

THE LORD'S PRAYER – PART 3

David Baker, Presbytery Word for week commencing Sunday 21 September 2025
Transcription of recording, slightly edited

Today I would like to continue to look at the fellowship and the culture of the Lord's prayer. We are appreciating in this season that the Lord is speaking to us about the nature of prayer. Jesus is saying to us, 'I want you to be watching and praying with Me.' We are recognising that prayer does not originate with us. It is not something that we are initiating. It is something that we are joining by the Spirit. The first prayer meeting, which was focused on us, was the prayer meeting between the Father, Son and Holy Spirit before the foundation of the world. Here They discussed the nature of our name and our predestination as sons of God and then also those who were to become men in the image and likeness of God. The summary of that discussion (or the summary of that prayer meeting) was 'Let Us make men in Our image and according to Our likeness.'

In that discussion, the Father, Son and Holy Spirit were all speaking according to Their name. They were sanctifying one Another in relation to the name of the Other. The Son and Holy Spirit were giving honour to the Father and sanctifying Him to His name as Father, knowing that He is the Source of our name and our identity. He is the Father of lights. We know that name and identity are not the same thing. The Father is the Father of spirits, and we receive our identity (our spirit) through procreation. He is also the Father of our name that was discussed before the foundation of the world. Paul says, 'I bow my knee before the Father from whom the whole family in heaven and earth has been named' - meaning every son of God that is predestined to belong to that family. They are speaking according to name, and They are sanctifying one Another according to the name of the Other. They are discussing our name and predestination as sons of God. We call that discussion (or dialogue) *intercession*. That is the first big point concerning prayer.

I will say on the way through, that there is no intercession apart from *that* intercession. That is what we are joining by the Spirit; the Lord is asking us to join that by the Spirit.

In looking at intercessory prayer: It is amazing that Abraham could pray and intercede for Sodom and say to the Lord, 'Would you destroy the righteous with the wicked? What if there are 50 righteous in Sodom?' The Lord says to Abraham, because this is a fellowship... Abraham is speaking according to his name by faith in that fellowship. He is interceding and the Lord says, 'Yes, if there are 50 righteous people in Sodom, I will spare the city.' Then we know he says, 'What if there are 40, and all the way down to 10?' And the Lord says, 'No, I will spare the city for the sake of 10.' We know that there were not 10 righteous people in the city, and the Lord sends the two angels down there to pull Lot and his wife and daughters out of the city.

Think of Moses too, interceding concerning the golden calf. The people at the foot of Mount Sinai became impatient and Aaron constructs that calf and they all begin to worship the golden calf, and they sit down to eat and rise up to play. The Lord warns Moses, 'You had better get down there because the people have fallen into idolatry.' The Lord in His wrath was ready to consume them all and start again (so to speak) from scratch and raise up a people from Moses. Moses stands according to his name, and he intercedes for the people and reminds the Lord about the covenant that He has made with Abraham and the Lord. The Bible says, 'He changed His mind.' Let us think about this for a bit. 'The Lord changed His mind.' Abraham and Moses were both joining the intercession from before the foundation of the world and there is no intercession apart from that. The Lord is not changing what He has determined before the foundation of the

world in terms of a person's predestination (or the predestination of the nation of Israel in that instance). What He is doing is relenting from the judgement and turning back to what He had resolved before the foundation of the world. There is no intercession apart from that.

Intercession then has to be according to name. It is a genuine fellowship. But it does not come between the person interceding and the Lord Himself. The person interceding can remind the Lord concerning His Covenant and predestination on a certain matter (not as if the Lord needs reminding), but there is a genuine fellowship here where sons of God are speaking by faith. Intercessory prayer cannot override or superimpose itself over the top of a person's freedom of choice.

Abraham could intercede for Lot and (on the basis of his intercessory prayer) he goes down and he rescues Lot out of Sodom and delivers him to the dignity of making a choice. Abraham could not pray Lot up to the mountains to be reconciled or saved. Equally, Moses could not pray the people into the promised land. There was a limit in relation to his intercession. When the people refused to go into the promised land, the Lord did say, 'I swear in my wrath, they will not enter my rest.' We need to understand how intercessory prayer works; but there is a very big point to be made concerning intercession. The Lord is inviting us as sons of God to join a fellowship.

I want to talk about asking (how we ask in prayer), particularly focusing on this statement that is part of the Lord's prayer, 'Give us this day our daily bread.' That is where I am going. Let us just continue to orientate here as we begin.

