

THE AUSTRALIAN ANABAPTIST

Supplement 9

Part 1 of 2

The Lord's Prayer

Transcribed from a series of messages presented at
Pleasant View Mennonite Church, Utah.
Weekend Meetings 4-5 June 2005.

After this manner therefore pray ye:

Our Father which art in heaven,

Hallowed be thy name.

Matthew 6:9

www.anabaptistmennonites.org

For A Conservative Mennonite Perspective

Our Lord's Prayer

Matthew 6:9-13

After this manner therefore pray ye:

Our Father which art in heaven, Hallowed be thy name.

Thy Kingdom come. Thy will be done in earth, as *it is* in heaven.

Give us this day our daily bread.

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

And lead us not into temptation, but deliver us from evil:

For thine is the Kingdom, and the power, and the glory, for ever.

Amen.

Jesus' admonition and instruction for prayer is contained in Matthew 6:5-8. Jesus then outlines a model prayer which has become known to the people of God as the Lord's Prayer or in some Christian circles as the Our Father.

It may be heard in various places recited by people who may profess Christianity but show little if any real understanding of what the prayer of our Lord is calling us to.

This series of seven expository messages on the Lord's Prayer were presented by six Conservative Mennonite ministers of the Gospel over two days as an encouragement and inspiration to the people who are called by His name and it is our privilege to be able to share them in this manner.

May you be blessed by the messages, the truth that is expounded in them and be inspired to apply those things that God through His Holy Spirit may reveal to you.

Lord's Prayer #1 – Hallowed Be Thy Name

Bro. Stanley Heisey - Saturday, June 4, 2005.

It is indeed a real joy to be here today and share in this special occasion where hearts are knit together in love and hearts are seeking after the God of heaven.

I'd like to greet each one here today in the very precious name of Jesus the Holy Son of God, the only begotten of the Holy God and due to the miracle of the new birth each one here today that has experienced that personally has within you the indwelling presence of the Holy Spirit.

Thus we talk about the holy godhead, the triune godhead, the Holy Father, the Holy Son and the Holy Spirit. We are glad for that living quality within us that enables us to serve Him and give recognition to His Holiness. Our God is holy.

I would like to take you to Jesus' Sermon on the Mount, Matthew chapter 6 and verse nine. He was introducing here what is sometimes referred to as the model prayer, the Lord's Prayer,

[Matthew 6:9](#), the words of Jesus, "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name."

We want to focus for a little while this afternoon on this phrase "Hallowed be thy name"

Here in the parallel Scripture in Luke's gospel chapter 11 verse two is the only place in the Scriptures where we have reference made to God's name being hallowed, being used specifically for His person. It is used in other ways on other occasions when it talks about hallowing, the fiftieth year of Jubilee being hallowed, the Sabbath day being hallowed, the temple being hallowed but here Jesus taught us to pray that we are to hallow His name. ([See Leviticus 25:9](#), [Jeremiah 17:24](#), [1 Kings 8:64](#))

Our Father which art in heaven, Hallowed be thy name.

In this expression we acknowledge a very profound truth about the Almighty God. He is hallowed, He is most holy. His name is holy because His character is holy. Holiness is native to God's person and thus is revealed in everything that He does, everything that He says. And so when God created the heaven and the earth and all that in them is, He looked at

everything He had made and behold it was very good. It was perfect, it was a holy creation because a holy God made it.

Now we don't see a world like that today, we don't see a world that we can say: Behold it is very good. Something happened in the process of time, there was a corrupting influence that marred this world, this perfect world that God made. We live in a world that has been marred by sin.

Paul said it well when he said: The whole creation groaneth. ([Romans 8:22](#)) And there could be a lot said about groaning in this creation that is a product of the marring effects of sin, the plight of sin has taken its toll. While we may be moved and marvel at the splendour of a cascading waterfall, at the beauty of the snowflake, at the majestic mountains that border this valley we need to recognise that sin has done its work, it has left its mark, in fact we could say that these very mountains are the product of a worldwide flood that was the result of a sin laden culture that was judged by a holy God.

So we think about the beauty of nature around us and there is a connection and we see not only the marvels of God's handiwork and see His Holiness but there are frequent reminders of that which marred what He made and God wants to bring us back to Himself again and again. And so back their God started over again and He destroyed the world with a flood ([Genesis 6 and 7](#)) because of sin and He started over with a fresh group of people to serve Him but again sin made its mark and took its toll on humanity and once again it can be said that the whole world lieth in wickedness and the days of Noah are being re-lived before our very eyes. ([Matthew 24:37](#), [Luke 17:26](#))

And it is because of the present-day corruption that we witness in the things around us the evil and vice that is rampant. Dear ones in the light of all these things the church needs a fresh view of the Holiness of God. We need to look beyond the world scene and see the holy God of heaven. We want our sight to be lifted upward this afternoon in our life.

I would like to consider a few scriptures that draw our minds to this glorious truth concerning God's Holiness.

Turn with me to [Exodus 15:11](#). There is no better way to gain insight into God's character than to understand what He says about Himself. In the in-

spired Word we have scripture after scripture that draws our mind to this great God and we are made to understand His nature, His character, His sterling uprightness, His hallowed nature is brought forth again and again.

Exodus 15:11 we have these words: "Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?"

This was the song of Moses following the destruction of the Egyptian army in the Red Sea and their testimony was profoundly expressed as they saw the hand of God moving in their behalf, delivering them from the bondage that they experienced in Egypt. Seeing His mighty hand dealing with a sin laden culture and so the expression was spontaneous from their hearts as they gave recognition to this great God, who Lord is like thee in holiness?

That's the God of heaven that we serve today.

1 Samuel 6:20. Note the testimony of these men following the slaughter of over 50,000 people because of a transgression of God's holy mandate, they were careless about their handling of the Ark and their view of the Ark and notice the response of the people as they considered what God had done here in bringing judgement upon those men:

"And the men of Beth-shemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us?"

This is our God - holy, bringing judgement upon evil, disobedience.

Psalms 99:9. A Psalm that pays tribute to this holy character of our great God.

"Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy."

We gather on occasions like this to worship and so many times our minds are overwhelmed by what we see and the men up front can eclipse the God that we are worshipping but here is a reminder for all of us to exalt God for who He is and worship Him for His holy nature. Worship at his holy hill for the Lord our God is holy.

A fresh understanding of God's Holiness draws from our hearts a response of worship before him.

Psalms 47, I would like to notice verse eight here.

[Psalm 47:8](#): "God reigneth over the heathen: God sitteth upon the throne of his holiness."

Just a reminder, just a thought for us to ponder that God reigneth over the heathen. They seem to have no pangs in their death, everything seems to go well for them, we observe the prosperity of the wicked but here is a note for us to consider that God reigneth over the heathen, God sitteth upon the throne of His holiness. Don't forget that.

[Isaiah 57:15](#).

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place,"

That's God, His throne is holy, He dwells there.

Let's note yet Psalm 111 and verse nine. I think it is important that we allow the Scriptures to speak to us on these themes it is said better than I can.

[Psalm 111:9](#): "He sent redemption unto his people: (*that is us today*) he hath commanded his covenant for ever: holy and reverend is his name."

There is no other name that is worthy of that title. There is no one here that could be considered reverend, there is no one here whose name is hallowed, that is only reserved for the holy Creator God. Holy and reverend is His name.

I would like to turn to the worship scene that is portrayed in Revelation chapter 4.

It is interesting to note the expressions that are shared here, tribute is made again here to this holy character of God.

[Revelation 4:8](#):

"And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

Expressions of worship, tributes of praise and honour to the great and holy God of heaven.

We often refer to what Isaiah witnessed as he saw the Lord and there was a response. Let's turn to that familiar passage in Isaiah chapter 6.

The prophet's testimony was that he saw the Lord, he had a clear view of whom he was and he saw the Seraphims and one cried to another and said: Holy, holy, holy is the Lord of hosts. The whole earth is full of his glory. ([Isaiah 6:1-3](#)).

In light of what I said earlier it makes us wonder about that doesn't it? But there is a great God a holy God that is over all and I believe that we as God's people ought to be the manifestation of this holy God; we ought to be portraying His holiness in our time. And for us to portray His holiness we need to understand what holiness is all about, we need to understand who God is and recognise His holy nature.

I'd like to notice a question that the prophet Habakkuk raised in chapter 1.

In Habakkuk chapter 1 he raised a weighty question here in relation to God's character

[Habakkuk 1:12-13](#):

"Art thou not from everlasting, O LORD my God, mine Holy One? We shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction. ¹³Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?"

These are questions that no doubt troubled the prophet as he considered the circumstances in his time, he observed how men conducted themselves how they related to each other, how evil men seemed to monopolise and manipulate. He wondered how this could be, how can a holy God allow those things to happen?

Well we live in a world like that and it behoves us to look beyond the scenes of time and understand how holy our God is.

Back to our text in [Matthew chapter 6 verse nine](#).

This prayer that Jesus taught His disciples and teaches us today, a prayer that is often quoted, a prayer that no doubt has been memorised by most of you here this afternoon and maybe one of the snares of memorising this prayer is that perhaps that is all it amounts to - a memorised prayer and we say that prayer. I recall as a young boy in public school quoting this prayer over and over again and we can quote it, we can say it, we can mention the words without really understanding the truth that is here.

I appreciate the burden of the committee to bring these thoughts to our attention in a more specific detailed manner so that we would understand this prayer and more than just say it.

Then Jesus said: After this manner therefore pray ye. He wants us to pray in like fashion. I believe it is more than a prayer that He wants us to quote verbatim, and I think it is right in a public worship or private prayer that we offer this prayer.

I believe contained in this prayer are life principles, contained in this prayer are directives, contained in this prayer are concepts that our Lord wants us to understand and live by and so here is a truth that we are looking at in this message - The truth of God's holy nature.

After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name.

There is a correlation between our prayer lives and our understanding of who God is here at the onset of this prayer, at the onset of our personal prayers, our public prayers we give recognition to this God and it adds dimension to the rest of the prayer as we understand the flow of thought and the development of truth that is contained here, it enables us to understand better what God has in mind for us in our praying. It helps us to better understand what God has in mind for us in our living when we first of all come to grips with whom He is and recognise His hallowed name.

And so Jesus offers this as a reminder of God's nature. But I would like to remind us today that this thought injected here in this prayer here is more than just a reminder.

I would like to point out that this thought brings fresh to our mind the truth about God as it reveals this truth to us, this prayer is a revelation of God's holy nature - hallowed be thy name is a fact, it is a statement, and God wants us to understand that truth.

And so this statement "Hallowed be thy name" is a revelation about the very quality of God Himself.

Let's turn to Ezekiel 39 verse seven.

This is God's heart being shared through the prophet. Understand it dear ones, personally.

"So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel." [Ezekiel 39:7](#).

God wants us to know about Him, God wants us to know His holy nature. I will make my holy name known in the midst of my people, hallowed be thy name is a revelation of God's nature and the more we are aware of

God's holy nature the more that we can make that truth known to the ungodly. Notice that thought here in this verse; I will make My holy name known in the midst of my people, and then He goes on to say and the heathen shall know that I am the Lord, the Holy One in Israel.

And there were times in the Bible record that God brought to judgement upon His people, as is suggested here in the middle of this verse, because they did not recognise God's holiness, they polluted His tabernacle, they polluted His name, and when God brought judgement upon His people the heathen saw it and feared, they saw the hand of God as God declared His righteousness before all men.

Hallowed be thy name is a revealer of this great truth of our God.

As we offer recognition to that fact "hallowed be thy name" it is also a reprover to us.

Let's turn to Amos, the prophet Amos chapter 2, I'd like to read verses six and seven.

"Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes; ⁷That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same maid, to profane my holy name:" [Amos 2:6-7](#).

God used His holy name, the authority of His holy name, the authority of His hallowed name to bring reprove upon sin. He saw His people taking advantage of each other, He saw them morally corrupt and He appealed to them on the basis of His Holiness. Because I am holy, God was saying, I cannot tolerate this conduct among my people, I will not turn away the punishment thereof because I am a holy God.

Now I think it is a lesson for us today, for the church today that in our call to reprove sin, in our call to maintain holiness and purity in church life that we don't do it on the basis of protecting and promoting an image and preserving an image but rather we build it on the basis of God's holy name. When there is sin in the camp, when there is a need to address sin in church life we reprove the sinner on the basis of God's hallowed name. How can one profane the holy name of God and do this great wickedness?

I think that needs to be our appeal, that somehow the basis of our reprove and in our interest to help people to understand their sin and their transgression we point them to the holy God of heaven and earth, just as God did to His people here.

And thus this becomes the basis of church discipline, that God is holy - hallowed be thy name. His holy name becomes a reprover of the wicked.

I think many of us could testify, if we are honest, there are times that we thought about the holiness of God and we were smitten in our conscience. We considered how vile we were when we thought about God's holiness, we found ourselves being an Isaiah and said in our hearts: Woe is me. I'm a man of unclean lips. (Isaiah 6:5) I'm a man of wrong affections, I'm a man of wrong interests, I'm a man of wrong desires, and God's hallowed name reproved us like He did Isaiah.

Whilst we consider this thought "hallowed be thy name" it also serves as a restorer, a restorer.

Let's turn to Ezekiel 36. God makes mention of his holy name again and again.

The [Ezekiel 36:21-24](#), notice the development of thought here is God shares his heart with his people.

"But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. ²²Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. ²³And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. ²⁴For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."

Yes, God punished His people, 70 years of captivity, 70 years to learn to loath the idols they had loved, it was a bitter experience but on the basis of God's holiness He had pity up on them, on the basis of His holy name He said here, I will bring you back and restore them.

I think for many of us we can reflect on that very thing happening in our lives.

Hallowed be thy name is on the basis of God's holy character that He brings us back to Himself, He didn't leave us to be a wayward sheep lost and perishing, but He brought us back to Himself. He is a restorer of the backsliders, He wants to receive us to Himself again because His name is holy and that is the objective of us here today as we consider this prayer "hallowed be thy name."

It also serves as a restrainer.

Let's turn to the Ezekiel chapter 43 verse seven, an awareness of God's holiness restrains evil.

"And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places." [Ezekiel 43:7](#).

He was telling them that you think about My holy name, and you think about My holy nature and it will be a restraining factor in your life that will keep you from going down this path of wickedness, it will keep you from your idolatry, and the house of Israel shall no more defile neither they nor their kings by their whoredom.

Isn't that what Peter had in mind when he wrote by inspiration concerning God's holiness - Be ye holy for I am holy.

We cannot attain to the holiness of God but we can attain to a holy life that meets God's approval. Obviously we will never be as holy as God is, He is in a class all on His own, He is the standard of holiness but because God is holy, because His name is hallowed He calls us to live a holy life.

It is a restrainer.

That was the testimony of Joseph when he found himself in that great temptation he said: How can I do this great wickedness and sin against God? How can I do this great wickedness and sin against a holy God and his name is holy. ([Gen. 39:9](#))

When you think dear ones, when you think about the temptations that you face in life.

Young man, that magazine, that picture, that thought, that unbecoming word that you are about to utter, that unwholesome desire you have in your heart, think about a holy God and how that affects that developing into

fruition. When we consider holiness, when we consider the character of God it restrains us. It is when we lose sight of God's holiness, it is when we lose sight of what God's holy Word is teaching us about God's holy nature we become careless and fall prey to temptation and fall into sin.

King David did not consider that hallowed name of God when he saw Bathsheba on the rooftop. He did not consider God's claim upon his life to be a holy King. (2 Sam. 11:2)

And so it is whenever people transgress the law of God, no matter what it may be, it is a result of failing to understand the hallowed name of God in our life. God's name is holy.

