

## THE LORD'S PRAYER – PART 2

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**David Baker, Presbytery Word for week commencing Sunday 13 July 2025**  
**Transcription of recording, slightly edited**

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I am going to continue today in our consideration of the Lord's prayer. We are recognising that this prayer describes the culture and fellowship of prayer that we have been called to join as we watch and pray with Christ. Jesus said in Matthew chapter 6 verse 9, 'In this manner... [or way, or in this culture, or in this fellowship] ...in this manner, therefore pray: Our Father in heaven, hallowed be Your name.'

I am wanting to continue focusing on this first line. He then continues, '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. 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.'

We know Jesus was not asking the disciples to just recite this by rote as a mantra. He was describing, as I said, the culture and fellowship of prayer that belongs to a son of God, and specifically a son of God who is being enabled to pray by the Holy Spirit. If we are not praying by the Holy Spirit, it is not prayer at all. The Holy Spirit is the source and capacity of our prayer. He is the One who initiates and focuses all the dimensions of our prayer as a son of God. That is true as we are praying in the Spirit, and then also being led by the Spirit, praying with our understanding. If we are not praying by the Spirit, all it is, is an expression or articulation of our mind chatter, motivated by anxiety as we petition God for what we want or what we believe we need. All prayer needs to be enabled (or is enabled) by the Holy Spirit. He is the source and capacity of all prayer. That is a massive point which we keep emphasising because that is a very foundational point.

Last week we looked at the beginning of the prayer, which was simply 'our Father', and this is where it begins. It is the Holy Spirit who enables us to pray this way as a son of God.

We have been looking at the steps of new birth and recognising that the gospel of God is proclaimed to a person. Then there is prevenient grace which is setting that person free to respond and setting them free to choose. In response to that response, Christ is coming into the person's heart, and He is bringing the Father with them. Christ is then praying for that person to the Father to give them the Holy Spirit. The Holy Spirit is convicting the person of sin, righteousness and judgement, but what They are doing in summary is saying to the person, 'Do you want to be a son of God?' As the person responds - if we respond with 'yes' - the Holy Spirit gives to us the faith to believe for what is entirely impossible and naturally inconceivable. It is that we become a son of God who is born again of His divine nature. That is the most remarkable and amazing point. We could really stop and dwell on that. That does need to really distil on us. How remarkable and amazing that is that we have been born as a son of God - partakers of the divine nature! We have been invited to join the very fellowship of Yahweh as a son of God, never becoming *God*, but we are *sons of God* participating in Their very fellowship. That is true for all eternity.

As we believe for sonship, the Holy Spirit adopts us, making us children of God. By the Spirit of adoption, we are able to call God 'our Father'. Paul says this is Romans 8 verse 15: 'For you did not receive the Spirit of bondage again to fear, but you received the Spirit of adoption [that is the Holy Spirit] by whom we cry out, "Abba, Father [or Daddy, Daddy]" This is the first prayer of a son of God.

In response to our cry, 'Abba, Father', the Father sends the Spirit of the Son (who is the Father's Seed) into our spirit. Now, this is the unique seed of our name, which was multiplied through the travail of the one Seed, Christ. On His offering journey, each wounding event was a travailing birth pain where the Seed was being multiplied. He is then raised as a Sheaf full of seeds. While the Son in identity dwells in our heart, the seed of our sonship is germinated in our spirit by the Holy Spirit, and we are conceived as a son of God. We are born of the divine nature and have become a totally new creation. We continue to pray by the Spirit as sons of God. As we pray in the Spirit, 'The Spirit Himself, bears witness with our spirit that we are children [or sons] of God.' Rom 8:16.

Last week we were considering the implication of that in terms of positive identity verification. I want to add that when we use that term 'positive identity verification', we are not talking about the Holy Spirit giving you a pep talk every morning. The Holy Spirit is bearing witness with your spirit to the word of the Father which defines your sanctification as a son of God. He is also bearing witness to the offering of Christ where your name was made substantial, where Christ learned all your obedience, where He fulfilled the works of your sonship. The Holy Spirit is bearing witness to the word of the Father. You could say, He is bearing witness to water and blood. He is bearing witness to the word of the Father concerning your sanctification - but it is not water only, it is also water and *blood*. He is also bearing witness to the offering of Christ and those seven wounding events where your name was made substantial.

