to you'? 8 "I say to you, though he will not rise and give to him because he is his friend, yet because of his persistence he will rise and give him as many as he needs. 9 "So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 10 "For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

g). But this will have to wait until next time – if the Lord is willing.