Hallowed be thy name - it serves as a reducer for us.

Let's go back to that scripture we noted briefly in Isaiah 57. This verse provides the great contrast of God's nature and our nature. God is holy and man is haughty.

But notice what a right concept of God's holiness does to the haughty nature.

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15](#).

When we understand how hallowed God's name is, how holy God is and the high and lofty place that God inhabits then we provide for this holy God a habitation in our lowly hearts. God dwells in the highest heaven and in the lowest heart. It is a reducer.

Those of us who are by nature proud, want heads to turn our way, we want to be noticed, we want to be thought well of, want to be recognised, when we have a glimpse of God's holiness it reduces that problem in our life when we see ourselves the way we really ought to see ourselves, as someone who is undone and undeserving of God's attention at all.

I believe that was the testimony of John the Baptist when he saw Jesus: Behold the Lamb of God that taketh away the sin of the world. He saw the holy son of God that would be a sacrifice for sin and he said: He must increase and I must decrease. ([John 1:29](#), [John 3:30](#))

And whenever we see the holy God for who He is that must be our testimony as well, I must decrease my view of myself, I'm a nobody in the sight of a holy and righteous God. Hallowed be thy name.

Along that same line our awareness of God's holiness serves as a refiner in our life.

Let's turn to first Chronicles chapter 29. We have in this passage the testimony of King David as he sought to prepare for the building of the temple.

[1 Chronicles 29:16](#) he said:

"O LORD our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own."

There was something about the experience of David that he needed to change his thoughts about this temple and becoming involved in a different way than he had planned, it had a refining effect upon his very life and he gave his testimony on the basis of God's holy name - We have prepared to build Thee an house for thine holy name.

We are not building a temple made with hands but we are building a temple today, whether it be our personal lives, whether it be as a church, our view of God's character will make a difference as to how we enter into that building project. God's own record, his Holy Word, we have within us His Holy Spirit and these are tools that God uses in our lives to refine us and to equip us and to prepare us in this building project.

Hallowed be thy name.

A realisation of this great truth also serves today as a refresher in our spiritual life.

Let's turn back a couple of chapters to chapter 16 of first Chronicles.

1 Chronicles 16 we'll read verses 7 through 10. Notice the expressions of testimony, the positive thoughts that are shared.

"Then on that day David delivered first this psalm to thank the LORD into the hand of Asaph and his brethren. ⁸Give thanks unto the LORD, call upon his name, make known his deeds among the people. ⁹Sing unto him, sing psalms unto him, talk ye of all his wondrous works. ¹⁰Glory ye in his holy name: let the heart of them rejoice that seek the LORD." [1 Chronicles 16:7-10](#).

It is a blessing that you and I have this privilege to glory in His holy name. It is a refreshing experience to do that.

Refreshing I say in the midst of a wicked and perverse generation that has been plagued with immorality, drug addiction and vice of every kind and it can be depressing to live in a world like this, that is unless we stay focused on this great God of heaven whose name is hallowed.

I'd like yet to turn to Revelation chapter 15 and verse four.

There is a question raised here for all of us to consider:

"Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." [Revelation 15:4](#).

Let's be among those who hallow His name here in time and we will be among that glorious crowd that will hallow His name and give tribute to His holy name in eternity.

May God bless us all to that end.

Lord's Prayer #2 – Thy Kingdom Come, Thy Will Be Done

Brother Nelson Torkelson, Saturday, June 4, 2005.

May our holy God be revered and worship for ever and ever is my prayer.

I wish to greet you all in the name of our precious Lord and I invite you all to further worship of His great name.

I was anxious to hear what Brother Stanley would share according to this subject assigned to him, Hallowed be the name of our God.

I have to admit that in first considering this message that I hadn't spend as much time considering, as I should have, the place of the Lord's prayer and I share fully Brother Stanley's observations of this, it is a very, very significant thing for us to consider this since Christ Himself appointed it and gave us the outline of the things that are to be considered.

It reflects the deep yearnings of the heart of God concerning His people, the values that He has established in their view, their own concepts relating to those values, the needs that they have in their dependence on Him, and many things like this in relation to one another.

Along with that I would have to share also the fact that for a long time I have not properly studied this and it is probably the reason why I didn't comprehend what is given in such an abstract manner. Thy Kingdom come, Thy will be done in earth as it is in heaven. (Matthew 6:10)

In first considering this my mind brings me around to a number of questions the ways in which people might view this matter of the Kingdom. But then my mind went back to the fact that it is given in a very abstract form and I also considered the fact that it says in the end: Thine is the Kingdom. (Matthew 6:13). And so it is part of the model prayer.

It is something that the meaning comes to us in a very deeply spiritual way, something that must be rooted in the faith and view that we have of our sovereign God. It carries also with it a note of inspiration, the view that there is something beyond what I came to understand as being the reason for its being given in the abstract.

I also had to think of how it was given in the beginning of this prayer. Does this suggest an order of priority in the mind of God the things that He pointed out for us to consider? We could well consider that in that sense.

It speaks of an unresolved tension, it speaks of something yet to take place - the Kingdom to come.

Now we understand very well that in a limited sense history would afford all of the sequence of events that might have taken place if we were to go and look at history and see what all might have impacted or the conclusions that we could draw in considering this question - Thy Kingdom come. Because here we are some 2000 years following the time that this was given and so it speaks of an unresolved aspect of the Christian life or the life of the believer that to me is very, very crucial.

Brother Stanley spoke of a number of the aspects of effects of what will be realized when one understands the holiness of God and I see a parallel to that in the part that we are being asked to look at this afternoon - Thy Kingdom come, Thy will be done.

By what means are we able to perceive the meaning of something that is given in this abstract sense? I note that there will be many that will specu-

late on the future and I'm not sure of it either but I'll leave that where it is, that is not what the Lord brought to me in my study of this.

I would like first of all to look at the definition of the Kingdom.

I looked up the Greek word and it was related to another which I also looked up and it gave a definition in Strong's, the notion of a foundation of power, and carrying with it the thought of sovereignty, the ability to rule all.

The word itself spoke of royalty, to rule in this sense of a realm that was established, a definite realm and we understand what this is to mean as we think of God, the Holy One, Creator of heaven and earth, the One who calls all into account and will be compared to His Holiness and all the things that we could consider along this line.

This is also Christ addressing the Father.

And as I considered this more deeply I began to see of how much the way we relate and the things that we do as the Lord's people is dependent upon our view of that which is yet to come. The Scripture, when this perception came to me I began to understand it this way, I began to see in so many places in Scripture, the message of Scripture and how much it was a part of the view of the Apostles in the early church, the thought that Christ was going to come again, that there was still something future.

Then my mind went back to the very beginning at Eden and I had the picture there of Adam and Eve. What were their feelings and thoughts when once it dawned upon them that the thing that they had done in simple disobeying the voice of the Lord God?

No doubt they thought right away of how cheaply they had regarded God's command to them because coupled to that was their own eternal future and flowing from their decision was a broken relationship.

Have you ever had the experience where you came up against a situation and you realise, maybe I can give this illustration that was given in a message many years ago, I don't remember the names but it was an actual account in history, where a mother feared for the welfare of her son who was in prison and condemned to death.

And so the cry was there and with yearning of heart she went to the Governor of the State and made her appeal; Would there be any consideration for her son?

And the Governor being somewhat a sensitive man, I don't believe being unjust or partial, he was moved by this appeal so he went to the prison and he asked for that young man, this young man was among others and he, the Governor, called his name but the young man in his hardness and defiance paid little attention, would not respond.

The Governor gave him opportunity for a little length of time to respond to that but he didn't, he simply coldly refused, would not respond to this man's appeal to speak to him.

The Governor turned and left.

The prison warden came in and said: What did the Governor want of you?

And the man said: Was that the Governor?

He realized what he had done, he had condemned himself to death by his unwillingness to respond to the dignity of the man who was in his presence and asked for him by name.

Have you ever been in this situation where the picture dawned upon you, the waves of emotion of regret, intense regret, knowing time cannot be brought back, opportunities failed and gone for good.

I see Adam and Eve in that sense, they understood what happened when they sinned against God. Holiness was lost, communion was gone and their eternal destiny in doubt.

Now do you understand what it might have meant on an emotional plane when God said: But there is a solution, I will bruise the head of the serpent at great cost. ([Genesis 3:15](#)). There was hope, not deserved, but there was hope.

What did it produce? Can we understand? I will leave that to your speculation I suppose that I'm simply trying to reinforce the thought of how precious is the hope that there is and the solution offered to us and we see how this germinated and grew and gripped the hearts of faithful people as time flowed on from there, how that as they considered the promise how they comprehended what had happened in the Garden and the fact that there was a hope and a solution offered to them, it drove them to their knees in

gratitude, it drove them to a lifelong commitment to follow and to obey and adore and worship and praise this God who had condescended to meet their need.

Do we understand grace in that sense? That a Holy God has condescended to meet the needs of men who didn't deserve any of it?

One of the things Brother Stanley at least briefly reflected in some of his comments that I feel has so much gone from the times in which we live, and rubs off on us, is that consciousness of sin and its work and what it will do, this coupled very closely to our consciousness of our God being Holy and of how this whole thing ties together.

Somehow I don't feel like I'm saying that very clearly, I have a deep burden to try and express what I feel is the burden of the Lord in this matter of Thy Kingdom come, Thy will be done.

Some of that is reflected in Romans eight, this is also briefly referred to, but I would like to read the account here, I would like you to pick up on some of the powerful emotions that are registered in what Paul writes here about this matter of this expectation of the Kingdom. And then I would like to go back and reflect on it a little bit.

Verse 19, it says:

"For the earnest expectation of the creature" (*that which is created*) "waiteth for the manifestation of the sons of God." (*Waits for a future work - the manifestation of the sons of God, and he has described what this is just prior in this chapter*) ²⁰For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, ²¹Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. ²²For we know that the whole creation groaneth and travaileth in pain together until now. ²³And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. ²⁴For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? ²⁵But if we hope for that we see not, then do we with patience wait for it."

[Romans 8:19-25.](#)

There is a crucial thought. When hope is real and fixed and valid then we wait with patience for it, it builds up the foreground, it couples to the way

we think and do things, it impacts the way we look at life and how we go at it.

We'll read on, and I want you to notice the power of the emotion of the creation groaning and travailing together in pain. The awful cost of that act of sin and the sins that have flowed down from that we cannot comprehend, we can only glimpse that as we face it ourselves, its power and its intrigue and its methods and the power that Satan exercises in his work of destruction, we can only glimpse some of what the meaning is here.

But we also see the help,

Verse 26: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

Those things are beyond the realm of man to give that kind of expression to.

"And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. ²⁸And we know that all things work together for good to them that love God, to them who are the called according to his purpose." [Romans 8:26-28](#).

So we see the terrible impact of that on creation, understanding that and seeing the hope that the resurrection brought, what that glimpse meant that was given to Adam and Eve at the beginning and as it was borne out in the fuller picture as promises continued to come through the prophets, the patriarchs, and in the covenant that God established with the old testament people - What did it do for them?

I have often marvelled at the power of faith.

Let's go back now to Hebrews 11 and read what it did to them.

Understand these people did not have in their behalf the working of the Spirit as we read about it there in Romans eight. I would like to just read this here and stop and think of what the course of life was that came from this operation of faith in these people's hearts.

Verse 13: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. ¹⁴For they that say such things declare plainly that they seek a country." [Hebrews 11: 13-14](#).

Now my question is: How vocal was that declaration? How much did Abraham and those who followed him and all that would have been of his company or calibre actually go around telling people they were looking for a different country and something better than what they presently experienced?

Probably not very much expression to that. It was borne out in the pattern of life as they lived it, by the things that they did, by the way that they looked at life and by the way that they related to life, they confessed that they were strangers and pilgrims, it was something that was not compelling to them, that did not bind them or affect them as it did the people around them who did not possess that quality of faith, they confessed it.

It says for they that say such things declare plainly that they seek a country, there is something beyond this. Verse 15: "¹⁵And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. ¹⁶But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." [Hebrews 11:15](#).

Do we understand now some of what is involved in Christ's prayer - Thy Kingdom come, Thy will be done.

Is it alone accorded to those who are of the Old Testament as they looked to the work of Christ and what it would accomplish?

We see the Israelites filling the order of the sacrifices, spilling blood, following God, keeping the order of the Tabernacle, all of these things, I'm looking at the conscientious Israelite who comprehended the fact that one day the head of the serpent would be bruised, there would be something that would change the present order of the power and repression of Satan and we see how that was accomplished.

Jesus Himself said on one occasion when the disciples returned and they were rejoicing in the power of God manifested in their preaching that the Devils were subject to them, something was happening, and Jesus said: I beheld Satan as lightning fall from heaven. ([Luke 10:18](#)). Something was happening, there was a furthering of the Kingdom vision, it was being experienced.

Turn with me to second Timothy one.

Again can we capture the impact of what this scripture bears out. We'll start at verse seven:

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. ⁸Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; ⁹Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began," [2 Tim. 1:7-9](#).

Now we will just break here just briefly, we see the work of Christ as it was looked forward to, how people groaned and yearned for that to be accomplished; people probably understood what God meant. But now it is fulfilled it says who has saved us and called us with a holy calling according to His purpose and grace,

Verse 10: "¹⁰But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:" [2 Tim. 1:10](#).

Abolished death, broken its power, there was a very distinct change.

I am only telling you Bible fact, things that we have been taught for years, things that we have learned and yet things that I fear, maybe because they are common place, they have not gripped our hearts yet we may lose the burden that Jesus had in bringing that element into His prayer when we don't yearn for the Kingdom, for the fulfilment of what God has promised to His people.

When we look for a better time and a better situation we see the promises and power of God, we see that death was abolished and it has delivered us, then we can properly appreciate what is meant by that.

In second Corinthians 1 there is another scripture I would like to bring up here, this ties right into this, we talk about having abolished death.

"But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead. (Notice now) ¹⁰Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;" [2 Cor. 1:9-10](#).

I see that element in Jesus' prayer answered in the life and experience of the Apostle Paul, he understood what a terrible sin he had wrought by virtue of his own nature I suppose. In fighting with the impulses of the flesh like we all have I would like to reflect back to [Romans seven](#). Further than

this we see him dealing with his history as a persecutor of the church, his work having been directed right against the very work of God that he should have known maybe in his mind as he thought of the picture. Like we say once the truth dawns what all does a person think about the opportunities lost and realising the misdirection the awful things that have taken place because of man's blindness and darkness of things that happened.

Now he sees it was so great a death that he was delivered from.

Do we understand, I appeal to everyone here, do we understand the entrance into eternity?

Have we considered properly what it is to have that death abolished by the power of God, to ourselves having been delivered from so great a death? How great was that death to you?

We have the word of the Scripture to inform us, but how much has the reality and truth of that dawned upon our own hearts? It is an issue I've had to deal with myself as I studied for this message. Coming right up against that, do I really revere that thought of Thy Kingdom come, Thy will be done, in the way that I ought?

It brought me to the place of needing to renew the commitment to be willing to follow the Lord whatever circumstances He would choose for us. But is that where the matter comes to a conclusion, the things that relate to us?

We could ask another question: Why then is there that aspect of the ongoing Kingdom?

Here we are 2000 years hence and we could go to different scriptures and point out how the Apostles and those who taught and incorporated in their messages the thought of the Lord's return.

Turn with me to Acts three.

Peter preaching here, he makes this appeal in verse 19 after delivering his message that condemned the work of those surrounding them in hostility he says:

Repent ye therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. [Acts 3:19](#).