The Holy Spirit is then leading us on the pathway that Christ has pioneered for us. Our identity is being verified as we receive the word of God that is proclaimed to us. As we respond to that word and we turn to the conviction of the Holy Spirit in relation to

that word, we look into the face of Christ, and we see who we have been predestined and called to be. That is the beginning of the ongoing work of your identity verification. It begins when you are born as a son of God, because that is where your identity is connected to your name from before the foundation of the world. Then it continues as we keep receiving the word of God that is proclaimed to us, and we turn in response to look into the face of Christ to see who we have been called to be.

Our identity is verified as we receive the word of God that is proclaimed to us and look into the face of Christ and then proceed to do the works of our sonship. We are not talking about a pep talk here each morning. James says in James 1 verses 23 and 24, 'For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was.'

I will add to that as well. When we are looking into the face of Christ to receive a reflection concerning who we have been called to be. We are not doing that to *find* ourselves. That is not the motivation of a son of God. Nor when we proceed to do the works of our sonship, are we trying to *reveal* ourselves. When we do the works of our sonship, we are doing what Christ has already done for us on His offering journey. Christ's motivation was to reveal the Father and glorify the Father and reveal us by doing our works. When we are doing those works each and every day, our motivation is to reveal Christ and glorify the Father. That is how the vine works. Jesus said, 'I am the Vine, you are the branches; he who abides in Me, and I in him, bears much fruit; for apart from Me, you can do nothing.' Joh 15:5. The vine and branches is illustrating for us the fellowship of offering as we are doing the works that Christ has already finished for us.

Let us continue to look at this first dimension of prayer which is 'our Father'. When we are praying 'our Father' we are being joined to a fellowship of prayer. We will read from Romans 8 verse 25 which is a *fellowship of prayer* with the Father, the Son and the Holy Spirit. That is where we get that term 'the prayer meeting of four' - the Father, the Son, the Holy Spirit. It is also then a fellowship of prayer with one another, for we are praying (and note this) '*Our Father*'. It is a fellowship of prayer also with one another.

I will read from Romans 8 verse 25. 'But if we hope for what we do not see... [He is talking about the redemption of our body on the day of resurrection when Christ physically returns. That is when our adoption is complete, and we receive our spiritual resurrection body.] ...If we hope for what we do not see, we eagerly wait for it with perseverance.' What he is saying is we have a hope, and we are joined to a travail of faith, which is a fellowship of prayer. That is the substance of what we are hoping for. We are waiting for it with perseverance. It is a travail. We are joined to a travail. Verse 26: 'Likewise the Spirit also helps in our weaknesses, for we do not know what we should pray for as we ought. But the Spirit Himself makes intercession for us with groanings which cannot be uttered.'

As we are looking at this, I am wanting to stay reasonably devotional. I have been considering this from a devotional perspective, and this is a devotional subject. When Paul says, 'We do not know how to pray as we ought', He is not just saying that we do not know what to pray for, or we do not know what the will of God is. I do not know what little illustration you want to use here, but we know that John says, 'This is the confidence that we have, that if we ask according to the will of God, then He hears us.' 1Jn 5:14. We think of prayer then a bit like I have to pray according to the will of God, and if I pray according to the will of

God and (if I crack the combination on the safe, the door flings open) I receive what I have asked for. But my weakness is that I do not know what the will of God is. I am stuck there at the safe door trying to find the combination. (I was going to say 'condemnation', and that does lead to condemnation as well.)

That is not what Paul is talking about when he says, 'I do not know how to pray as I ought.' He is not just saying I do not know what the will of God is (even though that is true). We do wake up in the morning and we do not know what the will of God is for our day. So do we just pray, 'Oh well, I pray the will of God will be done today' and just leave it at that? No, it is something more than that. What Paul is saying is, 'I have no capacity in myself (with all my human limitations). There is nothing in me. I have no capacity to join the fellowship of prayer with the Father, Son and Holy Spirit.' We are talking about a fellowship of prayer from *before* the foundation of the world. It is outside of time and eternity. When we look at joining His intercession, we are talking about joining the dialogue (the discussion) from before and outside of time concerning the name of every son of God.