When we are looking at *intercession*, it is the dialogue. It is the discussion concerning the will of God. Then we have *travail*, which is the offering that brings the purpose of God to fruition. It accomplishes the purpose of

God. Everything that is discussed in relation to intercession is then brought to birth (or accomplished) through travail. Travail is the offering. In looking at the fellowship of Father and Son before the foundation of the world, the Son and the Father gave the seven Spirits of God (the capacity of that being the fullness of the capacity that belongs to Father, Son and Holy Spirit) into that one Spirit fellowship of Yahweh. I want to talk more about that in terms of the nature of the bread and how significant the supply of bread is for our journey as sons of God.

Firstly, the Father and the Son are giving that capacity to the Holy Spirit, so He is sanctified according to His name to be the Helper. He is the One who is enabling (or empowering) the Son with that capacity to then empty Himself so that He can be begotten as the Son of the Father. The Holy Spirit is also enabling the Father to lay down His fullness to the Son. The Father can proclaim concerning the Son, 'You are My Son, today I have begotten You.' The fruit of that offering was the Son of God. That is the fruit of travail.

We are called to join as sons of God the fellowship of both intercession and travail. We do this by the Holy Spirit. 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. When Jesus is teaching us how to pray, giving us the Lord's prayer, He is not giving us something to recite. We know He is describing how a son of God prays when they are enabled by the Holy Spirit. Specifically, our point of connection is to the intercession and travail of Christ. We see this in the garden of Gethsemane. I will read these passages from Luke to highlight the distinction between intercession and travail. This is Luke chapter 22 and verse 42. Jesus is praying, 'Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours be done.' As He prays that by the Spirit, He is connected to the fellowship of

intercession concerning the will of God and praying that the will of God would be accomplished. Then it says, 'Then an angel appeared to Him from heaven, strengthening Him.' He is strengthened again here with the capacity of Eternal Spirit or the sevenfold Spirit of God to offer Himself. Verse 44: 'And being in agony He prayed more earnestly.' The prayer meeting is shifting now from intercession to *travail* - which is bringing something to birth. 'Being in agony, He prayed more earnestly [which is travail]. Then His sweat became like great drops of blood falling to the ground.' Of course, we see the travail of Christ then in all seven wounding events. All those events are bringing something to birth - all those chastening events. We are called to join this; and this is how we pray without ceasing.

This is a very simple point for all the children. The apostle Paul tells us that you are to pray *without ceasing*. How is that possible? We have to understand these two distinct elements of prayer, because he is not saying to you that you need to pray in tongues all day. That would be a fairly obvious point to make. However, it does not diminish the importance of when you get up in the morning praying in tongues by the Holy Spirit to join the fellowship of the prayer meeting of four. You are joining the fellowship of Their intercession, and it comes first. Intercession comes first. Then you are strengthened with the capacity of Eternal Spirit by the Holy Spirit to join the fellowship of Christ's *travail*. That is the travail of all seven wounding events. This encompasses every day for your entire life. You are joined to that prayer meeting without ceasing. That is how you pray without ceasing. I am orientating here as we begin.

Jesus said in Matthew 6 verse 9, 'In this manner [this culture], therefore, pray: "Our Father..." ' He is firstly addressing and primarily addressing here how we join the

fellowship of intercession, because this is a discussion. This is a dialogue which we are joining as a son of God by the Holy Spirit. We do not initiate this - but we do join it. The Lord does want to hear from *you* as a son of God. You are not just joining the prayer meeting to listen. We are approaching the holy ground of Yahweh, so we are cognisant. 'Let your words be few.' We are not coming with a whole heap of nonsense that is motivated by our anxiety and letting God know what we think we need and what we think He should do. We know that. I am talking about a son of God who is standing in faith, and by the Holy Spirit, is joining a fellowship and being an active participant in that fellowship. This is the dignity that the Lord has bestowed upon us as sons of God.

Jesus is saying, 'In this manner, therefore pray: "Our Father in heaven, hallowed be Your name." ' I am going to very, very briefly recap here. We have spent weeks looking at this. The first dimension of prayer for a son of God is that the Holy Spirit enables us to call God our Father. This is possible only by the Holy Spirit. The Holy Spirit is the Spirit of adoption. Paul says in Romans 8 verse 15, 'You did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba Father." ' That is the first dimension.