I understand that refers to the holiness of God being a refresher once the issues of sin have been properly comprehended and dealt with, that is the

times and the effect of refreshing and the fact of enlightenment and truth in being accepted of God.

And then Peter goes on and he says: ²⁰And he shall send Jesus Christ, which before was preached unto you: ²¹Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." [Acts 3:20-21](#).

And then he reflects on Moses who by the word of the Lord prophesied the coming of Christ.

Verse 25: ²⁵Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. ²⁶Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." [Acts 3:25-26](#).

We see the power of the truth that is there, the restitution of all things that hinged on the work of Christ.

What did Jesus mean when He said: I saw Satan fall as lightning from heaven.

Let's go to Revelation 12, we have a description I believe in a sense given of some of the significance of what happened here. It talks about the conflict that took place in heaven, the coming of the woman in the scene there to give birth to the child that should rule the earth with a rod of iron and we notice that it says, verse seven:

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, ⁸And prevailed not; neither was their place found any more in heaven. ⁹And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. ¹⁰And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. ¹¹And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. ¹²Therefore rejoice, ye heavens, and ye that dwell in them....." [Rev. 12:7-12](#).

Woes are pronounced to the earth and a continuation of Satan's work but the initial work was accomplished that God brought into view to Adam and Eve and that so captured the hearts of the faithful who understood the

promise, the work of sin and then the promise and what it meant for them to be delivered.

Now Satan was cast out, now his work was limited but the war would go on in the earth and because of his continuing presence there is a great work of power to be accomplished.

But we find that the Kingdom message goes on, the Kingdom message goes on.

The power of sin was broken, life was now assured to the faithful because death was abolished and yet we find that time goes on and I raise this question: Why is that? Why is it that time will go on?

We are not here necessarily to give all the reasons that God might have made it this way but in the passage of time we realise that there are some definite things and to me this is the practical aspect of the message.

Turn with me to Luke 19.

The disciples were reflecting a little on this Kingdom issue when they were asking Jesus when they realised they were headed towards Jerusalem it says in verse 11: "...because they thought that the Kingdom of God should immediately appear. (Luke 19:11)

What they thought I'm not entirely certain but I suppose it still involves the thought of Christ being set up as a reigning monarch and He would do great things, rally the Jewish nation and so forth, we will leave that where it is.

But it is sort of where we stand even yet today, we are taught, all through my lifetime I have heard messages on the second coming of Christ and were they wrong back there? We often hear that question raised and the answer is No, they were not wrong, because that perception has followed the Lord's people who focus on eternal matters, it has followed them down through time and we have said already that the reality of that has personally so much to do where we come out in the way we conduct life and in the way we relate to the issues of sin, the way we conduct church life and in all of these things, it is all bound together.

Someone whose eye is on the eternal Kingdom, whose ear is tuned to the voice of God, who has understood sin and deliverance and the power of Christ to abolish death and bring life and immortality to light is still following a different drumbeat to the man of the world, but he has something to do.

Verse 12: "He said therefore, A certain nobleman went into a far country to receive for himself a Kingdom, and to return. ¹³And he called his ten servants, and delivered them ten pounds, and said unto them, (and this is the word I want us to pay attention to) Occupy till I come." [Luke 19:12-13](#).

Occupy till I come. There is a work to do.

Sometimes people have gone off by themselves and in their aesthetic ideas about this have decided that they know about when the Kingdom is going to come so they removed themselves from the scene of society or they chose to do it and they wait for this event. That is not the message of Scripture. There is something to do and we dwell in the earth by the placement of God but are given a work to do.

And the thought of occupying is something I have often been led to meditate upon, again it is not, well there are some things indicated here, we see the picture of the giving of a charge to the several servants according to their ability and according to their ability the results were delivered up, but the judgement was pronounced against one who had not engaged in this kind of labour, he was given the least to do but he did nothing and so it was chargeable against him in the economy of the righteous.

We find that it was said that this would be taken away from him and in another place that he would be cast into outer darkness and there shall be weeping and gnashing of teeth. ([Matthew 25:30](#)).

This man failed because of his perception of his Lord and instead of hallowed be thy name and reverence for God he saw Him as hard and austere. We see his self-will and denial, we see no willingness to reckon with what he was no willingness to pick up and profit his Lord by his labours.

And we realise the responsibility that we have as the Lord's people - occupy till I come.

Here God, Christ has appointed stewardship and a labour that is for us with which to occupy our hands.

Now I would like to come back to the theme that we are looking at and ask the question:

What our perceptions of the labours that we are to conduct in this time is related to that abstract theme: Thy Kingdom come, Thy will be done.

The reason that I feel this deeply is because of the place the Church of Jesus Christ is called to fill in our day and I feel like sometimes the things

that we face are slipping away a little too far from what it means to occupy in a profitable fashion till the Lord returns.

What did those talents or pounds represent?

They represented an increase on the Lord's Kingdom.

What did the labours represent that these people were to be engaged in?

They represented the labours that were to the profit of their King.

So we simply bring it down to this:

That the present-day perception of Thy Kingdom come, Thy will be done, while it yet comprehends that great work that will one day usher in the eternal Kingdom and the entire abolition and annihilation of anything foreign to the character and the work of God, our time is to be spent making that Kingdom realisation come to the view of the people among whom we serve.

Do we understand the miracle of new light on what God intends to do? Yes it benefits us, it brings us the hope of heaven and it brings us the power to deal with the issues of sin, but do we understand that it also becomes representative of the power of God to those to whom we witness.

God's mighty workings bear the vision, the man who was once a sinner just as lost and blind as anyone else, despite his origin, despite whatever setting he may grow up in or what he may have been involved with, by the grace of God he is made a vessel of the power of God, he is made a representation of God's power and righteousness.

Doesn't that grip our hearts as we think of personal holiness and the responsibility that we have in our own lives to deal with the issues of sin and righteousness in such a way that the power of God is manifest? It is nothing to us, not that we take pride from it or any of that kind of thing, it is when we comprehend our responsibility to God, not out of a sense of duty like that one talent servant, but because we love our Lord and we long for His profits and increase and it becomes our privilege.

All the while yet that tension, that unresolved tension that continues with the Lord is because of the issues of sin that we must deal with in our own hearts, that we must constantly deal with in our families, and the issues in the life of the church as we witness the devastation that it brings to the people of the world. Understanding that is also coupled to this time when Jesus said: I saw Satan fall as lightning from heaven, and gave the com-

mand: Go ye forth into all the world preach the Gospel to every creature (Mark: 16:15) and so there is the occupying till the Lord returns.

It arises out of our own personal lives, it becomes corporate as our lives are combined by the power and will of God to serve the function of bringing Him glory and praise in the earth.

With respect I do not want to say anything that takes away from a just and due concern with the issues of separation, but I feel like that sometimes there has been an associated effect that has caused us to become so insulated from the deep needs of people around us, or even people in our own midst, because of occupying ourselves with other things, where our priority has been a little bit wrong and we just have not quite seen what the Lord wants us to do in our time.

I have an account that I picked up in David Bercot's book on "The Kingdom That Turned the World Upside Down" I would like to read this as an illustration.

Two battleships that were assigned to the training Squadron had been at sea on manoeuvres in heavy weather for several days. The writer says I myself was serving on the lead battleship and was on watch on the bridge as night fell, the visibility was poor with patchy fog so the captain remained on the bridge keeping an eye on all activities. It was a point of danger.

Shortly after dark the lookout on the wing of the bridge reported a light bearing on the starboard bow.

Is it steady or moving astern? the captain called out.

The lookout replied: Steady, Captain.

Which meant they were on a collision course with another ship.

The captain said to the signalman: Signal that ship that we are on a collision course, advise you to change course 20 degrees.

Back came the signal: Advisable for you to change course 20 degrees.

Captain said: I am a Captain. You change course 20 degrees.

The reply came: I'm a seaman second-class. You had better change course 20 degrees.

By this time the captain was furious and he said: I'm a battleship, change course 20 degrees.

The response was: I'm a lighthouse.

The conclusion was: We changed course."

The illustration I see has a powerful likeness to our needs to remain by the Scriptures.

We receive a lot by our heritage and birth and the training that flows to us but are we always making the right distinction between what is a ship and a lighthouse?

The Scripture is the lighthouse, it is the invariable truth against which all other degrees and reckoning must be brought to bear.

We have been reared in Christian homes by imperfect parents, their degrees of imperfection we will leave, but largely trained into ways of righteousness and with considerable Bible knowledge. A tremendous advantage when we understand the times in which we live.

There has been withheld from us, some of us, almost all of us the raw knowledge and the involvements with an evil world and the grief and the blindness and the frustration and the meaninglessness of a life that is life without Christ, coupled with that is the deep perversion, a concept in life that people become involved with because of a lack of a sense of direction, with false religions, the cry to go and seek self satisfaction whatever that way it may be found. The grip and involvements of moral sin and if that were not enough outright Satan worship.

And coupled with that is that people lack a sense of direction to even find where to turn when they stop to consider the questions that might be before them as to where the meaning of life is to be really found. So often again it is afforded in ways that only increase the agony of confusion and misery and the complexity of life.

In the call to occupy till the Lord's return and with the burden upon our hearts, the consciousness of the need to display the power of the coming Kingdom, certainly we are creatures of sin and we will err, but do we understand the challenge and the responsibility that comes to us in having been privileged thus and understanding at least in a small degree that we do meet the terrible need that is yet out there and the command of Jesus Christ when He said: Go ye forth into all the world.

Do we understand what it means for us? And then do we not only understand the obligation but the privilege of being one who can display the

power and grace and love of the holy God toward the people of the world around us?

What would He do in our persons, in our homes, in our churches as we understand that there that by the things that we are doing, the way we relate, the way we live, we are a demonstration of the work of God. We are a fine example of that glorious Kingdom where nothing but love and truth and glory will reign.

Certainly we see a lot of handicaps, a lot of challenges, a lot of negatives as we face that but remember what Jesus said: I saw Satan as lightning fall from the heaven.

And just before He gave the great commission He came to his disciples and said: All power is given unto me in heaven and in earth. ([Matthew 28:18](#)) and He is also placed by God as the head of the Church today.

And we could look at the precious promises of the Holy Spirit and the work that He would accomplish comforting and guiding, enlightening and empowering the Lord's people to do the work that He gave them to do while they occupy.

Couple that altogether and what do we have?

Do we see the Church as a mighty vibrant force, something that God is using as a powerful witness in the world today?

Do we consider the calls that come to us without us inviting them?

We sent literature out through the Lamp and Light, I know that, but there is something that is told to us when we find that there is a widespread request, and increasing requests.

Where are the people that have this message, where is the light that is being lit that can demonstrate what this material seems to afford?

We just take it from the Scripture, we are concerned, but people mainly trust in tradition and heritage, but we had better properly consider what that means. We always, like a vehicle we need to check the oil, we need to check the tyres are all right, we need to know the engine is functional in order to get here to these Fellowship meetings.

Well the church is like that, the time in which we are called to serve there are concerns that come, there are things that need to be addressed but are the vehicles serving the purpose?

Some people seem to feel that they have to make one of their own conception to start all over, scrap everything that has been done and make their own vehicle. No, there is much that we can appreciate and value that is received from the past and we must make the right distinction as to where to put all of those things. We need to be impartial enough to see our problems, we need to be courageous enough to deal with them but we need to hold the vision of Thy Kingdom come, Thy will be done, in the view of a dying world.

At what cost?

I have often been moved at the heart of the Apostle Paul having realised all these things concerning past life, present life, church life, the glory of the coming Kingdom and yet the hard work that it took to make it happen in view of the people that he was called to serve.

And at one point it seems that there arises from him a heartfelt sigh as he views having poured out his heart he appeals to the Corinthian church and longing and agonising and praying for them before a holy God that they would find their way with truth. He was committed to the point he says:

"Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children." [2 Cor. 12:14](#).

I want you to notice this heart cry of Paul and he says: "And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." [2 Cor. 12:15](#).

Who is willing to serve in the face of that kind of thanks? Paul was. He could face eternity with the equanimity knowing that his issues were addressed with God, he did not fear death, he said none of these things moved me I don't count my life here. ([Acts 20:24](#)) And there in [Philippians 1:23](#) he talks about how that he would long to go and be with Christ which is far better yet but, because the cause of Christ and the Church was yet unfulfilled as pertaining to his responsibility he was willing to remain and serve the cause of the Church even though he supposed where the outcome, would be for him, though he would pour out his life in agony and travail for those that he might bring them to birth in Christ, that was reward enough because he understood that coupled to his own salvation and his own vision for truth was the fact that God had a view to a lost world.

He called His people to occupy till he returns, He gives them the means, it may cost us much. In Hebrews, the writer whom I assume to be Paul, talks about that you have not yet resisted unto blood striving against sin. You haven't gone to the nth degree and the commitment that might be required to stand for the truth but were they willing? that is the question.

I would like to go now to Hebrews 12, the latter part of the chapter which to me has been a compelling vision as we think of this very aspect of it.

Verse 22 Hebrews 12 it says:

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, ²³To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, ²⁴And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. ²⁵See that ye refuse not him that speaketh. (And we have already there a note of warning because it still is tied to the message that the yet standby and that is Thy Kingdom come, Thy will be done) it says: ²⁵See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: ²⁶Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. ²⁷And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. ²⁸Wherefore we receiving a Kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: ²⁹For our God is a consuming fire." [Hebrews 12:22-29](#).

Consuming everything that is of a combustible nature.

Are we willing, are we ready to pay the price in order that that might be the case?

I have the words of a hymn here that has meant much to me as I think of the close of this message and I think of the challenge to the church of today and the struggles and so many practical things to consider, so many things to do, can we unite under the cause of God with this kind of testimony on our lips:

Give me the wings of faith to rise within the veil,
And see the Saints above how great their joys, how bright their glories be.
Once they were mourning here below and poured out cries and tears,
They wrestled hard as we do now with sin and doubts and fears.

I asked them whence their victory came, they with united breath
Ascribed their conquest to the Lamb, their triumph to His death.
They marked the steps that He trod, His zeal inspired their breast
And following their incarnate God possessed the promised rest.

May the Lord add his blessing.

Lord's Prayer #3 – Give Us This Day Our Daily Bread

Bro. Daniel Huber, Sunday, June 5, 2005.

I greet you this morning in Jesus name.

We have heard about the fact that these meetings are called Fellowship meetings, we have heard about that a number of times already and I would like to expand a little on that.

Generally when people get together for Fellowship there is something about which they Fellowship, there is some common goal, there are some shared aspirations, there is something, maybe it is a creed around which they Fellowship, maybe it is a worldly pleasure around which they fellowship, maybe it is a person, a hero.

What is your, what is our common goal, our common focus here this morning, around what or whom are we finding Fellowship? Why are these called Fellowship meetings?

It is Christ, it is Jesus Christ.

And I would say that if there is anyone here that is fellowshiping around, if there's anyone here for whom your central focus, your central pillar upholding that idea and that which you are basing your Fellowship on this morning if it is anything less noble than the person of Jesus Christ I would call upon you to repent and find that Fellowship that Jesus has for us this morning.

Welcome to the service, I'm glad to be here, I'm glad you're here, I'm glad we have the Word here, I'm glad that the Lord Jesus lives in our hearts as believers and that makes this gathering worthwhile because we have solid goods, we have a person that loves us, we have a person that we love, we have a person that has given us commandments, we have a person who has given us the grace and the power to keep those commandments and it is not grievous to us to do that because we love Him.