How are you going to be joined to that fellowship of intercession, which is a discussion concerning you and your name? You have no capacity for that, apart from the Spirit of God dwelling in you. That is your weakness. Equally, when we talk about joining the travail, the intercession is the discussion. The travail is the offering that brought forth everything that they discussed. It is intercession first and then it is travail. We know that the intercession and travail of the Father, Son and Holy Spirit were fully revealed by Christ in the garden of Gethsemane in that prayer meeting. That reveals the prayer meeting from before. Then Christ's travail (those seven wounding events) are all birth pains - the pains of death.

They are birth pains which are bringing something new to birth. That is what we are joining. We are only joining that by the Spirit. This helps us to understand 'bankrupt in spirit' which is not firstly, 'I do not have the capacity in myself to *do* something.' Bankrupt in spirit is 'I do not have the capacity in me to join a fellowship that I am being invited to join.'

Right there is where the Holy Spirit helps our weakness, because the Holy Spirit joins us to that fellowship. What does Jesus say? 'Blessed are those who are bankrupt in spirit, for theirs is the kingdom of God.' Mat 5:3. You are joined to the fellowship. The kingdom of God is the fellowship of the Father, Son and Holy Spirit. This is the first point concerning bankrupt in spirit and then also the first point concerning prayer. I am saying that to explain what weakness we are talking about and how the Holy Spirit is helping our weakness.

The Holy Spirit then 'makes intercession for us with groanings which cannot be uttered'. The Holy Spirit is *in* us. Now if the Holy Spirit is in us, it means that we are invited to join this fellowship in our physical body. This is where the Holy Spirit is really helping our weakness. Within the context of all our human weakness and constraints (all those limitations), we have been given the Spirit of God. The Holy Spirit dwells in us. Our physical body then is a temple of the Holy Spirit.

Paul says in 1 Corinthians 6 verse 19, 'Do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?' He says earlier in 1 Corinthians 3 verse 17, 'If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.' That is a sobering point. If you have received the Holy Spirit, then your body is a temple of the Holy Spirit; but if you defile that temple by persistently refusing to be obedient to the Holy Spirit and

holding on to your own idolatry and imposing that upon the fellowship of Yahweh, then God will destroy you.

This completely undercuts any notion of the unconditional love of God which is a false doctrine. God's love is not unconditional. That is a false doctrine peddled by those who do not know God, for 'God is love'. It is peddled by those who read the Scriptures with a very thick veil over their eyes, because unconditional love means love without judgement; and that is not God's love. In fact, God's love (and it is jealous love) for your sanctification as a son of God, far exceeds anything that you could possibly comprehend with your own mind or understand from the perspective of your own human experience - to understand the height and the depth and the breadth of the love of God for your sanctification. At the same time, God's jealous love for your sanctification is also His wrath that burns against your sin. The love of God (which is described as a vehement flame, an enfolding fire, the presence of God) is the same fire that burns in the lake of fire forever upon a person who has rejected their calling as a son of God and persisted to hold on to their own idolatry. The very fire of the presence of God is the same fire that burns on their sin and iniquity forever in the lake of fire. That is a very big point. We need to understand the nature of the love of God and how it is expressed to us and how it has been fully revealed by the offering of Christ. There are two sides then of the cross.

Let us continue here, making the point that we are a temple of the Holy Spirit. The Holy Spirit is in us and the Holy Spirit is praying for us. I am loving then the fellowship with the Holy Spirit in relation to prayer. Now this is a daily reality for us because the Holy Spirit is not praying if we are not praying. Let us go slowly. Talking about you in your physical body, praying. The Holy Spirit is not praying if you are not praying. But when you

are praying, it is not *you* who are praying, it is the *Holy Spirit* who is praying. He is making intercession for you with groanings too deep for words. This is a fellowship of prayer firstly between you and the Holy Spirit each and every day.

What is the Holy Spirit praying for? We know the Holy Spirit yearns jealously for our sanctification. I will quote this passage on the way through which is James 4 verses 4 and 5. 'Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. Or do you think that the Scripture says in vain [or needlessly], "The Spirit who dwells in us [that is the Holy Spirit] yearns jealously?" ' The Holy Spirit is yearning jealously for our sanctification. Equally, another translation turns that round and says that 'God jealously desires the Spirit who dwells in us.' God the Father is very jealous over the Holy Spirit whom He has given us, and it cost Him everything to give Him to us. God the Father is not very happy if we are trampling all over the Holy Spirit who has been given to us, yearning jealously for our sanctification.