The second dimension of prayer is that the Holy Spirit enables us to seek those things which are above. We are praying, 'Our Father who is in *heaven*...' The Holy Spirit enables us to 'seek those things which are above where Christ is seated at the right hand of God'. This means that we are not preoccupied with ourselves or with the cares of the world. That is a massive block and a big crisis for all of us. This is a choice that we need to make as sons of God. We are free and accountable to make this choice every day - to set our mind on the things of the Spirit. As a son of God our citizenship is in heaven. We have come to Mount Zion and to the

heavenly Jerusalem. When our mind is set upon the things of the Spirit, the Jerusalem from above is our chief joy. We will be motivated by the love of God to participate in the fellowship that belongs to the heavenly Jerusalem - and one of the firstfruits will be joy.

The third dimension of prayer for a son of God is to hallow the name of the Father. We hallow His name when we fear and respect His sanctification. We worship the Father and magnify the holiness of His name through our obedience to His word and our willingness to be separate from the spirit of the world and its uncleanness. We are being very, very brief. Of course, when we are talking about hallowing the name of the Father, it is far more than our words. It is our conversation and our conduct. Our actions speak far louder than our words. We hallow the Father's name with our obedience and our sanctification. To summarise the first line I think is a very simple point - I am a son of God - so you can just confess this today by faith. I am a son of God, and I am choosing to set my mind on the things of the Spirit and to present my physical body for obedience - so it is to God for obedience each day. That is the simple summary of that first line in the Lord's prayer as a major cultural statement concerning how we live. This is describing our sanctification — our whole spirit, soul and body. The whole package is a son of God.

Paul talks about the Lord wanting to sanctify us completely so that we can be preserved spirit, soul and body. That is the priority at the coming of our Lord Jesus Christ. That first little statement, 'Our Father' is enabled by the Holy Spirit who resides in our *spirit*. He is not residing in our soul; He is residing in our spirit. He is bearing witness with our spirit that we are a son of God. We, by the Spirit then, are confessing 'Abba Father'. But then our mind is a faculty of our *soul*. We by the Spirit then are accountably choosing to

set our mind on the things of the Spirit. Then we are presenting our physical *body* to God for obedience and sanctification each day. It is a whole package. It is the whole of you as a son of God. The first thing is that we get up in the morning. This requires our body to get out of bed and be presented to the Lord. We are accountably choosing, as a son of God, to pray in the Spirit and join the fellowship of that intercession each and every morning. This is a very, very simple package. Then we move on from there and we get on with the works of our obedience for the day. We are still nonetheless hallowing the Father's name as we walk in obedience through the course of the day.

Let us continue. Matthew 6 verse 10: 'Your kingdom come. Your will be done [still praying to the Father] on earth as it is in heaven.' When we pray in this way by the Spirit, we are asking for the Father to take His seat for the purpose of establishing His kingdom on the earth.

I am going to be very brief on this because there will be a huge amount to do on this portion of the Lord's prayer, which is not my focus today. It is good to keep considering where we are in history. As we have said, when we look at the statue that King Nebuchadnezzar saw which represented prophetically all the world kingdoms from his time down to the time of the seventh world kingdom. The seventh world kingdom, which we have had since the end of the Second World War, is represented by the two feet and the ten toes. It is two feet because there is still a separation between east and west, and that is very clearly seen in the world. There is also a mixture (which is reasonably unique to the seventh world kingdom) between iron and clay. The iron is the strength of the administration of Babylon that has continued from the sixth and particularly into the seventh. A very big part of that is the strength of *religion*. At the same time, you have the clay which is *humanism*.

It is the clay speaking back to the Potter saying, 'You did not make me, and I have the prerogative to completely redefine who I am.' Of course, this runs all the way to redefinition of gender and sexuality and all these things. We have this mixture of clay with the iron. We have been saying for some time now that, in terms of where we are in relation to the feet, we are at the transition point between the two feet and the ten toes. Now the ten toes still belong to the feet of course, but we are looking at that final phase of the seventh world kingdom. There are many indicators of that in the world where you see everything shifting now from globalisation to regionalisation and you see the rise of nationalism. In the last few years, you have the secretary of the United Nations saying that the world is now multi-polar and we need to adapt. He is vainly trying to call everybody back to the charter of the United Nations to promote global peace and prosperity, while at the same time everything continues to fracture and divide. The United Nations is completely powerless now to do anything about it.