Turn with me to [Matthew chapter 6](#), the Lord's prayer, we would like to look at one phrase in this model prayer that our Lord taught us to pray.

His disciples had come to Him and had asked Him to teach them how to pray and here in Matthew chapter 6 verse nine:

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. ¹⁰Thy kingdom come. Thy will be done in earth, as it is in heaven. ¹¹Give us this day our daily bread." [Matthew 6:9-11](#).

And that is a topic for this morning: Give us this day our daily bread.

I would like to divide the message into three main points:

- 1] Give us,
- 2] This day and
- 3] Our daily bread.

Now in this prayer the Lord taught us to pray He taught us to ask our Father, He taught us to ask Him for bread. What a simple thing to ask for, but it is a need that we have, we have a need of sustenance if we are to be active in Kingdom work, that Kingdom is mentioned here and I believe that the reason for the bread is to give sustenance to these mortal bodies that we live in so that we can through the Spirit then serve God with these bodies fuelled by that bread that He has given to us.

Now Jesus told us in another place man shall not live by bread alone ([Matthew 4:4](#), [Luke 4:4](#)) but bread is a need while we are here in these bodies, and we need bread and our Lord taught us to ask our Father for it. When we ask our Father for bread we are simply recognising our need and though it be such a simple thing as a physical sustenance we are not to think that we can provide it for we can't, but we are to ask our Father to give us bread.

What an un-spiritual thing to pray for you say? No it is not.

In [Matthew chapter 25](#) it is so clear that those who give bread, those who give a glass of water to those who visit and do all those things that include physical elements, when it is done in the name of Christ it is a very spiritual thing. And so when a humble believer recognises that he cannot provide bread through his own strength and comes to his Father asking to give us this day our daily bread, He is going to hear that, our Father is going to hear that request as it comes from a humble heart.

We need bread so that we can be involved in and active in Kingdom work.

God has given us all things richly to enjoy the Scripture says and that includes our bread. We not only receive sustenance from bread, God has given us tastebuds and so to eat bread is enjoyable, it is pleasurable, it is one of those simple pleasures that God has given to us. He has given us bread to richly enjoy, physical sustenance that we are to ask Him for. We cannot create it ourselves in fact we cannot even create the food for our beasts as God pointed out to Job in those eighty plus questions that God asked Job and Job sitting there in the dust has no answer for God.

Among those questions that God asked Job He asked him some simple questions here about food, about bread, about meat, even for the animals.

Here in [Job 38:39](#) God says to Job: "Wilt thou hunt the prey for the lion?"

Can you Job, can you find enough food to take care of all the animals, all the lions in all the hills?

Well the answer is: No. But Job doesn't answer Him there is nothing to say.

".....or fill the appetite of the young lions, ⁴⁰When they couch in their dens, and abide in the covert to lie in wait? ⁴¹Who provideth for the raven his food?" ([Job 38:39- 41](#))

Who provides for our food? But not only that who provides even for the birds? We can't even do that.

The obvious answer is God. The obvious answers for most of these questions if not all of them No, I can't, No we can't, but yes God can.

And that is the answer as to who can actually provide bread, our very heartbeat is given to us by God and so when we go and labour and we get bread that is a direct blessing from God, He is the one who provided to the

raven his food when his young ones cry unto God as they wander for lack of meat. Who does it? God does.

That's why we ask Him. He not only provides for the raven's and the lions, He provides for our bread, for our meat as well and we are recognising that when we go to Him the source of even our physical sustenance we go to Him and ask. Father give us bread, we need it, we can't create it, we can't provide for it but you can have it abundantly. And God can and God does provide bread, God has bread, God has what we need physically, He has it all over the place and He can do some amazing transfers from the granary over there to our cupboard where we need it, and we are to simply ask Him to do that when we have need.

He can do that, He does it. It is all His whether it is in my cupboard or in your cupboard or in someone else's granary it is all His and He can transfer that to where it is needed and when it is needed and He does that, He loves to do that for His people when they come to Him and say Father, give us this day our daily bread. We need it, we need it Father. We have so much bread, we have so much bread.

The Bible says in [Philippians 4:19](#): "My God shall supply all your needs according to his riches in glory by Christ Jesus."

And I suppose in the context here spiritual bread, spiritual sustenance, spiritual strength was specifically in focus but it is also applicable to our physical needs. God has an abundant store and He is just waiting for us to ask, He is waiting for us to recognise our need, He is waiting for us to recognise that we can't provide that need and then He is waiting for us to come to Him and say, Father, would you please give me some bread today, I need some bread so that I can be involved in your Kingdom work Father. And He shall supply all our needs according to His riches in glory by Christ Jesus. And we are simply to believe that He can do that and in Matthew 6 verses 25 and 26:

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? ²⁶Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" ([Matthew 6:25-26](#).)

When we come to God and say: Give us Father the bread we need., we are to do that not with thoughts of anxiety, not with the feeling that somehow we need to twist God's arm hard enough to make Him pay attention and make Him give us what we need. Jesus said in verse 25 that we are not to take thought for what bread we need today, we are to simply back here in the Lord's prayer to pray for it, ask God and leave it in His hands because Jesus says: Look at the birds. God told Job look at the ravens specifically. Jesus said those birds they aren't working, He doesn't say they are not working but He says they don't reap, they don't sow and they don't gather into barns and yet your Father feeds them and you're better than they.

So when you ask just believe, just believe that God will provide for that need and just do His will whatever that is. God will provide your needs according to His riches in glory and Jesus said a specific need that He is going to take care of it is your need for meat or bread. If your heavenly Father is going to feed those birds He is going to feed you.

The next two words are: This day.

Give us this day. And it is prayed in the present tense. Our Brother made mention of the plural but it is also here in present tense, we notice the whole prayer is in the present tense. The need now, we need bread today, we live only in the present, we can't eat bread today for yesterday we don't need bread for yesterday, we are not in yesterday any more, we will never be there again. We cannot very well eat tomorrow's bread today, we are not there yet, we don't know if we will ever be in tomorrow in a physical body that needs bread, we don't know and tomorrow's bread is not well eaten today.

We need bread for today. That's when we need bread. That's really the only time we need bread, it is for today, give us this day Father, give us today. And I suppose that those people in the world who actually have an empty cupboard when they go to bed at night and wake up in the morning and wait and work and pray that God would give them the bread that they need for that very day with nothing in the cupboard when they pray, I suppose that they don't just say these words, I suppose that they pray them, and we can too and we should too even with food in the cupboard.

Further even though it is in my cupboard, remember it is all God's, if it is in my cupboard or in the granary across town it is all His and He can make

sure that it gets to be where it needs to be when we need it and we need to ask Him for it because we just need today's bread and Jesus said here in verse 34 the same chapter Matthew chapter 6 some more regarding the attitude that we ought to have when we pray, Father give us this day our daily bread.

In verse 34: "Take therefore no thought for the morrow:" In Spanish it says don't worry about tomorrow. ".....for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. ([Matthew 6:34](#)).

Every day has enough worries of its own, don't worry about tomorrow's bread today the Father is saying, even as you pray don't pray with a worried heart, pray taking no thought for tomorrow, pray taking no thought for what you shall eat, [verse 25](#), just pray and turn it over to the Father for today's bread. We need bread today and we are not to worry about tomorrow.

James reminds us under the inspiration of the Holy Ghost that our life here, our physical life, that life that is sustained by bread is but a vapour, it is here today, it is like that vapour coming from the spout on a tea kettle, you see it, it is a rather ethereal thing, you turn away and you look back and it is gone there is no trace of it, there is no evidence that it ever was there and so is our physical life. ([James 4:14](#))

And so why would we worry about sustenance for a vapour for tomorrow, because the vapour won't be here tomorrow and in this scheme of time and eternity we won't be here tomorrow either.

And so why would we worry, why would we worry about tomorrow because God is already there and God will take care of us and God is going to take care of us today, for that is when we live, we live today and that is when we need bread.

And now we would like to spend most of our time on: Our daily bread.

Give us this day our daily bread.

Again our Brother pointed out that pronoun there: our daily bread, and the entire prayer is prayed in the plural. We are part of something much greater than ourselves.

If you are a Christian here this morning you are a part of something wonderful and your needs are a part of a collective need and as the Kingdom of God on the earth, living in physical bodies, we need bread and when we pray and when we live, we should live in light of the fact of this commu-

nity, this Kingdom of which we are a part and Jesus even taught us to pray that way.

Now I suppose there are two specific times when our prayers should be in the first person, singular, and that is when we have a confession to make or a testimony to give about what God has done in our individual life. But if we be part of a community we pray our Father give us this day our daily bread, because we are part of something wonderful, something large, we are the bride of Christ, something that the Lord Jesus is looking upon with much interest and He is not going to desert us and He is going to give us our daily bread and we ought to pray in faith that He will do that, because God is calling us to a life of faith.

And I would like to think about the life of faith that Jesus is calling us to live in relation to how He taught us to pray.

He taught us to pray for our daily bread, He taught us to pray today for our daily bread. Though it feels so good doesn't it to have enough bread stacked up for a long time, you know we don't feel the need then so much for God to give us bread today because you know we have a lot of it stored.

But God is calling us to live a life of faith and when God gives His Kingdom Christians, when God gives them resources over and above what they need this day then there is a specific reason for which He gives us those resources, and it is not to be hoarded up.

These resources belong to the owner. We are God's stewards and He wants these resources to be put to work, He wants them to be used and not hoarded up and so we need to learn to walk by faith and not hoarding up the bread in lieu of the faith that we ought to have in Him who owns it all. He can take very good care of us when we walk by faith and humbly asking for our daily need, even though last week we had a lot of extra resources but there was a need and the Lord laid it on our heart to share His goods, the Lord laid it on our heart to transfer some goods of His from our cupboard to a cupboard that was getting bare so that they could have their daily bread last week.

And woe to us if we hoarded up here when there is that need over there so that we will have for next week and so that we don't have to walk by faith, we can walk by that cupboard full, but God is calling us to walk by

faith and we need bread for today and when there are others that need bread for today but have none and God has given us some extra bread in our cupboard He expect us to share with them. God can use us His people to help answer the prayer of someone down in the street who is asking God for their daily bread.

Remember it is all God's, He does the transferring according to His will from cupboard to cupboard, from granary to cupboard, and God does take care of us.

The Psalmist there in Psalm 37 he gave his testimony, when he was a young man and now he had grown old and had spent a life observing how his Father took care of his children and he was quite impressed. He says in Psalm 37 verse 25, you know the verse, the Psalmist says and this is a Psalm of David: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." ([Psalm 37:25](#)).

That's what David's testimony was based on his observations. He says my father has a big cupboard, he has a big granary and I have been watching all these years and I have been noticing that the righteous are not forsaken, the righteous don't need to beg.

What do you think the righteous were doing instead of begging?

I suppose they were likely working in the Father's Kingdom, that's what I suppose they were doing, they were righteous so of course they were working and God was the one that provided for them. Finally, it wasn't the labours of the righteous but it was God who did the providing, God used the labours of the righteous man or of some other righteous man but finally it is God who is the provider of their daily bread and David said: I see that He is not forsaking them.

Then verse 26 here in Psalm 37 is an interesting verse: He is ever merciful, *speaking of the righteous here I believe*, and lendeth; and his seed is blessed. ([Psalm 37:26](#)).

Not only is this a righteous man not begging, not only is this a righteous man not forsaken, not only is this righteous man not destitute but he is lending.

And that brings us to the next thought, the next question: What do we do, brethren, sisters, what do we do when we ask God for our daily bread and He gives us more than what we need for this day, then what?

Turn with me to Luke chapter 12 for a lesson in the negative here of what we should not do because it teaches us what we should be doing when we pray and ask God for our daily bread, give us this day our daily bread and He loads our cupboard full, now what are we going to do? Sit on it? Say Oh Thank you God, now I don't need to pray and ask you for bread for a long time.

What shall we do? What shall we do brethren?

You American Mennonites live in a land where resources flow thick, what are we going to do? It is a relevant question to us isn't it? What are we going to do with that extra bread that he has given to us?

Here in Luke chapter 12 let's start reading here in verse 13:

"And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. ¹⁴And he said unto him, Man, who made me a judge or a divider over you? ¹⁵And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the **things** which he possesseth." (And bread fits in there) "....consisteth not in the abundance of the things which he possesseth. ¹⁶And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:"

And I don't know if this rich man was praying Lord give us our daily bread today, I don't know if he was praying that way or not but God did give him an abundant crop. He was a rich man already and now he had even more. And what shall we do if God gives us an abundant crop? When God fills our cupboard what is He doing, what does He want us to do?

Verse 17: ¹⁷And (this man) he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?"

And that word bestow means store up, hoard up, he says Oh what shall I do with this bumper crop, this extra bread, I don't have room to store it, my cupboards are big enough, my granary is not tall enough. He was thinking wrong from the start wasn't he? God didn't give that to him to store in his granary but that is how he was thinking and verse 18 he says:

¹⁸And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. ¹⁹And I will say to my soul, Soul, thou hast much goods laid up for many years;"

No need to ask for daily bread any more, he had been delivered from that! "....take thine ease, eat, drink, and be merry."

But here is what God says in verse 20: "20But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21So is he that layeth up treasure for himself, and is not rich toward God." [Luke 12:13-21](#).

There is a lesson on what we ought not to do brethren when God gives us a bumper crop, when we pray for that bread and God gives us more than we need we are not to be thinking in terms of hoarding, we are not to be thinking in terms of how am I going to store all this so that I can say: Soul you have landed on easy street, you have lots of bread, you have lots of food, you can invite lots of your friends over, your friends that have plenty of bread too, and you can eat and drink and be merry.

But he forgot that his life was but a vapour. He was not thinking about the fact that tomorrow comes and he was not going to be here any longer and he wouldn't even need the bread and that bread that he would have, those goods that he would have had stored in his granary then who would they be for?

In fact that is what God asked him there in verse 20, He says I'm going to come and require your soul tonight, I'm going to take that soul out of that body and that body is not going to need bread any more. Then God says whose are all those things going to be, all that bread that you are going to store up in those granaries, whose is it going to be?

Well I suppose it was going to end up in the widow lady's cupboard down the street who was praying that morning: Give us this day our daily bread. I suppose that's where God was going to put it.

You see that is where God wanted this rich man to put it. God could do these transfers from granary to cupboard without involving us but He has chosen to involve us many times in that and that is why He gave the extra bread to the rich man so that the rich man could then be a distributor for God, distributing to the needs, distributing bread to those who needed it. That is why God gave it to him.

But that was in the terms in which the rich man was thinking.

Than you see God's Will will be accomplished, it will be accomplished one way or the other. There was a widow woman somewhere, there was a poor family somewhere who was praying and not just saying: Give us Father bread for today. And God says I will do that, I will do that. I have

given the rich man plenty, he is to deliver it to your door or you are to go and get it and he will give it to you. But the rich man didn't do it. But God arranged things so that they would get it.

The Psalmist said he never saw the righteous, the seed of the righteous begging for bread. ([Psalm 37:25](#)).

God has His ways of providing for our needs when we are asking for it. He is giving us more than we need today so that we can share with those who are in need.

I think of the needs in Latin America and of the needs in other parts of the world and then I think of the abundance here. And you know if we will sit on our abundance here and eat until we are plumper than what we ought to be, then the blessings that God has given to us while those people go hungry God is going to find some way to feed them but He has given it to us to give to them and then that very bread that God has given to us will end up being a curse to us and it will cry out against us, just like the goods of this rich man did here.

We are not here to make hoards of bread, we are here to serve the King, we are here in Kingdom work, sure we need some bread while we serve but Jesus said don't take a thought about that, don't worry about that.