We do need to keep the fear of God before our eyes when we are considering the fellowship of prayer that we have been asked to join. But equally, this is an amazing privilege - a fellowship with the Holy Spirit - and He is jealously yearning and guarding your sanctification as a son of God. What is He praying for? He is bearing witness in relation to our obedience to the word of the Father. As I said before, He is bearing witness to the word of the Father, then also our response in relation to the word of the Father, which is being proclaimed to us.

He is also bearing witness to the offering of Christ and our response to the offering of Christ. Then He is communicating all this information to Jesus or to Christ. Christ is then searching our heart. We know these

verses well. Let us read the next verse here. Romans 8 verse 27: 'Now He who searches the hearts...' Let us go slowly. 'He who searches the hearts...' That is Christ. He says that to the church in Thyatira, and He is speaking specifically about judging Jezebel and those who had embraced her doctrine, which is a doctrine of unconditional love. That connects to the doctrine of Jezebel. He is speaking concerning that in Revelation 2 verse 23. 'I will kill her children with pestilence and all the churches will know that I am He who searches the minds and hearts, and I will give to each one of you according to your deeds.'

Christ is the one who searches the hearts. Let us go slowly. Christ is the one who searches your heart. When you respond to the word of God and you turn to the lordship of the Holy Spirit, the veil is removed, and you meet Christ. His eyes are like a flame of fire, and they are revealing the depth of the iniquity in your heart while at the same time revealing the jealous love of God for your sanctification. This is a big package - all focusing towards sanctification.

I am making a simple point here that Christ knows what the condition of your heart is because His eyes penetrate to the depth of your heart. He knows. This is where He is meeting us as priest - as our Great High Priest. He knows the depths of our iniquity, but He also knows that He has fully identified with that. He joined us right there. Now at the other end of the spectrum, He knows the heights of our sonship. He knows what we have been called to be, and He has already learned that for us. He has already fulfilled the works of our sonship. He is now meeting us, and He sits now at the right hand of God having finished His offering journey. He is our Great High Priest. He forever lives to make intercession for us. He is not in the first case concerned about the condition of our heart. He knows that there is regeneration for that. Every provision has

been made for us. He is praying for us as our Great High Priest on the proviso that we continue to walk with Him each day and we embrace our participation in His offering and suffering.

His priesthood is effective toward us and He is ministering to us a participation in His finished work, but it is only effective if we *receive* it and if we *embrace* it. He knows the condition of our heart, but what is He actually listening to from the Holy Spirit? This is the key point. What is the Holy Spirit bearing witness to? It is not just 'Yeah, you know... this character here, you know... they are a bit of a... you know... this is a bit of a tough case, you know... what are we going to do about that?' That is not the issue.

The Holy Spirit is bearing witness to the truth of our response to the word of God and our response to the offering of Christ. That is what Christ is listening to. He knows our heart, but He is listening to what the Holy Spirit is saying in relation to our response. Are we willing to be led by the Holy Spirit on the pathway of sanctification each day?

Christ is not listening to what *we* are saying about that. He is not interested in what *our interpretation* of that looks like. He is not interested in *our excuses* of why we have a particularly unique case with extenuating circumstances. He is not interested in *our own view* of how we are doing. He is not listening to any of that.

He is looking into the depths of our heart. He knows the condition of our heart. He knows He has already made a provision for it and then He is listening to what the Holy Spirit is saying. What the Holy Spirit is saying is true concerning how we are responding to the provision that He has made for us.

Christ, in relation to what the Holy Spirit is saying in relation to our response, is then praying to the Father concerning what is necessary in our life. Romans 8:27: 'Now He who searches the hearts [that is Christ]

knows what the mind of the Spirit is [He knows what the Holy Spirit is saying], then He makes intercession for the saints according to the will of God.'

