

THE LORD'S PRAYER PART I

Peter Hay, prepared for presbytery word, 23 July 2021

Transcription of recording, slightly edited

Introduction

In this series of studies, we have been considering the importance of the fear of the Lord in our obtaining the promised rest that is proclaimed, or declared, through the oath of the Son.

We understand that the fear of the Lord is taught by overseers who shepherd 'the sheep of Christ's pasture'. 'Come to me, you children, and I will teach you the fear of the Lord.' Psa 34:11. That was spoken by King David, the shepherd of Israel. King David also identified us as being the sheep of the Lord's pasture. Psa 100:3.

King Solomon summarised the principle by which the fear of the Lord is taught. He said, 'The words of the wise are like goads, and as nails fastened by the masters of assemblies, which are given from one Shepherd.' Ecc 12:11.

Christ is the Master of the house, and He sets overseers to feed the word of present truth, in due season, to all those who are in the house.

Solomon likened this word, which is the word of the cross, to 'goads' and to 'nails'.

Jesus as the Overseer and Shepherd of our souls

In our session today, we will give attention to the words of Jesus, who is *the* Overseer and *the* Shepherd of our soul, teaching us the fear of the Lord through His instructions on how we are to pray. We will consider these instructions over two sessions.

Salvation is an ongoing process

As we begin, it is important to understand that the steps of being born from above as a son of God, and entering the kingdom, are both progressive and enduring, or ongoing.

We do not simply negotiate one step on the pathway of salvation, which leads to the next step, which leads to the next one. We can forget about the steps that we have taken as we arrive as those who are entering into the kingdom.

Each step is an ongoing reality

The reality of being a son of God means that all of the progressive steps have an ongoing reality in our lives.

For example, the process through which we are born to see the kingdom is not merely a one-off experience; it is *an ongoing process in our lives*.

The point is that, if we are 'born to see', it is not that that process has happened, and we then *always* see.

The sanctifying work of the Spirit

The process through which we receive illumination is to *continue* in our lives so that we can walk in the light, and that the sanctifying work of the Spirit is effective in our lives.

When we presume to see, apart from this ongoing process through which our hearts are enlightened, we remain in darkness, and our sin remains.

The oath of the Son

Jesus made this point to the Pharisees. 'And Jesus said, "For judgement I have come into this world".' Joh 9:39-41. This is amazing in the light of what we have been talking about over these past couple of sessions regarding 'the oath of the Son'.

That oath proclaims the judgement of the Son, both in terms of that which is passing away, and of the judgement which is a promise of entering His rest.

'Are we blind also?'

'Jesus said, "For judgement I have come into this world, that those who do not see may see, and those who see may be made blind [or, claim to see]". Then some of the Pharisees who were with Him heard these words, and said to Him, "Are we blind also?".' Joh 9:39-41.

This is an interesting passage, because the Pharisees were travelling with Jesus, so they had an association with Him. And the Pharisees, in asking the question, 'Are we blind also?', were saying, 'Our sight is comparable to the One who is bringing sight to others.'

Equality with the word

A 'pharisee' is someone who makes themselves 'equal with the word' and with the presbytery from which it proceeds, instead of joining Christ's fellowship by walking in the light of the word.

A pharisee is not merely a legalistic person. A pharisee is *not joined* to the fellowship of the word, because they have made themselves equal to it.

They no longer receive the word through which enlightenment comes. Jesus said to them, "If you were blind, you would have no sin; but now you say, 'We see' [or 'we are comparable to this word and we are able to make a judgement about its applicability to our lives']. Therefore your sin remains". Joh 9:41.

They were not joined to fellowship and were not walking in the light, so they were not cleansed, and had no sight. John said that the truth was not in them.

This process of joining His fellowship and walking in the light needs to be ongoing in our lives.

How to pray

Let us begin by reminding ourselves of the instructions that Jesus gave in relation to how we are to pray. Then, over the course of this session and the next session, we will consider each individual statement in detail.

As we apply ourselves to this content, we will see that the prayer instructions of Jesus describe *the daily conduct of life that belongs to a son of God*.

It is not merely a prayer with which we commence the day. It is important for us to understand that this prayer conversation is a prayer that we are to pray *at all times*. That is because it is the way that we are to converse and walk through each day.