He said in another place that is one of the things that the Gentiles do, they worry and fret about how to make mountains of bread, they worry and fret about that, that is one of the things that the Gentiles do, that is what the people in the other kingdom do.

You are in my Kingdom, you are in my service, sure you need some bread in the meantime, I'll take care of that, you just serve me. Seek ye first of the kingdom of heaven and his righteousness, how does that say there in Matthew chapter 6? And then He is going to take care of their bread needs, He is going to take care of that but seek ye first the kingdom of God and his righteousness and all these things, including bread, shall be added unto you. ([Matthew 6:33](#))

God is calling us to a life of faith. God is calling us to take those resources that He has given to us that are over and beyond what our need for today is and find how we can put them into Kingdom work and not sit on them.

The bread is the last word here in this phrase: Give us this day our daily bread.

And I find that significant. I suppose they had lots of goodies back in those days like we do today that weren't good solid sustenance and God did not teach us to ask for them, He taught us to ask for bread because you see we are not here seeking how to get the most gratification out of the things that we ingest. We ingest food for Kingdom work, we get some pleasure out of it that's why God gave us taste buds, but the purpose for ingesting that bread is to do the Master's work and so we ask for bread and we are content and overjoyed and humble when He actually gives us bread.

What if that is all He gives you? Well maybe that is all He is giving us, maybe He is giving us some extra resources but we desire after some goodies beyond bread when in fact it is to buy more bread for those who need it, for those who are down the street praying: Give us this day our daily bread.

I believe that's why He gives us the resources not so that we can add more goodies on the bread but so that we get more bread, more Kingdom mileage out of His resources. They are all His, He is going to get the glory with them one way or the other and He is giving us opportunity of putting those resources, of putting that bread to work so that we can share in the blessing of being liberal - like our Father is liberal and sharing out those resources instead of hoarding them.

It is a reverse concept from what the Gentiles have isn't it?

Are you content because He gives you bread? That is what we are taught to ask for and we ought to be content and overjoyed when He gives us that bread.

In first Timothy chapter 6, you know you're verses here, chapter 6 and verse eight, starting verse six

"But godliness with contentment is great gain. ⁷For we brought nothing into this world, and it is certain we can carry nothing out. ⁸And having food (*and that's bread*) and raiment let us be therewith content. ⁹But they that will be rich fall into temptation and a snare, (*remember the story in Luke 12, that person would be rich, that person would hoard his bread and he fell the verse goes on to say*): into a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition. [1 Tim. 6:6-9](#).

And that rich man woke up, well he didn't wake up the next morning here, he woke up in the eternity of eternal perdition because he would be

rich, because he would have more than food and raiment, because he would enjoy that which God had not given to him to waste upon his sensual gratification but that which God had given him to provide bread for somebody, he wasted it, he wasted it on himself and ended up in perdition.

May God help us when we pray the Lord's prayer.

Let's pray it honestly, let's pray it sincerely, Give us this day our daily bread, Oh Lord, I need daily bread, we need daily bread.

And God will give it to us.

May the Lord bless.

THE AUSTRALIAN ANABAPTIST

Supplement 9

Part 2 of 2

The Lord's Prayer

Transcribed from a series of messages presented at
Pleasant View Mennonite Church, Utah.
Weekend Meetings 4-5 June 2005.

After this manner therefore pray ye:

Our Father which art in heaven,

Hallowed be thy name.

Matthew 6:9

www.anabaptistmennonites.org

For A Conservative Mennonite Perspective

Our Lord's Prayer

Matthew 6:9-13

After this manner therefore pray ye:

Our Father which art in heaven, Hallowed be thy name.

Thy Kingdom come. Thy will be done in earth, as *it is* in heaven.

Give us this day our daily bread.

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

And lead us not into temptation, but deliver us from evil:

For thine is the Kingdom, and the power, and the glory, for ever.

Amen.

Jesus' admonition and instruction for prayer is contained in Matthew 6:5-8. Jesus then outlines a model prayer which has become known to the people of God as the Lord's Prayer or in some Christian circles as the Our Father.

It may be heard in various places recited by people who may profess Christianity but show little if any real understanding of what the prayer of our Lord is calling us to.

This series of seven expository messages on the Lord's Prayer were presented by six Conservative Mennonite ministers of the Gospel over two days as an encouragement and inspiration to the people who are called by His name and it is our privilege to be able to share them in this manner.

May you be blessed by the messages, the truth that is expounded in them and be inspired to apply those things that God through His Holy Spirit may reveal to you.

Lord's Prayer #4 – Forgive Us Our Debts

Daniel Mack, Sunday, June 5, 2005

We stand before you this morning in the fear of God with humility and reverence as we speak of His work of forgiveness.

As we look at our subject "Forgive Us Our Debts" ([Matthew 6:12](#)) we notice that the word is a plural form it is not debt but debts and I considered that for a while trying to discern if there was any significance in that. When we think about, in the spiritual sense, the word debt I think of the load of sin, the very sinful nature that lives within all of us and there are a lot of us here so there's a lot of debt here, potential debt.

When I thought of the word debts it is making reference to the fact that in the plural form that even though Christ's dwells within our hearts and we have crucified the old man and the new nature lives within us, down in the very recesses of our hearts there are thoughts and things that would like to spring up and we could consider them debts and so then every day we need forgiveness, in the same way that we need bread every day we need forgiveness every day.

Turn with me to Matthew chapter 6.

I would like to maybe read a few verses prior to the beginning of the Lord's prayer so let's begin at verse five of Matthew six:

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. ⁶But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. ⁷But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. ⁸Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him."
[Matthew 6:5-9](#).

The thought I would like to bring out is that I see here in verse eight is that the Father knoweth what things ye have need of. And I believe this morning one of the most obvious facts that God's people need forgiveness

and as I looked up a number of verses that speak of our iniquities I'd like to do that now.

Turn with me to Job 14 verses 16 and 17 say:

"For now thou numberest my steps: dost thou not watch over my sin?
¹⁷My transgression is sealed up in a bag, and thou sewest up mine iniquity." [Job 14:16-17](#).

There is the thought here that our iniquities are ever before God, He sees them.

We go to Psalm 90 verse eight it says

"Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." [Psalm 90:8](#).

Think about what this verse is saying - our iniquities are set before Him and our secret sins in the light of thy countenance. I'm aware this morning of all those lights here are above us shining down on this particular spot and I would like to think of that as same way as the presence of light as God looks down upon my sin and there lay my sin before Him, an ugly dark thing. It is continually before His eyes. And so we gaze into the face of our Saviour our God and there they are looking down on our sin, what thoughts, what must they our Creator think?

It is obvious that these people need forgiveness.

Some of the things that we face.

I would like to think a little bit about some of these debts.

All of us face fears and fear is a work of the devil. Maybe I fear that someday I will have a serious health problem and that can grip me so bad that I can come under the bondage of that fear.

Maybe a church leader has a lot of fears about issues in the church and we can get all worked up about them and come under the bondage of fear.

Those are maybe some of the debts we could think about.

Maybe young people worry: Will God ever provide me a life companion?

Maybe it is anxious thoughts for tomorrow in relation to some of the thoughts we just heard.

Maybe it is the timidness I feel when speaking to a soul's need.

Things that would hinder us from going ahead and doing what the Lord wants us to do. These are debts that we have, we need forgiveness for them.

I'd like to next look a little bit more of this thing of debt and the nature of debt.

I'd like to look at a verse in Jeremiah chapter 6, verse 15 says:

"Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD." [Jeremiah 6:15](#).

[Zephaniah 3:5](#) says:

"The just LORD is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame."

First thing I would like to mention about these debts is that it must be shameful, debt is shameful and when we stand there and view our sins and we understand that God sees our sins there must be shame. Remember Adam and Eve in the garden when they realised the presence of God walking in the Garden they were ashamed and they endeavoured to cover themselves and they hid themselves amongst the trees.

([Genesis 3:7- 10](#)).

They realised the fact that they were no longer in a relationship with the Lord and they saw their sin and they were ashamed. And this fact must always be there in relation to our sin, that our sin is exceedingly shameful it must always be that way and when we lose our shame for sin we have lost the fear of God. And that burdens me this morning.

Another thing about this debt and we'll go to Matthew 18, and take a few more thoughts from this passage, I like to read Matthew 18 verse 23 to 27.

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. ²⁴And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. ²⁵But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. ²⁶The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. ²⁷Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt." [Matthew 18:23-27](#).

Verse 24, And when he had begun to reckon.

When we begin to look at our debts we need to understand the fact that there must be, that there always will be a reckoning for the debt that we owe, it is something that cannot be avoided because of the justice of God, judgement must be dealt for debt, debt demands a reckoning.

Another thought we see here is that I in myself cannot at all begin to pay my debt.

This servant had naught to pay, there was nothing he could do to pay and so because of that his lord commanded him to be sold, and his wife, and his children.

There is a thought here in relation to his family that I wish somebody else could maybe discuss it, I don't understand it but I believe there is a fact that our debts affect other people and I think about this servant's wife and family, how it created a lot of suffering for them had they been sold, had he not realised forgiveness his wife and children would have been sold. And debts bring suffering more than just to myself but other people also.

Let's turn to Daniel chapter 9, this account is of Daniel praying before God confessing his sin and the sin of the people.

I'd like to begin reading at verse three, I'm not sure how far will go, possibly down to 10 or 11,

Daniel nine verse three:

"And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: ⁴And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; ⁵We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: ⁶Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land." [Daniel 9:3-6](#).

Give special attention here to verse seven:

⁷O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. ⁸O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned

against thee. ⁹To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; ¹⁰Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets." [Daniel 9:7-10](#).

We could go on reading but we'll jump down to verse 18:

"O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. ¹⁹O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. ²⁰And whiles I was speaking praying, and confessing....." [Daniel 9:18- 20](#).

And he goes on to mention the fact that while he was in that condition God spoke to him.

The thought that I would like to bring out here is that mankind itself is characterised by this thought of debt, he says to us belongeth confusion of face, because of their sins, because of their transgression.

Contrast that to the nature of God, to God belongeth righteousness and forgiveness and mercy. We need the forgiveness of God.

There is a Scripture in John 2 that somewhat also fits in here.

[John 2:23-25](#)

"Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. ²⁴But Jesus did not commit himself unto them, because he knew all men, ²⁵And needed not that any should testify of man: for he knew what was in man."

What is in man? It is this confusion of face as we we're talking about, man is not even able to understand himself.

Jesus hanging on the cross says: Father forgive them for they know not what they do. [Luke 23:24](#).

Are you getting a picture of the nature of this debt?

You know that is exactly where Satan wants us to be. Therein lies his power and deception that he can bring confusion to the hearts of men so that we don't even understand our sinful nature.

But praise the Lord that the light of His countenance enlightens it and shows us where we stand before God.

Someone made the comparison in relation to these debts and our sinful nature.

You remember with me in the old testament in the days of Elijah, there was a group of prophets and Elijah working together I think they were going to build a house and somebody had an axe, they borrowed an axe and head flew off and it landed in the water and began to sink, (2 Kings 6:1- 7) And someone has likened the sinful nature to that axehead. All it can do in that water is to continue to go down and down and down until it hits the bottom.

And that is exactly what the nature of man is, it will only degenerate until someone rescues him from that condition and praise the Lord that axeheads can float. That axehead was brought up by the power of God defying even the laws of science.

And when we are delivered from this debt we can live above the law of sin.

You know the further that axe head goes down the further it gets from light and darker and darker it gets at the bottom of the water.

Let us look at one more thought in relation to our debts and then we would like to focus on forgiveness.

Back in Matthew 18.

[Matthew 18:27](#): "Then the lord of that servant was moved with compassion, and loosed him,..."

I thought about that word loosed him and to me it speaks of, it implies bonds, fetters and chains and that is exactly what the nature of man is like. We are bound because of the power of our sinful nature, we need deliverance.

Next now I'd like to look at forgiveness.

First of all I will look at how God views us after He forgives us our sins, we'll just read a few verses in relation to that and then we would like to look at the work of Christ in making this forgiveness possible.

[Hebrews 8:12-13](#) says: "...and their sins and their iniquities will I remember no more."

[Psalm 103:12](#) says: "As far as the east is from the west, so far hath he removed our transgressions from us." Taken them away.

[Psalm 32:1](#) says: "Blessed is he whose transgression is forgiven,..."

There is also a verse in Isaiah 44 I would like to turn to.

[Isaiah 44:22](#), I like the words of this verse:

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee."

I think of blotting them out that they are removed from sight, they are gone as a thick cloud.

Now let's look at how God provided this forgiveness for us.

I would like to turn to Isaiah 53, there are some basic concepts about forgiveness here when we look at the very life and heart of Jesus, these are attitudes about forgiveness. I would like to read this whole chapter:

[Isaiah 53](#).

"Who hath believed our report? and to whom is the arm of the LORD revealed? ²For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. ³He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

⁴Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. ⁵But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. ⁶All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. ⁷He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. ⁸He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. ⁹And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

¹⁰Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

¹¹He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. ¹²Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul

unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

I would like to think about the attitude of Christ here in providing the very means so that you and I can find forgiveness and I believe these are basic concepts that will enable us to forgive others also.

Verse seven: ⁷He was oppressed, and he was afflicted, yet he opened not his mouth. [Isaiah 53:7](#).

The concept here is that we have no defence to make, no grounds to stand on, when we understand our sin and the very potential within my heart to come under the power of sin we lose words to defend ourselves with, there is nothing.

Jesus here was simply surrendering Himself to the will of God and when we do that and simply humble ourselves in obedience and obey the will of God, we have no defence to make.

It says that He was buried with the wicked, ([verse nine](#)) He bare the sins of the whole world however He did not defend Himself.

We believe that our life is in the hands of the Father and so we simply rest in that fact.

Secondly and this is pretty much the same thought in verse eight, there is no resistance, He was taken from prison, again the thought of humility no resistance, led as a lamb to the slaughter, we think of meekness here - another concept.

I got a picture as I was reading this whole thing that as I viewed our Lord on His way to the cross and carrying His cross, hanging on the cross, I got a picture of His very heart with His hands spread out and He says: Father forgive them. And as I thought of that He had the attitude I give, and I think that is a very basic concept of forgiveness, I give, what do you want? I give it to you.

You know that stands in direct contrast to Satan and the power of the world they say: I want, I want this and I want that. And we see proofs of that all around us but for the Christian the principle that directs forgiveness in the Christian life is the same one that Jesus had on the cross that I give, I give my life and I am willing to forgive.

We read in it [Ephesians 4:32](#) of this sort of being tenderhearted "And be ye kind one to another, tenderhearted,..." and I see that here in this passage as well, this sort of a tender heart and I looked up that word in the Greek and I don't remember exactly how it said it but it talked about issuing from the very bowels within a man. I believe it is talking about deep affection and love.

Forgiveness, the basic concept of forgiveness is love.

We also saw back in [Matthew 18](#) the thought of compassion, his lord had compassion on him.

Where does forgiveness come from?

It issues out of the very heart of God and it is because of His love and also because of His justice. The sacrifice was paid, blood was shed, man could be bought back into relationship with Him and so the justice of God demanded forgiveness along with His love.

I came across a little story, supposedly a true story, I didn't bring it with me I didn't feel led to but as I was studying this morning I wished I had and I'm going to try and share it as I remember it.

This happened, I don't remember in which country, but there was a man who that transgressed against the kingdom that he was living in, the country he was living in and he was in prison, condemned to die and it supposedly was the third time that this has happened, it was considered a very serious transgression and after the third time, the first two times he was forgiven the third time the King said he must die.