Hebrews 5 verse 9 supports the point that Christ's priesthood and the ministry of His priesthood toward us is contingent upon our willingness to be obedient to Christ. It says, 'And having been made perfect [speaking of Christ], He became to all those who obey Him, the source of eternal salvation.' You can see what the Holy Spirit is bearing witness to - to Christ who is our Great High Priest. Romans 8 verse 28: 'And we know [Christ is then making intercession for us as well. He is joining the discussion according to the will of God] all things work together for good.' That is talking about our good being the good of our sanctification. Again, this is not defined by us. It is defined by the Lord who is good and has the best possible good. 'Good' is not really an adequate word concerning God's plan for you and your sanctification. It is *the best* and then it is *better than the best* and however you want to describe it. But He is working all things together for our good in relation to our sanctification. This includes His chastening, because we had 'earthly fathers who disciplined us as seemed best to them, but we have a heavenly Father who chastens us for our good [meaning for our sanctification of sons of God], so that we may partake of His holiness.' Heb. 12:10. We are starting to get toward 'hallowed be Your name' here, but we are not there yet.

'We know that all things work together for good to those who love God [He is talking about sons of God now - those who love God - sons of God who are born of God and are embracing the process of regeneration.] then also to those who are called according to His purpose.' We could put there 'who are choosing what God has chosen for them'. This is the way the Father is relating to us. We can see this when we look at Jacob and Esau. 'Jacob I have loved' because, for all his

issues (and he was a deceiver), he chose what God had chosen for him. God the Father was completely committed to his sanctification and everything that was necessary for his name change. He became consistent with what God had called him to be. Equally for Esau, he had a predestination as well. He was called and he was chosen, but he rejected what God had chosen for him. So the Scripture says, 'Jacob I have loved but Esau I have hated.' Mal 1:2-3.

If we are embracing our participation in Christ's offering (which will be evidenced by bringing forth fruit), all these things are very clearly seen and in bringing forth fruit, the Father acts to purge (or prune) us. This includes discipline, which is all for our good. However, if we are rejecting our participation in Christ's offering, and therefore not bringing forth fruit, the Father will remove us from the body of Christ - again, a very sobering point. We learn this from the vine and the branches. In John 15 verses 1 to 2, Jesus said, 'I am the true Vine, and My Father is the Vinedresser. Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit He prunes [He cleanses or purges], that it may bear more fruit.'

The key point is (if we read the next verse back to Romans 8 verse 29) that this is speaking about the Father's orientation to us. 'For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the Firstborn among many brethren.' We note we are being conformed to the image of Christ - not the image of Adam. This is the Father's focus. The Father is working through Christ and by the Holy Spirit to conform us to the image of His Son, while at the same time, He is bringing judgement on the image that we have crafted for ourselves, which is a reflection of the idolatry in our heart.

Let us go to the next point in the Lord's prayer. We have been talking about 'our

Father' and how we relate to our Father. Back to Matthew 6 verse 9: 'In this manner therefore pray: Our Father [so we are sons of God] in heaven...' Having been born as sons of God, we know that our citizenship is in heaven. We are citizens who belong to the heavenly Jerusalem. We have been raised with Christ and our life is now hidden with Christ in God. You are a son of God, but where are you choosing, as a son of God, to set your mind?

Paul says in Colossians 3 verses 1 and 2, 'If then you were raised with Christ, seek those things which are above, where Christ is sitting at the right hand of God. Set your mind on things above, not on things of the earth.' The second dimension of prayer here is that the Holy Spirit enables us to seek those things which are above. This means that we are not preoccupied (let us just think devotionally), we are not preoccupied with ourselves and with the cares of the world. These are very basic orientations.

If we have been born as a son of God, we have the *freedom* and the *capacity* - both of those things. It is not true freedom if you do not have the capacity. If we have been born as a son of God, we have the freedom and the capacity and hence the *accountability* to choose whether we will set our mind on the things of the flesh or the things of the Spirit. We know that the mind set on the flesh is death; but the mind set on the Spirit is life and peace. When we are talking about where we set our mind (or our mindset), it is our *orientation*, and then it is also our *focus*.

If our mind is set on the flesh, it means that our mind is orientated to all the information that we are gathering through our senses for the purpose of living in this world and being as successful as we can be in this world. That is a mind set on the flesh.

The mind set on the Spirit is orientated in relation to what the Holy Spirit is saying, and our focus is our sonship and gaining an abundant entry into an everlasting kingdom.