The Lord's prayer

We will study the Lord's prayer as recorded in the Gospel of Matthew where Jesus said, 'In this manner, therefore, pray:

Our Father in heaven, hallowed be Your name.

Your kingdom come.

Your will be done on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

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.' Mat 6:9-13.

I. 'Our Father' in heaven

We will start with the expression, 'Our Father in heaven'.

On the surface that sounds a little like, 'Hello, Father; how are You today?' as though it is merely a greeting or an interface.

Rather, this statement reveals a way of *access* that we have to the Father.

We have to see the Father

We cannot address God as 'our Father' unless we can *see* Him. Would you agree?

So, the first statement of prayer expressed by a son of God is 'Our Father in heaven'. A person who makes this statement has already been born to see the kingdom; they are *illuminated*.

We have considered the point that the process through which our hearts are enlightened needs to be *an ongoing process* so that we can see the Father and can have a relationship with Him.

Born to see the Father

Remember that when Jesus spoke of this capacity to see, He said, 'Unless one is born again, he cannot see the kingdom of God.' Joh 3:3.

In the New Testament, references to 'God' almost invariably refer to God the Father. So, Jesus said that unless one is born again, they cannot see the Father.

Now, to *see* the Father in heaven, we must *come to Him* through Christ. We cannot come to the Father except through Christ.

Jesus as the way, the truth and the life

Jesus Himself said, 'I am the way, the truth, and the life. No-one comes to the Father except through Me.' Joh 14:6.

We have taken some time in past sessions to talk about this statement. It is Christ lifted up on the cross as 'I AM' and is proclaimed to us through His messengers. No-one can come to the Father except that we receive the word of the cross through which we meet Christ as I AM, and have an entry way through Him who is the way, the truth and the life.

Unless we come to the Father in this way, via our interface with the word of the cross, acknowledging the lordship of Christ who is I AM, our relationship with God the Father will be vain imagination.

We have to be able to *see* the Father, which is *illumination*. Our hearts must be enlightened. Jesus said that we cannot come to the Father to see Him unless we come in this way.

Christ gives the capacity for spiritual sight

If we endeavour or presume to relate with the Father, apart from interfacing with the Son, who is lifted up through the ministry of the word of the cross, our engagement with the Father will be merely vain imagination.

Paul said, in relation to this statement, that it is vain imagination, because our foolish hearts remain in darkness. Rom 1:21.

Do you see the difference between being in darkness and our hearts being enlightened by this word?

Jesus is not merely an entrance way to the Father.

It is not that we come to Christ, and He opens Himself up, and we come in to see the Father.

Rather, we *meet* Christ eye to eye as He comes to us through the word of the cross and grants us *the capacity for sight*.

We can see the Father only *because* what Jesus sees is granted to us as our sight. *His* sight becomes our sight.

The word grants the sight of the Son

How does this happen? As we hear the word of the cross, a spirit of grace and supplication, by the Holy Spirit, causes us to look on Him whom we have pierced. We are not looking at the Father, not seeing the Father, at this stage. Rather, we are looking at the Son.

This is not yet the illumination that is *spiritual*; it is our capacity now to *see the Son*.

The word of God is a goad. The word of the wise, which is the word of the cross, through which Christ is lifted up and proclaimed to us, is as a goad.

The word pierces our heart

The word of God, which is a goad, pierces our heart so that we meet Jesus, broken heart to broken heart.

The spirit of grace and supplication, which flows from His side with water and blood, was because His heart was broken. After the breaking of His

heart, a spear was thrust through His side and blood and water flowed out.

A fountain of blood and water

The spirit of grace and supplication, and the blood and water that come from His broken heart, through His pierced side, causes us to become broken-hearted and pierced in heart so that we can meet Him heart to heart.

It pierces our heart so that we can meet Him, broken heart to broken heart, and eye to eye.

Being poor in spirit by the Holy Spirit

A person who does not draw back from this confronting experience, with Christ, which comes through the word of the cross, is poor in spirit. That is what it means to be 'poor in spirit'. It means you do not draw back from this engagement, because you realise there is no other way to turn.

By the Holy Spirit, we are enabled to see what Christ sees as His eyes search our heart and reveal the thoughts and intents of our heart. This is beautiful, isn't it?

The Holy Spirit joins us to the broken heart of Christ and enables us to see what Jesus sees in our heart as He searches our hearts and minds.