In fact, I do not think anyone pays too much attention, to be honest, to anything the secretary of the United Nations says anymore. They have absolutely no power whatsoever to stop Russia invading Ukraine or all these things that are happening. Trump just decides to drop a bomb on Iran. He is not asking anybody for permission. We are in this phase of transition to the ten toes. It is interesting where the big accusation against Trump is. (I am just talking off script a little bit here) He is beginning to act like a king. Have you noted that? We are not talking about a monarchy. We are just talking in terms of mode. You have all these 'no king' demonstrations and things happening in America. This is all as of this year. Now, this is all notable because we are transitioning to this phase of the 10 kings which is characterised by the power-shifts

from the United Nations to individual leaders of powerful nations.

Another interesting point is that (as Paul says) when everybody is celebrating peace and safety (I think we will see more of this in the days ahead), that there will be peace negotiated in different things, and everybody is standing back and applauding peace and safety. While everybody is rejoicing in the peace and the safety, sudden destruction comes upon them. The Father is soon to take His seat. As Daniel says, it is in the days of those kings that God sets up His kingdom which will be established forever and will not be passed to another people.

We are living in very notable times. The Lord is wanting us to take this seriously (as we have been saying) and ensure that we are prepared. As we are praying to the Father, 'Your kingdom come', we are praying that He will take His seat and establish that administration that is suitable for the time of the end. There is a travail now to see that administration brought forth.

At the same time, we are praying — just think about you and your house - you are praying to the Father, 'Please, I want Your kingdom to come to my house.' As Jesus sent the 72 and they are looking for worthy houses, He said, 'Your testimony to each house who receives you needs to be "The kingdom of God has come near to you."' Equally, 'Where you are not received, you shake the dust off your feet and you proclaim as you leave the city, "You need to know the kingdom of God has come near to you."' And it is either received or rejected.

We are to be those who are praying to the Father, 'Your kingdom come and please come to my house in preparation for the time when You take Your seat and establish Your kingdom on the earth.' The Lord is addressing the nature and the culture of our houses (as we know), and it does not matter who you are; what the nature of your grace is; what your history is; how many runs you

have on the board; what your function is in the church. The Lord is interested in the sanctification and the culture of your house.

That is the first big lesson concerning Moses and Zipporah, even before we look at the resolution of what the Lord was needing to shift in their marriage and their household. Number one lesson is that God gave Moses an amazing call. He led him down to Egypt to lead the nation out of Egypt and He meets him on the way to kill him because it did not matter what his call was. If he was not going to address the sanctification of his house, he was dead and damned. Now that is pretty sobering. That is a very sobering point.

The Lord is very serious concerning the sanctification and the culture of our houses. In addition to that, we are praying, 'Your kingdom come. Your will be done on earth as it is in heaven.' Jesus Christ has already accomplished the Father's will on His offering journey from Gethsemane to the cross and then taken His seat at the right hand of God in heaven. In the time of the end, the will of the Father will also be revealed and accomplished on earth as the Lamb opens the scroll with its seven seals.

The scroll contains the fullness of the Father's will in relation to both salvation and judgement. What I am trying to say is that in relation to 'Your kingdom come. Your will be done' there is a big focus in terms of the eschatology of that, but there is also a very specific application for us now. We are praying for the Father to take His seat, but we are equally praying that Christ would send messengers to our house to address the culture of our house now.

We are praying that Christ will stand up and shift His whole administration to the Father's throne and then receive the scroll from the Father and open that scroll so that the Father's will is accomplished on the earth. While at the same time, we are praying each and every day, by the Spirit: 'I know that Jesus has finished works for me to do today.

He is already seated at the right hand of the Father having done it. The will of God is already done in heaven. Now I am praying today that it be done on earth as I do the works that Christ has already accomplished for me by the Spirit *today*.' There is an incremental revelation of the will of God being done each and every day in my life as I am joined to that.

Now let us go to the next point here. This is verse 11 where I am wanting to go. 'Give us this day our daily bread.' In the verse immediately before, Jesus explains the Lord's prayer (or gives us the Lord's prayer). This is Matthew 6 verse 8. It says, 'Therefore do not be like them. [He is speaking about the heathen] For your Father knows the things you have need of before you ask Him.' We have really emphasised this so that the first purpose of prayer is not to bring all our needs before the Lord, as if He does not already know them. We are not motivated by anxiety and continually telling God what we think we need. That is vain repetition. I do not know whether this is the right expression but let us 'not throw the baby out with the bathwater' and say then that we do not need to make requests. Jesus is saying the Father knows what you need before you ask. Recognise the primary purpose of prayer is to join a fellowship. In that fellowship, we do need to make requests, or are we saying that we do not need anything? Are we joining a fellowship to just sit in the corner and listen?