On the morning of his execution his daughter, this man's daughter came before the King with tears running down her eyes and asked if the King would not forgive him again. She said: My father is appointed to die! and the King didn't know who this little girl was and so he asked: Who is your father?

She told him and he said: I am sorry but justice demands that he dies, he has committed a terrible sin and he must die.

And the little girl cried out: Please forgive him.

But he remained firm and said: Justice demands death.

Please Sir, she said, I am not asking for justice I want mercy.

And the King's heart was moved in compassion and he forgave the man again.

And that is a picture of Jesus standing before God and He looks down on the world and He says:

I died for them. Please, Father, forgive them.

And God does, in mercy He provides forgiveness.

Even as God for Christ's sake hath forgiven you. ([Ephesians 4:32](#)).

Lastly let's look at what does forgiveness produce?

Turn to Psalm 130 verse three and four:

"If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? ⁴But there is forgiveness with thee, (and get the rest of this verse!) that thou mayest be feared." [Psalm 130:3-4](#).

Let's turn back to [Exodus 34](#).

I hardly know how to express this thought but somehow when we understand our load of guilt and we come to Christ with that and we ask for forgiveness and that is lifted somehow it instils within us the fear of God, God is able to impute iniquity or to forgive iniquity and that verse we read in Psalm 130 "that thou mayest be feared" teaches the fear of God.

Exodus 34, and this is God coming before Moses just after they had made the golden calf and this was a dreadful sin that the children of Israel had committed and God had to re-establish before Moses and before His people how He looks upon sin.

Let's begin reading in verse five:

"And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. ⁶And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, ⁷Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. ⁸And Moses made haste, and bowed his head toward the earth, and worshipped. ⁹And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance." [Exodus 34:5-9](#).

If we had time we would look at Exodus chapters 32 through 34, the account of when God came down on the mountain and people stood before Him and there was a boundary as to how close they could get or they

would die and even their animals would die, and the whole congregation stood there before God and fresh in their minds was the sin of making that golden calf and here was the great and dreadful God.

I believe that somehow that when they saw the presence of God it established in their hearts a fear of God and they desired forgiveness, Moses did anyway.

And when we have a view of God and His hatred of sin and His provisions to provide forgiveness and we acknowledge our sin and claim the forgiveness it establishes within us a fear of God and that is so important.

When we lose that fear of God then we lose that shame and we can go ahead and sin and it doesn't bother us, and when the light of God shines on our iniquities and exposes our sin we are indifferent to it. We have lost the fear of God.

And this is a very important concept. Forgiveness must teach us the fear of God and there is something wrong if it doesn't.

Lastly what does forgiveness produce?

1 John 1:9 says that: "If we confess our sins, he is faithful and just to forgive us our sins, (and what is the rest of the verse?) and to cleanse us from all unrighteousness."

With forgiveness is cleansing, the power of sin are broken, the desire to sin is gone, the bondage of sin is gone, there is a clean pure heart. Never, never can we claim forgiveness if that cleansing has not happened. Forgiveness and cleansing will always go hand in hand. We have no right to claim forgiveness if we have not been cleansed from the power of sin.

I thought of the words of the hymn that we sing so often and they are so beautiful, When Peace like a River, I think it is verse three that says: My sin, O the bliss of this glorious thought, My sin not in part but the whole is nailed to the cross and I bear it no more.

Praise the Lord oh my soul!

Lord's Prayer #5 – As We Forgive Our Debtors

David Hertzler Sunday, June 5, 2005.

I bring Christian greetings to everyone here this afternoon.
We are grateful for the privilege to be here with you.

After I accepted this assignment I had to think I don't have time to come here, we really don't have the money to come here so why did I accept it? But in studying this then I found out that I needed it and so maybe that is why I accepted it.

As we forgive our debtors.

It is such a far reaching effect when we don't forgive, the repercussions it causes failing to forgive the way we should.

Open your Bibles to Matthew six. I would like to read verse 12 and then verses 14 and 15.

[Matthew 6:12, 14-15.](#)

"And forgive us our debts, as we forgive our debtors"
"14For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Let's go to Mark 11 verses 25 and 26.

[Mark 11:25-26](#)

"And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. 26But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

Now let's go to Matthew 18 finish reading the verses from the story our brother read earlier,

Matthew 18 start reading at verse 28.

[Matthew 18:28-35.](#)

"But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. 29And his fellowservant fell down at his feet, and besought him, saying, Have patience with me,

and I will pay thee all. ³⁰And he would not: but went and cast him into prison, till he should pay the debt. ³¹So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. ³²Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: ³³Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? ³⁴And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. ³⁵So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

I think one of the first things that we have to do in order to realise the importance of forgiving is to realise that we are debtors, this has been touched on but I'd just like to touch it briefly again.

I have wronged others, there is no one here who has not wronged another, there is no-one here that has not experienced the forgiveness of someone else. When we disobey God we wrong God. When we disobey our father we know there is a punishment coming because our command is to obey him. The same with God when we disobey God we wrong God we have trespassed against Him. When we treat others badly we wrong them, we have done something against them.

And we constantly need this forgiveness to be able to live. How else can we live together without experiencing forgiveness? It is impossible.

We are also prone to do things against others but we have to realise we are debtors, we are debtors. And until we realise how great a debt we owe to God, how great a debt we owe to others it is going to be hard for us to comprehend our need to forgive others also.

So first of all let's have it fixed in our minds that we are debtors. We ourselves have been forgiven much, very much.

Humility is seeing ourselves as God sees us and in order to have the right concept of forgiveness I think that is what we need, we need humility, we need to see ourselves as God sees as.

Pride is the opposite, pride is having a higher concept of ourselves, we are seeing ourselves better than what we are and pride is what makes us

feel like we haven't wronged others, we haven't done wrong. Why do I have to ask forgiveness from you? I haven't done anything.

Pride is what makes me feel that what you did against me is just too big to just forget. You owe me something for what you have done.

And that is because I have a feeling that I am superior, it is a lack of seeing ourselves as God sees us as we really are – debtors.

Where would you be if God required you to pay what you owe to Him?

I know we talked some about this in the first subject, I think it is so important I would just like to think a bit more about.

[Romans 6:23](#) says the wages of sin is what? Death.

So where would we be if God hadn't forgiven us? We would be dead.

Now going to this story, the parable in [Matthew 18](#).

Let's just compare ourselves to that a little bit.

What would we be, where would we be if we were this servant, if we would be servants?

I wouldn't have a name to protect, I wouldn't have a wife that doesn't treat me right, I wouldn't have children that don't obey and respect me, I wouldn't have to deal with people that take advantage of me make or me lose money all the time, I wouldn't have any money to loan to people that won't pay it back, I wouldn't have a car that people scratch and dent, I wouldn't have land to rent out to people that won't pay rent.

What would we be if God had not forgiven us? Nothing, nothing, we are servants.

Why can't we forgive?

It is the blessings of God that we have any of these things because if God hadn't forgiven us we wouldn't have any of these things.

Why can't we forgive, why can't we?

God is quick to forgive, very quick to forgive but it comes with a condition and that is that we forgive. The scriptures are very clear and simple, if we don't forgive we won't be forgiven. We have to forgive the faults of others, there is really no other way.

We like to somehow place fault elsewhere, we would like to say it wasn't my fault, there is something about it that when something happens we like to put blame somewhere else and I think it comes back to the fact that we want someone to be responsible. Why did it turn out like that? Why didn't

someone do something about it? Who is responsible? Who said that about me?

We want that person to pay, right? Or we want to know who should be paying.

And I think there are times when we may be need to know who is responsible, who did what, but I think there maybe a lot of times we don't really need to know. If we are going to forgive why do we need to know? Does it matter if in the end we are going to forgive anyway? It doesn't matter.

Or do we still want someone to pay? The person that was responsible we want him to because he owes something. I think probably a lot of times whether we really realise it or not that's probably the bottom line.

As human beings there are failures, we can't get away from that and I think that sometimes through a chain of events, along with human weakness and failure, sometimes some thing happens that really shouldn't and we'd really like to put the blame on somebody, somebody isn't doing something right. Sometimes in the end the only thing we can do is forgive.

It happened because we are human and the chain of events that took place. You know we can start sorting them out but in the end yes well there is a misunderstanding or somebody forgot something and in the end the only thing that we can do is forgive, it's got to be a part of our life.

People make mistakes, people forget, people miscalculate, people respond wrong sometimes, we can get upset, we can fuss, we fume, we can tell everyone about it. Will it help?

We need to forgive maybe 490 times, we need to forgive, there is nothing else we can do and still keep our forgiveness from God.

We pull out in front of someone, we fail to see a stop sign, we drop something and break it, we forget all about an appointment. When we do it, it couldn't be helped but when somebody else does it they are careless, they are stupid, they are ignorant, you can put a whole bunch of other names there, somehow we have a tendency to excuse ourselves and when somebody else does it they are to blame? What do we want; I believe we want them to pay right? That's what we want isn't it? We want an apology.

Brethren let's be careful, are we forgiving or are we expecting something from them? They owe us something. We need to forgive.

God forgives us if we forgive others.

Can we love and not forgive? I don't think we can.

This thing of forgiveness is so intertwined in all of our lives. I was sitting here thinking you know even the doctrine of non-resistance it is full of forgiveness isn't it?

How can we be non-resistant and not forgive? Well we can't, we need this love of God in our hearts, we need this forgiveness of God to be non-resistant. No, not to pay back evil for evil.

Our lives are full of times that we need to forgive.

I'd like to think a little bit about feelings and forgiveness.

When someone does something against us yes it hurts and I don't think we can really help that, there are times that it hurts. I think we can hurt too easily but I don't think we can deny that there are times that someone does something against us that it hurts.

I don't think we should necessarily feel guilty or feel that we are guilty because it hurts, I think we can drag it out too long maybe something like that, but I don't think it is wrong to feel hurt sometimes when we have been wronged, it does hurt sometimes, that is part of us.

Forgetting takes a while.

You know we save forgive and forget and that should be our goal but we are made up in such a way that we don't forget that easily but we need to take our focus off the hurt, we need to try and forget but it is not something that goes away overnight. We need to let it heal, you know if we have a sore and you keep picking at the scab or you keep picking at the sore it is not going to heal, we need to let it heal, we need to let time heal it and not keep bringing it up and talking about it.

I think it is important that we understand somewhat where feeling comes in as far as forgiveness and I think there should be a time there comes many times that we can basically forget although it is still in our memory it doesn't stand against this person any more.

That should be our goal.

I think we need to face it, it helps if we understand people, we need to understand these offences from a right point of view I think. I think it helps

us when we realise that many times that people really do not understand what they have done.

Jesus asked that God would forgive those people that nailed Him on the cross; He said they know not what they do. (Luke 23:24). Stephen said much the same words. (Act 7:60)

People when they do things, I think there is many times they don't really realise what they have done and if we can look at it from that point of view it is going to help us a whole lot to not hold that against them, to be ready to forgive because what about us? What about the times we have hurt others?

You know we want others to forgive us.

I think it also helps us to understand that there are certain personalities that don't reflect much on the past. Certain personalities they do something and it is past. Others of us we sit there and think and think and we think and we run it back over through our minds again you know what happened or what was done, what has the other person done? But other people it seems to me like they do something it is past and they go on. Maybe they hurt us. Well maybe they did but you know to them it wasn't intentional and to them they are not even thinking about that any more. You know they did what they did and that's it.

Try to remember that when you feel you have been wronged. Forgive. To them it wasn't that big a thing. Maybe it hurts some but forgive. That's the way people are.

Remember that being wronged isn't something that just happens to you, it happens to everyone and as much as it happens to everyone all of us have the problem of offending others also and times that we need forgiveness from others. It is part of us being human.

I think it is important for us to show forgiveness.

What would I say, before you feel forgiveness maybe? Just like love, you know sometimes the feeling isn't very strong, the feeling of love, but we show love, that's what we need to do we need to show love even though the feeling isn't there and with a desire to love to show love that feeling will come. And I think it is the same with forgiveness. Don't wait to forgive until you feel like forgiving but do it and show by your actions that you have,

that it is your desire to forgive and with that with time I think we will also have, you will feel that you have forgiven also.

A few things maybe that might show ourselves and others that we haven't forgiven.

Number one: If we try to avoid someone.

I think we sometimes need these things for ourselves to convince ourselves, to show ourselves that we are not forgiving like we should. You know something happens and then we try to avoid that person. I think it shows that there is not the forgiveness that there should be.

If we are unwilling to make the first move to fix a relationship that has been broken I think that also shows an unforgiving attitude.

I'm impressed very much by the fact that the Christian is asked to go and to repair relationships whether the person has something against him or whether he has something against the other person. It is always our responsibility to go and try and repair the relationship and so we can never excuse ourselves and say: He did it, I'm going to wait till he comes to me.

No, no, we as Christians are commanded to go. It doesn't matter who did what if there is wrong feelings, if something has happened we are commanded to go.

Our way of talking about a person who has wronged us I think shows whether we have forgiven or not. And I'm not really sure where we draw the line in all this, sometimes things happen and it is interesting to tell other people about what happened, you know you buy gas somewhere, maybe they didn't give you your change or didn't put all the gas in or something like that you know and we tell each other the stories, but I do think we need to be careful in maybe the way we say it.

You know have we forgiven them? Well, he still owes me. Well he does but can we remember how much we have been forgiven?

And like I said before we wouldn't even have the car to put the gas in if it wouldn't be that the Lord forgave us.

To keep on talking about something when we are trying to forget.

I think that is another point that shows that we have not forgiven. There comes a time when we just need to lay something down, leave it in the past, we want to let it go, we want to forgive and we are not going to keep

bringing it up. There again it may not always be as easy to decide but I think it should be one of our big aims to let it be in the past.

Another thing I think that there may be times when we battle with ill feelings against someone that hasn't even wronged us.

Maybe in a time of correction, a time of some action of discipline and we make a great display of saying: "Well you know they don't understand. We just have to forgive them, they don't understand the circumstances we just have to forgive."

I think we need to be careful. You know maybe they haven't even done anything against us, maybe we are the ones that can't see that what was done needed to be done, it was meant for good, nobody did anything against us and yet here we are saying: "We have to forgive them, they don't understand."

Maybe we are the ones that don't understand.

I think we need to be careful that we rightly evaluate the things that happen in life.

May God give us the strength and desire.

I think one of the biggest things when it comes to forgiving is that too often we don't really want to forgive yet. There is something in us that wants to hang on to this thing, not really completely ready to lay it down.

It [Ephesians 4:32](#) which was already referred to, you probably know it by memory.

“And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.”

We are debtors, we have been forgiven much.

Why can't we forgive others?

May God bless you.

Lord's Prayer #6 –

Lead Us Not Into Temptation But Deliver Us from Evil.

Nathan Hege Sunday, June 5, 2005.

Greetings in Jesus name this evening.

What a privilege it is to have all you dear brothers and sisters visiting us in Utah. As a congregation we consider it a privilege to host this meeting. I know of no other way that we could have so many fine Christian people come to see us and visit us.

We haven't done it now for two years and I wondered if we wouldn't have the opportunity to do it again but our tradition here in the South West is to have it two years in one place and then have it move on and we are willing to share the privilege.

I think the Belen congregation is considering it for next year.

Back to the Lord's prayer. ([Matthew 6:9-13](#))

Just recently in my personal devotions I read through the sermon on the Mount a few verses a day, it is just amazing how much Jesus said with such simple words and we can spend a whole weekend on the Lord's prayer and we haven't exhausted it.