Our focus is not on this world, and so in relation to our sonship, we recognise that we are just pilgrims in this world. This is the context for our maturity as sons of God, but we do not belong here. This is not where our inheritance is. This brings us to the faith of Abraham. Abraham lived (Hebrews 11:9) as an alien or a foreigner in the land of promise, 'as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise.'

We are all dwelling in tents in terms of your physical body. It is likened to a tent, too. It is only temporary. It is a temple of the Holy Spirit, so we need to dignify it. Your physical body is also a member of Christ. It does matter what we do in our physical body, and we need to dignify our physical body, but it is only a tent; it is temporary. 'Abraham lived as an alien in the land of promise as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; for he was looking for the city which has foundations, whose Architect and Builder is God.' Abraham is looking for the heavenly Jerusalem and we know that is the same city that John saw. Paul says, 'We have come to Mount Zion and to the city of the living God, the heavenly Jerusalem.' Heb. 12:22. This is where our citizenship is.

Where is our focus? That is the simple devotional question. Where is your focus? Is your focus on your citizenship in the heavenly Jerusalem? Is that your chief joy? Is that my chief joy? When our mind is set upon the things of the Spirit, the Jerusalem from above is our chief joy. Like the psalmist, we worship the Father by proclaiming, 'Great is the Lord, and greatly to be praised in the city of our God, His holy mountain.' Psalms 48:1.

I want to keep emphasising how much everything that has anything to do with the Lord and His fellowship is always holy. You will note that. It is a holy city; it is a holy mountain; it is a Highway of Holiness. 'Great is the Lord, and greatly to be praised in the

city of our God, in His holy mountain. [Verse 2] Beautiful in elevation, the joy of the whole earth, is Mount Zion in the far north, the city of the great King.' When we have been born as sons of God, we are partakers of the divine nature, and we know the divine nature is love. Every person who has been born of God loves and they love with the love of God. What does that look like? It looks like a desire for fellowship. That is one of the major fruits.

The process of regeneration and renewing addresses the soil of our heart, and even more specifically, beginning with our spirit. That is where the seed is planted - in our spirit. As we embrace the process through which our carnality is being removed, and we walk in the word that we are hearing, the divine nature which is planted in the soil of our spirit continues to take root, grow and become the expression of our identity as a son of God. Our hope as a son of God does not disappoint us, because the love of God is being poured into our heart through the Holy Spirit who has been given to us. That is regeneration happening. Your heart is changing and the fruit of the love of God in our heart is our desire for fellowship. This is a very simple test. How do we know that regeneration is happening? Are we growing in our desire and our capacity for fellowship?

It is also a capacity. It is *desire* and *capacity*. When the love of God is being poured into your heart, your capacity for fellowship is growing. We have all these wonderful verses - Psalm 27 verse 4: 'One thing I have desired of the Lord, that will I seek: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple. For in the time of trouble He shall hide me in His pavilion; In the secret place of His tabernacle [We are going full circle here, back to the secret place - the Father's house] He shall hide me; He shall set me high upon a rock.'



I want to very briefly introduce 'Hallowed be Your name' and make a very simple point here. We will go back to Matthew 6 verse 9: 'In this manner, therefore, pray: Our Father in heaven, hallowed be Your name.' This is an expression of worship. The word 'hallow' means 'to venerate as holy or to sanctify'. That is interesting that we have been given the dignity and the responsibility and the accountability as sons of God of sanctifying the Father's name. The word hallow means to venerate as holy or to sanctify. We hallow His name when we respect and fear His holiness. Holiness means sanctification. We demonstrate finally that we hallow the Father's name through our obedience and our sanctification.

We do not just hallow the Father's name with our words. We are making this point concerning all these elements of the Lord's prayer. We are talking about our *conversation* and also our *conduct*. I think once we get to 'hallowed be Your name', it is an expression of worship, which is primarily demonstrated through how we live.