I love the point that Damien has made in years gone by. We occasionally remind our kids of this point. We have two ears and one mouth, so we should be listening at least twice as much as we are talking. Without losing the imperative of drawing near to listen, let us add to that, that we are joining a prayer meeting, and the Lord wants to hear from us. We do need to make requests, but the big issue is *how* are we making the request, and then what are we asking for? I will read a couple of verses, and you will

know these well. This is Philippians 4 verse 6. 'Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God.' Then James says in James 4 verses 2 to 3, 'You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask. You ask and do not receive, because you ask amiss... [the New American says (I just love this), 'wrongly'. You ask wrongly. It just means with the wrong motive and for the wrong thing] ...that you may spend it on your pleasures.' Why are we asking? Is it an expression of faith (faith obedience really) because Jesus is saying we need to ask for some very specific things? Is it an expression of faith or is it motivated by covetousness or fear and anxiety? So why? What is the motive?

Then secondly, what are we asking for? Now when we read the Lord's prayer Jesus is saying there are three very important things that we do need to be regularly asking for. The first one is 'Give us this day our daily bread.' We do need provision as sons of God. The second one is what we have been considering out of the Bible school - 'Forgive us our trespasses as we forgive those who trespass against us.' We are regularly asking for forgiveness and for the Lord to deal with the other law in our life so we can be delivered from all our judgements and finding grace in the fellowship of Christ's offering to forgive. There will be a lot more to look at in relation to forgiveness as well. Then we are also saying, 'Lead us not into temptation, but deliver us from the evil one.' These are very specific areas of request.

Let us look very briefly at this first one. In daily fellowship with the Father, by the Spirit, we are asking Him to feed us with the bread from heaven which gives us the strength to believe His word and to do His will. We have just prayed, 'Your will be done in earth as it is in heaven,' meaning, 'I want

to fulfil today the Father's will and do what Christ has already done for me today. I want to walk in that.' The Lord is saying, 'Alright, that is fantastic, but you are going to need provision to do that, so that you have the capacity to believe and to do the will of God. This is the bread, is not it?

In daily fellowship with the Father by the Spirit, we are asking Him to feed us with the bread from heaven, which gives us the strength to believe His word and to do His will. There are two elements there. It is ministering the *faith to believe*, but it is also ministering the *capacity to do*. This is the capacity of the seven Spirits of God. I am really quite motivated today to highlight this point on the nature of the bread. We know that Jesus Christ who has come down from heaven is the full embodiment of the Bread of God. He is the word of Yahweh who came from heaven to feed Abram by saying to him, 'Do not be afraid Abram, I am your shield, [meaning I am your faith], your exceedingly great reward.' This word gave Abram the strength to believe and to enter the fellowship of Christ's righteous work for him.

Now the manna that fell in the wilderness as a daily provision for the nation of Israel on their journey from Egypt to the promised land was a type of the true bread from heaven that sustains sons of God on their pilgrimage from the corruption of the world to the heights of Mount Zion. There are lots of lessons we can learn from the journey of the nation of Israel in the wilderness. Paul does say all these things have been written for our instruction, particularly as those who are approaching the end of the age. If you look at the manna, the manna was a type of the daily provision that is necessary for the journey. We know the nation of Israel in the wilderness did not recognise this and they whinged and complained about it, but there are some very important lessons concerning the manna. The first one was that it was a *daily* provision. Daily. Not weekly or

monthly; it was daily. Every morning as the dew evaporated off the ground, the manna was left there and the people needed to go out daily and gather what they needed for their household for that day. It is a daily provision, and it required daily application and priority. I do not think you could, as the head of your wife and the father of your children, lie in bed and send your kids out to get it. I think every man needed to make sure he was up and he is getting out there and he is collecting that provision that was necessary for his house and doing it in a timely manner with priority, because as soon as the sun became hot, as the Scripture said, you are getting into the day, it is melting on the ground. If you slept in or did something else first, you missed it. It required a daily application, and it required trust.