After this manner Jesus said pray ye. And He is teaching us here I believe how to pray about the things that we need to be praying about, praying according to the Lord's will and that His will would be done.

Praying about Him supplying material need, praying about our past sins, forgive us our debts as we forgive at our debtors and I trust we have seriously contemplated today, this afternoon how forgiven we are for our sins.

We are forgiven as we are forgiving I believe Jesus is saying here. And then in verse 13 in Matthew six He says and lead us not into temptation but deliver us from evil. Showing us how to pray about sin in the future what we are going to face from here out.

Last year we had these meetings I think maybe the air-conditioning was working and we had the door shut and it was almost like I had died and gone to heaven, we were in a different world, the people were so nice, the Fellowship was so sweet but you know after it was all over on Sunday evening we went outside and we were back on planet Earth and there were temptations.

I'm sure all of us have faced temptation since that time.

How many of you are facing temptation this evening? Are you in temptation or not?

I'm supposing that some here this evening are in temptation but I'm supposing that there are many who are not right this minute in temptation. Those of you who have studied English grammar know that there is a difference between the word in and the word into, right? We don't pour water in a glass but into a glass.

Temptation according to my consideration of this message I have come to see it as something that we go into and out of, it is not something that we live in, I'll notice a few scriptures later on that bring out that.

Let's get the big picture and then look at praying about temptation and sin that we will face in life.

The big picture is that God is here, God is in control, Satan as well is very real and they are vying with each other for the souls of men, God is love and Satan is hatred and hate. In a way it appears to me like a giant game of chess in which at last one player will win and the other player will lose.

Now the loser may claim more pieces on the board, he may still have more pieces and be the loser, that's the way chess is, and that is the way it is going to happen in this cosmic chess game because we know Satan already will have more pieces, he will have more men but he will lose.

Like in chess the players in this game, though I hesitate to call it a game because it is far more serious than any game that has ever been played, it is nothing trifling it is nothing to play with because eternal destiny is in the balance, but in this game the players are more brilliant and stronger than the men on the board. That is where the strength, that is where the brains and the intellect lie.

Now we are the men on the board, the men and women, and God is playing Satan, God in love and Satan in hate and they want souls for eternity.

Now unlike a game of chess the game pieces in this contest between God and Satan have a will all of their own.

The players, God and Satan, can exert pressure on the game pieces but the final decision is left up to us on the board. You will choose, you are choosing whose side you are on, which colour.

Also this game board that we are living our lives on is tilted in Satan's favour.

If we are procrastinating in our choice, if we are wavering, waffling in our choice we are sliding towards Satan because we all have this magnet within us that pulls us in that direction and we call it the sinful nature. It is taking us that way but we will end up on one side or the other for eternity and I trust our hearts this evening are all crying: We want God, we want to be on His side, lead us not into temptation but deliver us from evil.

God does not present sin to us, He has no sin to present to us, He won't touch it, He won't even look on it, He won't take hold of it to bring it to us, He will not in that sense lead us into temptation.

[Habakkuk 1:13](#): "Thou art of purer eyes than to behold evil, and canst not look on iniquity:"

God is holy, His character is pure, it is stainless, sin cannot mar it, whereas our nature is just like a sponge it soaks up just what it wants.

When do we pray this: Lead us not into temptation but deliver us from evil?

Perhaps it is when we are temptation weary.

Young men do you know anything about being temptation weary? Weary of the struggle. Young women too, I am sure, older men and women, at times we get weary of the struggle with temptation and we cry out to God to deliver us from temptation. We don't know if we can take any more and I believe it is right to cry out to God: Deliver us, to deliver us perhaps in that sense out of temptation. We don't want it, we don't want sin, we want holiness, righteousness, lead us out of temptation.

This matter of temptation it takes a lot of honesty to really want to be led away from it.

Let's turn back to James, it explains there the nature of temptation, the connection between temptation and sin.

James chapter 1, reading here in verse 13:

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: " and here is how it happens, "¹⁴But every man is tempted, when he is drawn away of his own lust, and enticed. ¹⁵Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." [James 1:13-15](#).

So there is this lust or this desire within us and if you are of an accountable age this evening you know all about that desire. And there is something about all temptation that makes an appeal to something within us otherwise it isn't a temptation, there is something within us that wants to do the wrong, that wants to think the thought or say the word or do the deed, there is something within us or there is something appealing about it.

Temptation in itself is a very likeable thing to us as human beings. We like temptation in our natural state because if we didn't like it there wouldn't be any temptation. So when we pray: Lead us not into temptation, we are actually praying that the Lord would lead us away from the things that are attractive but wrong.

Are we ready for that?

Come back with me to Proverbs 5, here it explains the nature of temptation.

Understanding the nature of temptation helps us to pray this prayer: Lord, lead us not into temptation, it is not that we don't like it but we don't want it because of what it really is, temptation is sin in disguise, it is sin in its seductive clothing.

Now Proverbs 5 verse three and this is referring to one specific temptation, that is the temptations of evil women, but I believe it is a picture of all temptations whether it is the temptation to gossip or the temptation to covet or the temptation to blaspheme or the temptation to rebel, all temptation I believe has this nature. [Proverbs 5:3](#)

"For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil."

It sounds so nice, it sounds so good but it says in verse four:

"But her end is bitter as wormwood, sharp as a twoedged sword. ⁵Her feet go down to death; her steps take hold on hell." [Proverbs 5:4-5](#).

I have already in my struggles with evil and my struggles with temptation and in this matter, it has to do with this matter of strange women, come to understand that though I didn't want the bitter end in verse four and five, I still enjoyed the honeycomb and oil in verse three or the likeableness of the temptation. And as long as we are enjoying that, as long as we are enjoying the temptation we are not ready to pray lead us not into temptation.

Finally the Lord helped me see that. Nathan, you are going to have to hate and abhor the very temptation to get the victory.

I believe that is true for all of us.

You know sometimes struggles with temptation gets us attention and we like that attention so we like the temptation and so long as we liked the attention we are not ready, there is no use to pray lead us not into temptation because we are not really sick of temptation.

Lord help us to see the bitter end of temptation and to be sickened by sweetness of it, to see through it, to see through the disguise and the allure and just to say, Lord I am done, I don't want to sin, I don't want temptation, take me some other way I'm done with it. Done playing with sin. Done flirting with temptation.

But we get there and we pray lead us not into temptation and than God replies:

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." [1 Cor. 10:13](#).

As I understand the scriptures even when we pray this prayer from an honest heart and we are sick of temptation we are still going to face temptation, not that the Lord leads us into it like it says in James, but He will suffer us, [first Corinthians 10:13](#), or allow us to be tempted but only what we can bear.

We say: Well I can't take much more.

That's probably true but you can take what the Lord has given you, that is clear from the Scripture, He will make a way to escape.

Hebrews tells us Jesus was tempted, I want to read these comforting scriptures to us when we are temptation weary and exhausted.

[Hebrews 2:18](#):

"For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

[Hebrews 4:15-16](#):

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without

sin. ¹⁶Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

And we get into those needy times don't we? And we don't have far to go to find that throne of grace, it is just as simple as crying out to God through the Lord Jesus; I'm being tempted, help me to overcome, help me to bear this temptation.

And God knows how to deliver, the godly out of temptations. Right through, right out the other side. [2 Peter 2:9](#).

You will be tempted, you will be tried because God wants Fellowship now and in eternity with those who have chosen Him again and again I believe. He doesn't want to spend eternity with a bunch of spiritual wimps but with men and women, young men and women who have faced trials and temptations and in faith have stood.

That's who God wants and I believe that is why He is allowing us to be tempted and tried so that we would grow into His image, that we would be perfected, that our faith would grow. That we would choose Him against the cry of our will and flesh, against the pressures of compromise and He gives us many opportunities to choose Him.

Now the opportunity to choose God always includes the opportunity to choose wrong, to choose Satan, otherwise it is no opportunity it is simply an obligation.

Cain, poor fellow, he chose wrong but God said: You have the opportunity to go right. We too have those choices. ([Genesis 4:6-7](#))

But lead us oh God from temptation, we don't want it, we don't want to think about evil, we don't want to see it, we don't want to savour it. You know really we don't even relish the opportunity to go wrong.

How does God answer this prayer: Lead us not into temptation but deliver us from evil?

The temptation is simply a stepping stone that leads to the evil as it says there in James, temptation comes, if we respond we sin and we are marred by evil in our character.

How does God answer this prayer?

I have made a few ways here, I didn't count them but I have a number of ways that I believe God answers this prayer and He probably has a lot more ways than what I know about.

First one that I think of in relation to praying the Lord's prayer is that God somehow supernaturally moves in our lives that a temptation that would have been there is no longer there, we pray this prayer and the temptation is gone, He has kept us from seeing it, and that happens I believe many times and we don't usually know when that happens but it happens. And maybe you could think of times in your life when that has happened to you.

God keeps us from temptation in some supernatural moving, He removes maybe He removes an inordinate affection or appetite from us, maybe He delivers us in a miraculous way and it is a wonderful thing when He protect us from the designs of evil men upon our lives.

You know when Satan went to tempt Job, I don't know how many times he went, we find it recorded in Job that he found that there was something that there was this hedge around Job. ([Job 1:10](#)) God has His hedge around all of us and though we don't quite know how that hedge looks I am confident that it is there and that God is working in our lives as we hate evil and love righteousness that He is protecting us from many temptations and delivering us from much evil.

But I believe God most times works through more, I want to say mundane ways, but anything that God does is not mundane it is only in our eyes, I'm afraid sometimes that it looks that way and maybe we despise His answer. We are desperate to be delivered from temptation and evil and yet when God shows us the way, we have been singing here; He shows us the way; we pray show us the way and when He shows us we waver, it is not quite what we expected, we thought you know that it would be something other than going down to the Jordan River like Naaman and dipping seven times.

Here are a few more ways that I believe God will answer this prayer.

Through instruction. He has given us His word and His word is a lamp unto our feet and a light unto our path. ([Psalm 119:105](#)) It shows us who God is and what He wants and what righteousness is and it deliver us, it

should be delivering us from evil. Wherewith all shall a young man cleanse his way? ([Psalm 119:9](#)).

You know the answer.

In Deuteronomy 6, God told the Israelites how they were to have His instruction, His law, His morality in a very practical explanation with them, before them. "And these words, which I command thee this day, shall be in thine heart:" ([Deut. 6:6](#)).

That's where we have it isn't it, New Testament words, law, righteousness, written right upon our hearts. But can we read that writing, are we reading that writing that is written there? And God went on to tell the Israelites with these words:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. ⁸And thou shalt bind them for a sign upon thine hand,..." I don't know in Israel's times how that involved into I am not sure what God had in mind here, "...and they shall be as frontlets between thine eyes. ⁹And thou shalt write them upon the posts of thy house, and on thy gates." ([Deut. 6:7-9](#)).

But the picture I get is that the moral law of God was just before them all the time, they would look at their hands and it was there and it was hanging in front of their eyes and it was on the posts of their houses and at their gates. And I believe that if that is our condition, if the law of God, the beautiful law of God, and I'm not referring to the law of Moses, my mind rather goes to the sermon on the Mount if you want a summary of what God is expecting of His people today.

If it is hanging in front of our eyes and we look through it at the world, if it is on our hands what we get to pick up and the books we dare to bring before our eyes to read it will deliver us from evil if it is with us.

[Proverbs 6:20](#) thinking that of instruction in how God answers our cry, our hearts cry to be delivered from evil through instruction, this is referring to the instruction of parents but I would like to broaden its a little it can include any instruction that we receive from a Christian foundation and perspective.

Reading from [Proverbs 6:20](#)

"My son, keep thy father's commandment, and forsake not the law of thy mother: ²¹Bind them continually upon thine heart, and tie them about thy neck."

Okay, young people you have this picture right? Your parents have told you things they have warned you of evils in this world, maybe they have told you young sisters I hope so how to get along with each other in relationships, you know what to do when someone is critical in how to respond when there is jealousy and those kind of things, and you take all that instruction and you bind it to yourself, it is bound to your heart, it is tied here about your neck and wherever you go; When thou goest, in verse 22, to Fellowship meetings it is right here with us, the things that we are tempted to think it is right here with us, it is hanging on us we can't get away from it; "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee;" and I know some people that face temptations in the night or at lead into the evil in the night here it says that if we bind these instructions to ourselves and keep it with us when we sleep we will be kept; ".....and when thou awakest, it shall talk with thee. ²³For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: ²⁴To keep thee from the evil woman," ([Proverbs 6:20-24.](#)) And I believe many, many others evils as well through instruction God delivers us from evil.

So we get down beside our bed and we pray: Lord lead us not into temptation but deliver us from evil. We wake up the next morning and dad says: "There's a few things I want to talk to you about." the Lord is probably answering your prayer young man, young woman.

Also through the work of the Holy Spirit in our lives, John 16:8, and when He is come, referring to the Holy Ghost, He will reprove the world of sin, that is referring to His work out there, and of righteousness, and that I believe is referring to His work in here, and of judgment: ⁹Of sin, because they, the world, believe not on me; ¹⁰Of righteousness, because I go to my Father, and ye see me no more; ¹¹Of judgment, because the prince of this world is judged. ¹²I have yet many things to say unto you, but ye cannot bear them now. ¹³Howbeit when he, the Spirit of truth, is come, he will guide you into all truth.

So we have the Holy Spirit within us guiding us and reproofing us, verse 10, of righteousness.

And the work of the Holy Spirit teamed up with a sharp conscience is a powerful deterrent to dabbling in evil, in sin, to play with temptation. ([John 16:10-13](#)).

God also delivers us from evil through our faith in Him, through faith.

Sometimes temptations come and catch us off-guard, maybe we are startled, maybe we are surprised, maybe we are just weak, that we could be tempted in this area whatever it might be and maybe we lose our moorings. What can we anchor into to keep us in that time, the hour of temptation? God!

Paul said: Not having my own righteousness which is of the law. We don't fight temptation, we dare not fight temptation in our own strength. Paul couldn't - not having my own righteousness which is of the law but that which is through the faith of Christ, the righteousness which is of God by faith. ([Philippians 3:9](#)).

And so we must look away from temptation and evil to God. We have to have that focus in our fight with evil, Godward focus, Draw nigh to God James wrote, and He will draw nigh to you. ([James 4:8](#)).

Without faith it is impossible to please Him ([Hebrews 11:6](#)) we just can't do it. Through faith we tap into the grace of God and can find through faith the righteousness which is of Him and be delivered from evil.

And now back to Sermon on the Mount.

God also delivers us from evil and I believe spares us many times from future temptations by calling us to deal decisively with temptations, [Matthew 5: 27:](#)

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: ²⁸But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. ²⁹And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. ³⁰And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." [Matthew 5:27-30](#).

That is decisive dealing with temptation.

If we cannot control our eyes Jesus is saying it is better for us to get rid of our eyes than to lose our soul, our whole body in hell.

Are we willing to deal decisively with temptation and sin?

And if we are losing in our struggle with evil are we willing to do what it takes to succeed in that struggle?

You know if we cannot handle a certain thing are we willing to let it go?

Will we let it go? We must let it go.

If money is our master we must let it go and so forth.

I believe God also delivers us from evil by judging evil.

Solomon wrote because judgement is not executed against an evil work speedily therefore the hearts of the sons of men is fully set in them to do the evil. ([Ecclesiastes 8:11](#)).

But we see many times the reaping, we see the punishment, we see God judging evil. And maybe at times through that the Lord would put fear into our hearts of doing evil, a horror in our hearts that we would not be judged as well.

God also delivers us from evil by forgiving us the evil that we have committed.