Blessed are those who mourn

Now we begin to see as Jesus sees. Consequently, we begin to *mourn* because, as He looks into our heart, we see what He is seeing, which is the wickedness, or evil, of our heart. We mourn alone for the desolation of our sonship as we crucified the Son of God through our rebellion and our sin.

However, as we begin to mourn in this way, Jesus said, 'Blessed are those who mourn for they shall be comforted.' We are *blessed with comfort* as we mourn in this manner. This comfort is the assurance of justification and life from the Father, in the fellowship of Christ's offering and sufferings.

Unless we come to the Father by meeting Christ, broken heart to broken heart and eye to eye, we will not obtain the justification and mercy which comes from God the Father.

A cry to the Father for forgiveness and mercy

When we pray, 'Our Father in heaven', it is actually the cry for forgiveness and for mercy.

We see this in relation to the tax collector whom Jesus described. He said, 'The tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, "God [or, Father], be merciful to me a sinner!"' Luk 18:13.

The *mercy* that we receive from the Father is for our *participation* in the fellowship of Christ's offering and sufferings.

It is not only for the forgiveness of our sins, for we know that by the mercies of God, by the mercies of the Father, we can *present ourselves* as a living sacrifice in the fellowship of Christ's offering and sufferings.

Mercy enables our participation in Christ

The mercy which we receive from the Father is our *participation* in the fellowship of Christ's offering and sufferings, through which 'all things work together for our good', which means for our *sonship*.

Why is that? It is because, in the fellowship of Christ's offering and sufferings, the very thing that causes our rebellion against the Father, which is now a reproach laid on the Son, is removed from us in the fellowship of Christ's offering and sufferings.

But we are also being *fully equipped and enabled* to fulfil the righteous works of sonship which Jesus has already finished for us, and which He is priesting to us as our participation for today.

This is *today* that we are walking in, by the Holy Spirit.

The Holy Spirit prays in us and enables us to pray in one Spirit

Paul summarised this prayer to the Father, which is 'Our Father in heaven'.

He said, 'Likewise the Spirit also helps us in our weaknesses. For we do not know what we should pray as we ought, but the Spirit Himself *makes intercession for us* with groanings which cannot be uttered.' Rom 8:26-29.

This reveals the initial effect of the word of the cross on us where our mouth is stopped, and we stop justifying ourselves.

It is the Spirit who prays in us.

Also, when we are baptised in the Holy Spirit, we receive to the *capacity* to pray in tongues and to

join the travail of one Spirit, which is the conversation with the Father, Son and Holy Spirit.

It is both elements. It is first the fact that our mouths are shut because *we cease to justify ourselves* in relation to the word of the cross.

And it is also the capacity, *by the Spirit*, to *participate*, or for us to get our mouth open, even though we do not know how to pray as we ought.

'Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is.' Rom 8:26-27.

Joined broken heart to broken heart

Do you see the point that when we start praying this way, it is us being *joined* broken heart to broken heart, because our hearts have been opened wide by the word of the cross?

Jesus looks into our heart, and the Spirit helps us to see what Jesus sees when He searches our heart. That is amazing, isn't it? That is beautiful.

'He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God [the *Father*]. And we know that all things work together for good to those who love God, to those who are called according to His purpose'. Rom 8:27-28.

'Our Father in heaven' is the cry of those who love the Father. We cannot pray, 'Our Father in heaven', unless we join that prayer meeting in this way.

Learning and being held by the fear of the Lord

This is the effect of the word of the cross which initially comes as a goad. This interface with the eyes of Christ, which is enabled by the Holy Spirit, is how we learn the fear of the Lord.

Remember, we learn the fear of the Lord through the instruction of shepherds who proclaim the word of the cross.

And, as we have said, it first comes as a goad.

But this word then becomes a 'nail' which *holds us in the fellowship of the offering and sufferings of Christ*.

That is because we now have the law of the Spirit of life in Christ Jesus. It *holds* us to the very fellowship of Christ's offering and sufferings, which is the mercy of God.

First, the word is a goad; and then it is a nail which secures us in obedience.

The fear of the Lord is of and from the Lord

That nail holding you to the fellowship of the offering and sufferings of Christ is the evidence that you have received *the fear of the Lord*.