It required *trust*. It was an expression of obedience to the word that had come to them through Moses, and it required trust because you had to believe that you are only going to gather what you need today, and it was going to rain down from heaven again tomorrow. Trust, day by day because if you collected for the next day (now we know there was a concession on this for the Sabbath), but just in principle, it is a daily provision, and if you collected more because you are anxious and you are going to hold some over for tomorrow, then you would wake up in the morning and whatever you had kept would have bred worms and was stinking. It was a corruption.

These are very important points. We read in Exodus 16 verse 15, 'When the children of Israel saw it, they said to one another, "What is it?" ' This was something completely new. This is also a big point. It was *new provision*. They were not familiar with this. They were not the measure of it. They needed to recognise that this was the provision of the Lord for them, not just 'What is it? We do not know what it is, or whether we need it, or whether we want it, or how it is going to

help us, or we do not know what is going on here. What is it?' We know that is why they called it 'manna' in the end. It just means 'what-ness'. The people named it that. The Lord did not name it that. Moses said to the people, 'This is the bread which the Lord has given you to eat. It is your provision.' We know the parallel. The Lord said this to Moses which he told the second generation before they went into the promised land. It was not rocket science - the whole lesson of the manna in the wilderness. 'The Lord was trying to teach you one simple thing. He was humbling you. He was allowing you to be hungry so that He could then teach you this simple point: "Man does not live by bread alone, but by every word that proceeds from the mouth of God." ' That was the lesson of the manna. The lessons concerning the manna then are teaching us about how we interface with the Lord's word.

Defining the bread for a moment: The bread is the word of God, firstly. It is the word that proceeds from the mouth of God. We do need to then go further and say the bread is the Son of God who became the full embodiment of the Father's word. Jesus said, 'I am the Bread of life.' Jesus is saying, 'He who comes to Me shall never hunger and he who believes in Me shall never thirst.' He became the full embodiment of the Father's word. Then we go a step further and say the bread is now also the corporate body of Christ in which the word of God is proclaimed, and the will of God is done. Paul says, 'The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ? [1 Corinthians 10 verse 17] For we, though many, are one bread and one body; for we all partake of that one bread.' We now as members of the body of Christ are the bread for one another. These are big points.

To define the bread - this is a very dense sentence that I am about to read. It certainly

needs some unpacking, and we can probably do better than this; but I have written it this way. The bread is the anointed word of God. It is anointed with the seven Spirits of God (or it is ministering the seven Spirits of God to us). It is carrying this. It is the carrier of it. The bread is the anointed word of God that proceeds from the mouth of God. Obviously, it is proceeding from the mouth of the Father. We receive this when it is proclaimed to us through the messengers of Christ who belong to the body of Christ. They are in the right hand of Christ. We know that Christ has appointed overseers in His house to give everybody who abides in the house food in due season. There is a word that is proceeding from the mouth of the Father, which is proclaimed through the messengers of Christ as a word of present truth. This is being proclaimed by the Holy Spirit. The Holy Spirit is absolutely essential to this, because He is enabling the proclamation of it. Equally the Holy Spirit is enabling us to hear it. The Holy Spirit is opening our ear to hear morning by morning as a disciple who is receiving this bread and this provision.

As the word is preached, the Holy Spirit is multiplying it to each individual son of God as He is bringing illumination and conviction to you. Then through the course of your week, the Holy Spirit is also bringing the word that is been proclaimed to you to your remembrance and doing that in very specific and unique circumstances. This is all part of the supply of bread to you as the provision of your daily bread.

I am going to make a few little practical points (or little points of exhortation) on the way through. If you find yourself regularly listening to what is proclaimed - publicly proclaimed as a word proceeding from the mouth of the Father by the Holy Spirit as a word of present truth to you - and you are constantly sitting there saying, 'What is it?' You do not recognise... there seems to be no point in there that is resonating with you -

no point of illumination or conviction. Can I encourage you today to say, 'How is my prayer life going?' Are you actually genuinely prioritising praying in the Holy Spirit so that you are submitting yourself to His lordship and inviting His activity in your life? He is the one you are completely reliant upon in terms of bringing illumination and conviction to you. Are you, by the Spirit, asking the Father to supply you with bread that is necessary for you?