You are a complete person. I am a complete person - spirit, soul and body. I like to think of this first line in the Lord's prayer that it is including my whole person. I know that I am a son of God. I have a new spirit, and the Holy Spirit is bearing witness with my spirit that I am a son of God. That first statement, 'our Father' is all to do with your spirit. Then, as a son of God, I need to choose how I set my mind, which is a faculty of my soul. I am then choosing to set my mind on the flesh or to set my mind on the Spirit. Here I am - I am a son of God, and I am choosing to set my mind on the things above (or the things of the Spirit) and then I am hallowing the Father's name because I am presenting my physical body to God. Paul says (you will know this verse well), in Romans 12 verse 1, 'Therefore, I urge you brethren by the mercies of God, to present your bodies a living and holy sacrifice [there is our word

'sanctified' again], acceptable to God, which is your spiritual service of worship.'

'Hallowed be Your name' is far more about how we *live* than what we *say*. That is how we hallow the name of the Father - through our obedience and our sanctification. The simple point I want to make (and we will probably finish here) is that to hallow the Father's name we need to know Him. This is a very simple point. I have been reflecting on this again devotionally. To hallow the Father's name, you need to know Him. As I said before, a person who is peddling the false doctrine of God's unconditional love, in the end, you have to resolve that they do not know Him. To hallow the Father's name, you need to know Him.

I want to finish with these verses in Exodus 33 verse 12 by way of exhortation as we conclude. 'Then Moses said to the Lord, "See, You say to me, 'Bring up this people', but You have not let me know whom You will send with me. Yet You have said, 'I know you by name, and you have also found grace in My sight.'"

The background to this is when the nation of Israel made the golden calf at the foot of Mount Sinai, the Lord was ready to consume them in His wrath because of their idolatry. It was only the intercession of Moses that spared the people and then the willingness of the Levites to stand with the Lord and embrace the sword in every family. It was only Moses' prayer and the Levites' willingness to stand in sanctification which preserved the people on that occasion. Nonetheless, 3 000 people died and there was a plague that broke out among the people. The Lord then told Moses that His angel would go before the people. He said, 'I am not going to go with you now; I am going to send an angel before you. He will drive all the enemies out.' If you look at this from one perspective (if you are a completely outcome-orientated person), you would say, 'Oh, well, that is fantastic. An angel is going to go ahead

of us. He is going to do the work. We are going to get the inheritance. That is great.' Exodus 33 verse 3 says, 'Go up to a land flowing with milk and honey; for I will not go up in your midst, lest I consume you on the way, for you are a stiff-necked [or stubborn] people.' Back to further down, in verse 12 - that is just the background.

Verse 13 is the prayer I want to get to. The people mourned because the Lord was not going to go with them, and also Moses was not ready to accept this. This is the key - verse 13. This is Moses' prayer, and this belongs to 'Hallowed be Your name'. Moses says, 'Now therefore, I pray, if I have found grace in Your sight...' What he is saying is, 'You said to me, I know you by name.' Now he is saying that because the Lord said that to him ('I know you by name' and 'you have found grace in My sight') that it is talking about the Lord's calling of Moses. The Lord has given him this great mandate according to the sanctification of his name.

For us as sons of God, we could extend that well beyond convenient grace and say that the abundant grace of God has been demonstrated to you because you have been born as a son of God. The name discussed from before the foundation of the world has been connected to your spirit. That seed has germinated in your spirit. You have been conceived as a son of God. That is the expression of the grace of God and His abundant grace to you, all the way to being born as a son of God.

Moses is saying, 'I am not actually happy to stop there.' 'Now therefore I pray, if I have found grace in Your sight, show me now Your way. I want to know how You live. I am very thankful.' (I am superimposing a New Covenant perspective on this. We know that Moses was not born as a son of God, but I am applying it to us.) 'I am really rejoicing that I have been born as a son of God. But now I want to know what the culture of the

fellowship that I am now joining as a son of God is, and I want to know You.'

It is amazing that the psalmist [in Psalm 103] says that Moses knew the Lord's ways because he prayed this way, and the Lord did reveal Himself to Moses. But the nation of Israel never prayed this way and all they saw was the Lord's deeds. As wonderful as His deeds were, as mighty as all the miracles were (and they were), and the psalmist spells all this out in great detail... They are delivered out of Egypt with all those plagues, and then what do they do when they get to the Red Sea? They rebel. Then He miraculously delivers them from the Egyptians through the Red Sea, and then they get to Mount Sinai and what do they do? They rebel. ...For all the mighty miracles, the nation of Israel never knew the Lord and they never had a fear of God before their eyes. When they came right up to the cusp of the Promised Land and the Lord says, 'You need to go in', they rebelled again, and because of their unbelief and their disobedience, God then swore in His wrath 'They shall never enter my rest.'