How do we know that? It is because the fear of the Lord is a capacity of the one Spirit of God. It is Eternal Spirit.

As you receive the capacity of Eternal Spirit from the Holy Spirit, the word that you have received, which first comes as a goad, now becomes your *life* as an expression of love. You are *held* in that one-Spirit fellowship with the Lord, and with His brethren in the body of Christ.

That is the evidence of learning the fear of the Lord. It is this spiritual capacity.

Through the ministry of the word, which is preached by the Holy Spirit through messengers, we receive the one Spirit of God which has seven expressions, one of which is the fear of the Lord.

The fear of the Lord joins us to His one-Spirit fellowship

This was declared by Isaiah: 'There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots'.

This obviously refers to Jesus. But isn't it amazing that the reference to Jesus used the language of a lampstand? It was a rod; and that was the rod that budded with almond blossoms. The lampstand itself was made in the form of an almond bush, and Jesus was called 'the Branch'.

This verse reveals that Jesus, who is the Lampstand, will minister this grace to us. He is anointed for this.

'The Spirit of the Lord shall rest upon Him [the one Spirit of the Lord, by the Holy Spirit], the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord.' Isa 11:1-2.

If you receive the capacity of one Spirit, that is the fear of the Lord which joins you, secures you, nails you, to the very one-Spirit fellowship of Yahweh

Himself, which is the same one-Spirit fellowship that we have together as the church and as the body of Christ.

He delights in the fear of the Lord

I was struck by the fact that in the very next verse Isaiah wrote, 'His delight is in the fear of the Lord'.

Having listed the seven Spirits of God, which finishes with 'the Spirit', which is the fear of the Lord, or of Jesus, Isaiah said that 'His delight is in the fear of the Lord'.

Remember, we have said that without the fear of the Lord we cannot enter the rest which Christ has sworn as a promise.

'His delight is in the fear of the Lord, and He shall not judge by the sight of His eyes, nor decide by the hearing of His ears; but with righteousness He shall judge the poor [in spirit] and decide with equity for the meek of the earth.' Isa 11:3-4.

Blessed are the meek

The 'meek' are those who have been delivered from the propensity within themselves to rise in pride.

The meek person comes in such a way that, by the fear of the Lord, they will enter the promised rest. Remember, this is a *daily* reality.

'And decide with equity for the meek of the earth; and He shall strike the earth with the rod of His mouth [the discipline that belongs to sons of God to bring them to Himself] and with the breath of His lips He shall slay the wicked.'

Entering His rest by the fear of the Lord

A key understanding that we have received this season is that failure to *enter Christ's rest* is because we do not fear the Lord, and this leads to the corruption of kingship and priesthood.

With this in mind, we recognise that the instruction through which we learn the fear of the Lord is what Paul described as 'the sincere milk of the word'.

We have to *receive* the fear of the Lord! If we do not receive the fear of the Lord, we will transgress the oath, or promise, of the Son, and will fail in relation to kingship and priesthood. Remember, we learned this from the story of Saul, last week.

We understand from the writings of Paul that the instruction that leads to the fear of the Lord, so

that our participation in relation to kingship and priesthood is not corrupt, is 'the sincere milk of the word'.

As High Priest, He finished all our works

Paul said, 'And having been perfected, He became the author of eternal salvation to all who obey Him, called by God as High Priest "according to the order of Melchizedek".' Heb 5:9-13.

Paul spoke about the offering journey of Christ through which Jesus finished both our judgement and our salvation, and became the High Priest according to the order of Melchizedek.

Having perfected our sonship, He priests to us our participation in that finished work. This is the Son, who swears that we should enter His rest through obedience to His word. Heb 5:10.

No fear of the Lord – dull of hearing

Paul went on to say, 'Of whom we have much to say, and it's hard to explain, since you have become dull of hearing.' Heb 5:11.

Hearing the word of the messenger is important, because hearing is that which enables us to *receive* the spirit of grace and supplication so that we can *see*.

Paul said, 'Because you have become dull of hearing [meaning that you measure yourself against the word to say what you will or will not hear], we could not speak to you about this fellowship of kingship and priesthood.'

Do you see the point? They had no fear of the Lord, so they did not enter the rest.