In addition to that (which is the supply that gets the bread onto your plate, so to speak), in terms of digesting that or eating that or appropriating that, you do that in a fellowship, in the fellowship of the body of Christ. I will start the sentence from the beginning - we are just incrementally adding to it. The bread is the anointed word of God that proceeds from the mouth of God which we receive when it is proclaimed to us through the messengers of Christ by the Holy Spirit and then digested in the context of the *agape* meal within the fellowship of the body of Christ. We need to introduce the ministry of all the gifts of the Spirit here too, to this consideration, because this is all part of the ministry of the bread. We are looking at the body of Christ ministering to itself by the Spirit.

I am making a point about the eating of it (or the digestion of it; or the appropriation of it). That happens in the fellowship. If you are finding yourself constantly convicted on a point, but never seeming to find the capacity to overcome, can I equally ask the question, how much are you actually opening up and discussing this among your brethren? Or are you continually hearing something, being convicted on it, and then resolving, 'I will go away, and I will work on that; and then I will come back and I will let everybody know once I have overcome it, how it has all panned out in the end?' That becomes a major impediment in terms of the appropriation of the bread in our life. Once

we start talking on the journey, it unlocks the grace or the capacity that is in that bread for you.

I will draw to a close here. This is the verse that I was really alive on. We will not have time to develop this. Jesus is saying in John 6 that the manna was just a type. That is not the true bread from heaven, but the Father gives the true Bread from heaven. He is saying, 'I am the Bread of life, and you need to come to Me.' They are getting all confused about whether He is saying we have to eat His physical flesh and all these kinds of things. They do exactly the same thing that the nation of Israel did in the wilderness. They mumble and complain and grumble and start arguing and all these kinds of things. Jesus sums up the whole point when He says in John 6 verse 63, 'It is the Spirit [the Holy Spirit] who gives life.' The transaction of everything that is contained in the bread in terms of the ministry of that to you as a son of God is all by the Holy Spirit, not by sacrament or any other thing. 'The flesh profits nothing; it is the Spirit who gives life.' Then He continues and says, 'The words that I speak to you are Spirit and they are life.'

When He says that, He is not saying that the words that He speaks are the Holy Spirit. Nor is He just saying, the words that I speak to you are spiritual, even though they are spiritual. He is saying, the words that I speak, they are ministering to you by the Holy Spirit, the full capacity that belongs to the seven Spirits of God. Now this is an amazing thing. I will read the point here: The words of Christ in the fellowship of the body of Christ minister the fullness of the seven Spirits of God to us. This is the fullness of the provision that you need for your journey as a son of God each and every day and it will be very unique to each day. This is infinite provision when you are looking at the seven Spirits of God in terms of that capacity. There is a measure now which is

specific for you each and every day, in terms of exactly what you need. The exhortation is we need to ask for this. It is coming to us in the fellowship of the body of Christ as the word is ministered to us and we are engaged in this fellowship. Can we be encouraged that this is the sevenfold Spirit of God that is being ministered to you. 'The words that I speak are Spirit and life.'

There are many verses that substantiate this, but I will read Proverbs 2 verse 6 says, 'For the Lord gives wisdom; from His mouth come knowledge and understanding.' In the verse before Solomon says, 'Then you will understand the fear of the Lord, and find the knowledge of God.' You will immediately think, 'Actually, yes, these are all elements that belong to the seven Spirits of God.' Now what has really lit up to me is the way James says, 'If any man lacks wisdom, let him ask of God who gives to all liberally and beyond reproach.' This belongs to the bread; but wisdom belongs to the seven Spirits of God. In fact, it is the first one that Isaiah nominates that is coming from (or belongs to) the Spirit of the Lord.

The seven Spirits of God is the full capacity that belongs to the Father, the Son and the Holy Spirit in the fellowship of one Spirit. That fellowship is not like a list - one, two, three, four, five, six, seven - even though there are seven elements identified. What the Scriptures are teaching us is that the seven Spirits of God is the full capacity that belongs to the Father, Son and Holy Spirit. But we are not just adding up all Their capacities together and getting seven. It is the full capacity that belongs to the Father, Son and Holy Spirit in the fellowship of one Spirit. From that fellowship of one Spirit is flowing (and infinitely so) a river which contains the fullness of all wisdom, and the fullness of all understanding, and the fullness of all counsel, and the fullness of all might, and the fullness of all knowledge, and the fullness of the fear of the Lord. This provision

is coming to us in the bread. 'The words that I speak to you are Spirit and they are life.' Isaiah 11 verses 1 and 2 says, 'There shall come forth a Rod from the stem of Jesse, and a Branch shall grow out of his roots. The Spirit of the Lord shall rest upon him, the Spirit of wisdom...'