In contrast to that, Moses prayed, 'Show me Your way, that I may know You.' [Verse 14, the Lord said], 'My presence [that is My face] will go with you and I will give you rest.' We know that the rest is the inheritance, and for the nation of Israel, that was the Promised Land. For us, it is the works of our sonship that Christ has already accomplished for us. The Lord says, 'My presence [or My face] will go with you and I will give you rest.'

This is where I want to conclude. Verse 15: 'Then he said to Him, "If Your presence does not go with us, do not bring us up from here."'

Can you let what Moses is saying there distil on you? He is saying, 'I do not care in the end how wonderful the Promised Land is. You are saying it is a land flowing with milk and honey, and You are saying it is our

inheritance. In fact, it was promised to Abraham. It *is* our inheritance.' But Moses is saying, 'I do not want to go if You are not going to go with us. I do not want to go.' The most important thing for Moses when he prayed this prayer was knowing the Lord. In the end, that is eternal life, as the apostle John said: 'To know Him who is true; and then to be in Him who is true, in His Son Jesus Christ, whom to know is eternal life.' 1Jo 5:20.

I have been reflecting on this devotionally. I am a very outcome-orientated person. Maybe you are a very outcome-orientated person too. What is your perspective on prayer? Am I praying all the time, approaching it (whether knowingly or unknowingly) as a means to an end? In recognising I have been called to fulfil the works of my sonship (whatever they happen to be), am I coming to pray to find grace so I can fulfil those works? That is all very noble. That is not the Lord's primary interest. That is already done; that is already finished. I just need to join it. What the Lord is interested in is the fellowship on the journey. What Moses was interested in was the fellowship on the journey. He is saying to the Lord, 'If you are not going to go with us, I do not want to go. I am not actually that interested in the outcome either. What I want is the *fellowship*.' Are we praying all the time, 'I need wisdom because I have a decision to make?'

As we looked last week, the Scripture tells us, 'If any man lacks wisdom, let him ask of God who gives to all liberally and beyond reproach.' Jas 1:5. We do need to receive wisdom from the Lord to know how to navigate our way through the circumstances of life as a son of God. But more importantly than all this (this is what I am trying to say), is the fellowship on the journey. That is the outcome that the Lord is looking for. It needs to be the outcome that we are looking for because 'in His presence is fullness of joy'.

Even our fellowship in Christ's sufferings, what is the major source of joy for you? We do rejoice that the Lord is doing a regenerative work in our heart through our participation in Christ's sufferings, but even more than that, the source of joy is the fellowship with *Him*, in the fellowship of His sufferings. Do you see the point I am trying to make? The Lord wants fellowship with us. Our desire as a son of God is to know Him and to have fellowship with Him. Everything is not outcome based.

This is what I appreciate with Moses' prayer, and this is what it means to me. I need to learn by the Spirit to stay focused on the fellowship and finding my joy in the presence of the Lord, not the outcome. Paul says, 'I have learnt this secret.' It does not matter whether I am having a good day or a bad day, or whether I am knowing a great abundance or I am suffering need. In the end, 'I have learnt the secret.' It is all about knowing Him. I am rejoicing in knowing Him. This is 'hallowed be Your name'. We hallow the Father's name because we know Him.

There is a lot more to unpack in terms of Moses' prayer, but I will leave it there for the sake of time and then say again that we are demonstrating that we hallow the Father's name because we know Him. We then demonstrate that through our obedience. I will say on the way through, your obedience is your freedom. Again, when you know the Lord and you know the Father, you recognise that being obedient to His word and being obedient to your sanctification is the glorious liberty of being a son of God. You are not approaching obedience from the perspective that God (or someone else) is imposing His will on you, and you are being subjected to something against your will. You know that your obedience is your freedom.

Now equally again, as I said last week concerning our sanctification, when we know the Lord and we are illuminated to see

what we have been called to join and we are finding the joy of participating in that fellowship, our preoccupation is what we are being sanctified *to*. It is not what we are being sanctified *from*. That all becomes very easy. Now this all belongs to 'hallowed be Your name' and I will leave it there by way of encouragement today.