That was exactly what Paul was addressing them on in the previous chapter, wasn't it? He said, 'Of whom we have much to say, and hard to explain [not because the concept is difficult, but because they couldn't hear it], since you have become dull of hearing.'

'For though by this time, you ought to be teachers [or exemplifiers of this culture], you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food.' Heb 5:11-12.

The milk of the word teaches us the fear of the Lord

The milk of the word is the aspect of the word that teaches us the fear of the Lord so that we do

not fail to enter His rest. Through *obedience*, we participate as a kingdom of priests.

Without this instruction, through which a person learns the fear of the Lord, we are unable to priest ourselves as a living sacrifice in the fellowship of Christ's offering.

We are unable to enter His rest as those who are yoked to Him.

2.Hallowed be Your name

Significantly, when we receive the word, 'the fear of the Lord', we can *worship* the Lord in Spirit and truth, because *the truth is in us*.

We are talking about saying, 'Hallowed be Your name' here, aren't we? Those who say, 'Hallowed be Your name', fears the Lord.

This whole section on fearing the Lord is the confession, 'Hallowed be Your name', and is the culture of one who is learning the fear of the Lord. These ones are nailed in obedience and fellowship, with Christ, in His offering and sufferings.

The fear of the Lord enables worship

Why is that important? It is because only one who fears the Lord in this manner can worship the Lord.

'But as for me, I will come into Your house.' Psa 5:7.

This is being joined, being secured, in the most holy place. The 'nail' is Christ Himself, who is in the most holy place, securing us to Himself. This is our sure hope.

'But as for me, I will come into Your house in the multitude of Your mercy; in the fear of You I will worship You in Your holy temple'. Psa 5:7.

Isn't that saying, 'Hallowed be Your name'? It is an expression of worship because we fear. 'Hallowed be Your name' is a statement of worship in the fear of the Lord.

Because we have received the fear of the Lord, we are able to appreciate who the Father is, and who we are as His sons. The fear of the Lord is absolutely demonstrated through sanctification, isn't it? This prayerful statement is also a request to further receive understanding of His name as the context for our life and fellowship together.

3. Your kingdom come

The next statement is, 'Your kingdom come'.

We have studied the sentence, 'Our Father in heaven, hallowed be Your name', but we now investigate the next phrase, 'Your kingdom come'. Having received the capacity to see the kingdom of heaven, we pray to the Father, with Christ, 'Your kingdom come.'

Through this statement, we petition the Father to come and take His seat to judge the world so that the nations will learn righteousness and can join His kingdom as His sons.

If we pray, 'Your kingdom come', in terms of the judgement of the earth, we accept that we touch this judgement every day.

This is how we interface with the eyes of the Lord Jesus. His judgements begin in the household of God.

Our daily participation in the cross, the purpose of God

As those who are settled with that, we are now joined to the *fulfilment* of God's purpose. This is the desire of our heart for our participation in the eschatology of the cross. We participate, daily, in the cross.

We now look to see the purpose of God fulfilled, and our participation in it. This is the process through which His kingdom is established in the earth.

This kingdom commenced when Christ took that first sip of sour wine after His heart broke, and the Father drew Him out of many waters and established Him on the ground of the new creation kingdom of God. That is where the full eschatology is revealed.

In the *agape* meal, we proclaim His kingdom

We sup, or participate, in the *agape* meal and that drink, as those who are part of His kingdom, believing for it to come to its fruition in the earth.

'Your kingdom come' was also the prayer of the prophet Isaiah, who said, 'With my soul I have desired You in the night.' Isa 26:9.

The one who prays in this way has found repentance from the darkness of their own perspective, to walk in the light that comes from the word.

'With my soul I have desired You in the night, yes, by my spirit within me I will seek You early.' Isa 26:9.

This is the light beginning to dawn as a light dawning within us. This is the prophetic Scriptures being 'made more sure' in our lives.

Our testimony of 'Your kingdom come'

What does this mean for us? It is not just us being secured, individually, in the pathway that we are to walk.

Like Isaiah, we pray, 'For when Your judgements are in the earth, *the inhabitants of the world will learn righteousness.*' Isa 26:9.

Therefore, the phrase, 'Your kingdom come', is the *testimony* of one who is established in this process. They have the ability, in their testimony, to communicate the kingdom to others.

The desire is for the inhabitants of the world to learn the righteousness which we are obtaining as an inheritance.