We can then just itemise all this. James says, 'If any man lacks wisdom, let him ask of God who gives to all liberally.' The Lord is not just drip feeding us too much either. If we are asking, He wants to give it to us abundantly. Now it is measured, of course, to our sonship and the nature of the need, but the Lord is not being minimalistic. He is 'liberal'; He is generous. Catch the sense of that, and 'without recrimination or reproach'. I love that too, because, to me wisdom is: How do I respond as a son of God to particular people and situations that arise, and I do not have that resource in myself? I have to ask for wisdom; and I need wisdom; and the Lord gives liberally. But think about this 'without reproach' because a lot of the times that I need wisdom it is because I got myself into that situation.

The 'without reproach' is very important, where the Lord's saying, if you can humble yourself and you can recognise that you need wisdom here, I am willing to give it to you liberally, and without recrimination - meaning I am not going to withhold it because you are only in the scenario because of your own stupidity. Devotionally, that is the big one for me - liberally and without reproach. But let him ask in faith, of course, without doubting.

Later in his letter, James then gives us seven characteristics of wisdom. It is first pure, so it is not mixed; it is peaceable, all those things... We could almost go seven Spirits and then they explode into seven characteristics of each of those things. James does that for us in relation to wisdom. Wisdom's focus now is on 'How do I live as a son of God here in this world?'

Understanding is quite different from that. We know the book of Proverbs says, 'Wisdom is the principal thing.' It is always the presenting issue that puts the most pressure on us. 'But in all your getting, get understanding.'

Understanding sits behind wisdom and in the end is absolutely essential for us to be able to demonstrate wisdom. If wisdom is all about what we *see*, understanding is about what we do *not see* and what is spiritual. Understanding is all to do with our understanding, appreciation, awareness of the fellowship of Yahweh. That is understanding. The Scripture says, 'By wisdom, the Lord established the earth, but by understanding, He established the heavens.' It is what sits behind it. Moses is really lifting up his voice for understanding when he prays, 'Lord, show me your way that I may know You.' Not just, 'I need some wisdom here. Please help me in terms of what to do.' He is saying, 'I am lifting up my voice for understanding. I particularly want to understand the nature of Your fellowship and how You live together in the fellowship of one Spirit, because that is the sum of all understanding.' Jesus Christ has come to give us that understanding.

That understanding is necessary before we can have the fear of the Lord, because the fear of the Lord is our awareness and appreciation of who He is. You need the fear of the Lord before you can genuinely exercise wisdom, because 'the fear of the Lord is the beginning of wisdom'. All these things are integrated. We have wisdom; we have understanding; we have counsel. That is talking about the discussion and dialogue in which the mind of Christ is found. That is part of our provision as sons of God, engaging appropriate and wise counsel on matters.

Then you have might. We are very familiar with that one. That is power. It is the power of the sevenfold Spirit of God, and it is all focused toward making offering. Jesus Christ

was enabled with the capacity of Eternal Spirit by the Holy Spirit to make offering to God and for us. That is the focus of might. We are looking at power. This is what *El Shaddai* is ministering to us - power to participate in that fellowship of offering.

Knowledge is not information of course. We are learning the obedience that Christ has already learned for us. The fear of the Lord is the expression of reverence and worship toward the Lord because we know Him and understand the nature of His love and holiness. As I said, 'The fear of the Lord is the beginning of wisdom.' It defines how we conduct ourselves. Wisdom is how we conduct ourselves in this world then as a son of God.

I will conclude with these very simple exhortations as we go to the *agape*. Jesus is talking about how the *agape* meal works, and He is in the Pharisee's house. The man is suddenly filled with illumination and conviction by the Holy Spirit, and he proclaims, 'Blessed is he who eats bread in the kingdom of God!' We are starting to talk about what the nature of the bread is. Can you rejoice in your blessing today as a son of God? This is the provision that the Lord wants to give you. He is exhorting you in prayer to ask for this provision and not be the measure of how it comes to you (when and how and all these things), but just trust that the Lord wants to give you the provision that is necessary for you each and every day. I am also thinking of the words in the book of Ecclesiastes that very simply say, 'Go, eat your bread with joy.' That is a good way to finish.