We looked at that in the part forgiving us our debt. Now it doesn't matter what we have done, it doesn't matter your crime or your sin if you want forgiveness you will be forgiven - if you repent.

Now if you don't want forgiveness it could be that you have sinned against the Holy Spirit, but if you want forgiveness from God and come to Him in repentance He will forgive you that evil.

And you know as long as we are dragging a trail of evil behind us we are not going to get delivered, I mean we are going to continue to fall and to fall and to fall, we have to cut it off, we have to come to God in repentance humbly confessing to Him and to anyone else what we have done and who we are and what we are like.

And then in the cleansing of forgiveness God gives us not only freedom from sin in the past but a bright prospect for the future.

I believe God also answers this cry to be delivered from evil by providing us accountability to others.

As children and young people I believe it is primarily to your parents and knowing that Dad and Mum care, that they are interested and that they are

burdened and that they are asking and they are directing that accountability, and in that accountability there is safety, there is deliverance, there is protection many times from temptation.

And then as we get older and move further away from our parents, we are married and separated from them joined to wives perhaps, we find a growing accountability to the church, and it is a wonderful thing to know that my brethren are looking out for me. It is a wonderful thing to have someone to give account to. And I believe through that accountability God many times answers our prayer to be delivered from evil.

It may be our brethren see that we are weak and that we don't have good sense in a certain matter and maybe they put some restrictions in our lives. They say: "Brother, I don't think you can handle this, I don't think you can buy that new truck and have the right attitude toward material possessions."

They are wanting to deliver you from evil and we should cherish that accountability to our fellow brethren.

We have also God answering this prayer through discipline.

The Psalmist wrote in [Psalm 119:67](#): "Before I was afflicted I went astray: but now have I kept thy word."

I want to read a verse, at least one verse back in [Hebrews 12](#).

Is discipline a negative thing to you?

You know as parents sometimes it makes us cry or nearly so when we are called to discipline our children, I suppose God feels the same way when we are disciplined.

But now as adults, as maturing young people what about God's discipline in our lives?

Is it something we run from or is it something that we receive?

Hebrews 12 has a number of precious verses here about this matter of discipline.

Chastening, verse six

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." [Hebrews 12:6](#).

Do you need it? Sure we do.

I need this chastening of the Lord.

But if you endure your chastening, verse seven, "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" [Hebrews 12:7](#).

God does not have children that He doesn't spank sometimes and if you have never been spanked by God you must question your Sonship.

"Well God and I we just get along real good together, He brings me all these nice things and we just get along so well."

Well you must be a grandchild or something, I don't think you are a son or daughter because the Bible is clear, well it actually says here you're a bastard, verse eight,

"But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons". [Hebrews 12:8](#)

So perhaps before you pray this prayer you should consider; Am I willing, am I welcoming this chastening when I ask to be delivered from evil. Now God sees down way down inside of us, He sees those things we are not really getting a hold of in our present situation and He knows what it's going to take to have us get a hold of them and usually it is some tough things that we are going to have to face and I don't think we get beyond that until we are about 70 or 80 and dying to be with the Lord in glory. No chastening it says in verse 11

Now no chastening for the present seemeth to be joyous, but grievous:" it hurts! Of course it does, there is no chastening that doesn't hurt. "... nevertheless afterward it yieldeth the peaceable fruit of righteousness (of holiness) unto them which are exercised thereby. [Hebrews 12:11](#).

Think about it brothers and sisters, are you ready for this discipline, this chastening of the Lord?

I believe as we long for holiness, to be perfect as our Father in heaven is perfect ([Matthew 5:48](#)) we will pray this prayer fully realising that the answer may be painful, that the Lord's deliverance may come in the form of chastising, it may be a rebuke from a brother, we need them, it may be a calamity, we may lose our health.

But you know that if we are serious, if we are dead serious about being on God's side when this game of life is over it doesn't really matter the chastening the Lord brings if it brings us into His presence with exceeding joy.

I believe the Lord also answers this prayer through confirmation.

Encouragement, inspiration, the affirmation that, yes what we are doing is right. Peace in our hearts when things are right with Him.

Isn't that a deterrent to do evil? The preciousness of that peace, our desire to keep that?

I believe the Lord delivers us through confirmation when things are right and when we are living in God's favour.

Now in conclusion.

Has God answered this prayer for you? Have you been delivered from evil, have you been led at times perhaps around temptation, other times through temptation?

And we say: Were not really sure.

I've been there.

Sometimes we don't know where we are at in this whole scheme of things.

I think about those stories in the Bible about those men and women.

Was Joseph delivered from evil? Yes

Was David when he was housetop there one evening? We say: No, he wasn't.

What about Job? Now he faced a tremendous temptation, was he delivered? We think so yes. He was delivered.

What about Korah and his clan? They were tempted there to be critical of the leaders. Were they delivered? No, we say they lost it.

What about Achan there at Jericho? No he wasn't.

What about you?

Are you being delivered from evil?

I believe that when we have an issue in our lives that we struggle and struggle and struggle and it doesn't go away and we are not really sure if we are winning or if we are losing we have a problem.

And I believe if that is your situation here this evening I believe you should reach out to some mature brother or sister, open up your struggles it is nothing that someone else has not faced, we all face them.

Because in my study for this message I have come to see temptation and times of testing as more of in the event and not a condition, that we live in this condition of temptation, temptation, temptation.

Yes! We will be tempted all of our lives but it is something that we come up to and here we face this temptation, are we going to yield to it or aren't we going to yield to it? Are we going to be decisive in facing this temptation?

If we are I believe we will come through it and likely again we will be tempted. Satan said: He was interested let's try him again, see what he does if we do it again.

But just to go on and on and on in a cloud of struggle not knowing if we are overcoming or losing is a very dangerous place to live I believe.

Either we fail or we conquer and I believe as Christians we should have the assurance that we are coming through victorious - lead us not into temptations. The Lord knoweth how to deliver the godly out of temptation. Jesus said: Watch and pray lest ye enter into temptation.

The going in and going out and facing and dealing with it.

Do we know our hearts and our own responses to temptation well enough to know if we are being delivered or if we are failing? Can we say: I saw but I didn't look. I know it was there, I saw it.

Just recently I saw a bad magazine. An amazing thing it was at our place ever since we bought it and it had never come to light, and one of my children was there, we were doing something just a month ago they never saw it but I saw it.

I told my wife about I said I saw it but I really don't know what it was because I didn't look.

We took care of it then but I haven't always done that well.

But can we be that decisive and that clear in facing temptation, that we know in our hearts the difference between seeing and looking.

Can we say I was angry but I didn't sin?

You know I was provoked, sounds a little like anger doesn't it?

You know the emotion was stirred but by the grace of God I didn't sin.

On the other hand I saw the new Chevy and I coveted it, and I'm sorry.

Or when you told me what you wanted I was rebellious, I might as well say it that is the way it was and I didn't resist it and I succumbed to that temptation.

I didn't love you like I should and I succumbed to the temptation to gossip.

Brethren and sisters I believe we have to be that honest with ourselves in relation to temptation and whether we are winning or losing in our struggle, in our ongoing struggle the evil that is all around us in this world.

The desire to partake of temptation lies within the hearts of each one of us.

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, ²⁵To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. [Jude 1:24-25](#).

Lord's Prayer #7 – Thine is the Kingdom, the Power and the Glory
Stanley Heisey Sunday, June 5, 2005.

Greetings in our Saviour's name again this evening.

It has been a special privilege to be here and share in these inspirational meetings, our heart has been warmed and encouraged in our walk with God, it has been a blessing to share the spiritual heartbeat, heartthrob of holy brethren and your eagerness to follow the truth and walk in God's ways.

May God bless each one here with that fervent desire to continue faithful until the end.

I invite your attention to Matthew chapter 6.

I would like for us to look at this passage in its entirety tonight. I thought about having this quoted but it is best to us to look at our Bibles and carefully consider the words that Jesus shared here as I look at this last aspect under consideration.

Matthew 6 verse nine:

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. ¹⁰Thy kingdom come. Thy will be done in earth, as it is in heaven. ¹¹Give us this day our daily bread. ¹²And forgive us our debts, as we forgive our debtors. ¹³And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." [Matthew 6:9-13](#).

Woven into this prayer is a special emphasis that relates to a special group of people. It is introduced in verse 10: Thy kingdom come. And Jesus again makes mention of it in verse 13: For thine is the kingdom, and the power, and the glory.

It is interesting that the Bible bears record of Jesus earthly ministry when He began, it says He went about Galilee and preached in all the synagogues the gospel of the Kingdom ([Matthew 4:23](#), [Matthew 9:35](#)) and that is what He was promoting here

In this prayer of direction, in this prayer that affects our life style He was promoting the gospel of the Kingdom, that is what these meetings are all about we are promoting the gospel of the Kingdom, what a blessing to promote truth to the glory of God and for the promotion of His great Kingdom here in this world.

And so I want to emphasise that tonight: Thine is the kingdom. A very imperative statement, Thine is the rule and authority, Thou art the one in control, it is God's authority, it is God's Kingdom and throughout this passage and wherever emphasis is made in the scriptures concerning the Kingdom we are made very keenly aware of the fact that it is a very unique kingdom. It is a Kingdom that is in a class all on its own, it is classed second to none. We could talk about world powers being superpowers, well this truly is a kingdom that we could say is supernal it is above all others and that is the kingdom that we want to consider tonight. Why this kingdom is in a class all on its own, why it is a supernal kingdom tonight.

One of the things that impressed me initially as I considered this thought and the emphasis of this prayer that Jesus taught us to offer is that this is a celestial Kingdom, it is the highest rank, it is perfect, it is heavenly.

Our Father which art in heaven, the one who presides over this Kingdom is the God of heaven and that makes it a celestial Kingdom. This kingdom is from above and thus we could truly say that this kingdom is out of this

world, it is lofty and heavenly and God wants us to be included, that is the humbling part. And in the celestial Kingdom God has included terrestrial beings, He wants us to be a part of it, He has called us to identify with it, He wants us to share it in the glory of this Kingdom and so He wants us to pray: Thine kingdom come, Thy will be done. In these earthen vessels God wants to accomplish His will and so He has included us in this celestial Kingdom.

And tonight that is exciting to understand that, that He wants us to be a part of it and He wants us to know that our needs are met, that was emphasised very well this morning that as a part of His kingdom it is there to meet our needs, the righteous are not forsaken, He promises us that here that we can come to Him and have our needs supplied because we are part of this kingdom, but then the challenge is for us to be sure that we are making the kind of choices that identify us with this kingdom.

I would like to turn to Philippians chapter 3.

Do we reflect our identity with this celestial Kingdom or do we communicate the message to people that we are part of the earthly, that we are earth bound, that we like it here pretty well?

Notice Paul's concern for the Philippians in verse 17 and following: "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." (Philip. 3:17).

And there are many here today that we could follow as an example that give indication of being a part of the celestial Kingdom, who have Kingdom interests, Kingdom conversations, a Kingdom lifestyle.

But then verse 18 Paul shares his lament and points it out when he says:

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: ¹⁹Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." (Philip. 3:18-19.)

And we could line up our spiritual life tonight our commitment level to the Lord Jesus and determine personally where we are in relation to this criteria;

Are we earthly, do we love this present world, do things of time attract us?

Would to God that everyone of us here tonight could identify with verse 20 when he says:

For our conversation is in heaven; at true identity, at true citizenship is not in this earth it is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ. (Philip. 3:20.)

We are eagerly awaiting the return of our Saviour. We recognise that we are not at home here, we are strangers here, we have no continuing city here but we seek one to come. (Hebrews 13:14). We need to identify with this celestial Kingdom.

Jesus as He stood before Pilate shared those notable words in John chapter 18 verses 35 and 36 as Pilate questioned him: "Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?" And then Jesus profoundly declared His identity and those who follow Him and: "³⁶Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18:35-36).

And we look at this passage and develop and consider the two kingdom concept that enables us to draw a line between Church and State, draw a line between our identity in the eternal kingdom and being involved in the things of time. It is because of these two kingdom concept that we stay out of the political arena, we don't get het up about politicians and their speeches and champion their cause for office.

We don't take up arms in a military fashion, our kingdom is not of this world. And so we promote that two kingdom concept where we maintain an identity with the Kingdom that is celestial.

However I need to say tonight that it is my impression that there are some well-meaning folks that have an added dimension to this two kingdom truth that within this kingdom, the celestial Kingdom, there are two separate entities; the Church of Jesus Christ and on the eastern shores of the Mediterranean a little place called Palestine the natural Israel.

We recognise the existence of Israel as a nation like we recognise Chile and France, United States and Canada, they are all included in that drop of a bucket that Isaiah talks about (Isaiah 40:15).

But this Kingdom that is celestial is not included in that drop, this celestial Kingdom is not included in that worthless entity that Isaiah spoke

about there, we are not among those that are the worthless dust of the balance but this celestial Kingdom is a special treasure to God.

Turn with me to Matthew chapter 13, I would like to notice verses 44 and following,

Jesus preached the gospel of the kingdom, that it is like unto a treasure in a field, something special, something valuable, something of great worth the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

We believe that the Lord saw upon the scenes of time a special kingdom for Himself that He treasured and gave all that He had to redeem it for Himself.

Verse 45: ⁴⁵Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: ⁴⁶Who, when he had found one pearl of great price, went and sold all that he had, and bought it. ([Matthew 13:44-45.](#))

Tonight I rejoice in the interest in the love and sacrifice that was made for this treasure that God considers His own, this celestial Kingdom.

Consider with me first Peter chapter 2 verse nine.

As Peter wrote by inspiration he was excited about the Church and the Kingdom concept:

[1 Peter 2:9:](#)

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that's the celestial Kingdom, that is asked tonight, I'm glad to be a part of that, I'm glad to identify with this celestial Kingdom that has God as its head ruling over all, directing and meeting our needs. This kingdom is in eternal it is a spiritual kingdom that which has been established by the power of the Spirit of the living God. It is not natural it is not earthly, it involves a spiritual birth.

Let's turn to those familiar words in John chapter 3.

Again Jesus shares his heart as to all those who become a part of this Kingdom.

[John 3:3-7](#)

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. ⁴Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? ⁵Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot

enter into the kingdom of God. ⁶That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. ⁷Marvel not that I said unto thee, Ye must be born again."

And so to become a part of this spiritual Kingdom there needs to be a spiritual birth. One needs to renounce the works of darkness his own carnal will and identify with the Lord in a spiritual way, allowing the Word to reside in our hearts by faith through the Holy Spirit, so the Spirit of God becomes a part of us and we become a part of the Kingdom and then we can say: Thy will be done in earth. We desire God's will to be accomplished in our lives as we live for Him and allow the Spirit to direct all that we do and say.

Let's observe Jesus' words in Luke 17.

[Luke 17:20-21.](#)

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: ²¹Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

That is a special truth tonight. We do not need to look around, but right here tonight in this audience is representation of the Kingdom of God, here is a spiritual Kingdom, here are those who have experienced a spiritual birth, here are those who possess the Holy Spirit of God and have become a part of the spiritual Kingdom.

It is a powerful truth for us to claim tonight and identify with and so through the miracle of the new birth we are translated into this kingdom. We have that familiar Scripture in [Colossians 1:13](#) where it speaks about this experience in the life of the believer.

[Colossians 1:13:](#)

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:"

In reality we have been delivered from one kingdom to another. Now I am glad for that deliverance, I'm glad to be set free from the powers of darkness and to become a part of the kingdom that is truly spiritual.

There is a sobering thought associated with this however, picking up an earlier consideration that I gave, Paul wrote that not all Israel that are of Israel ([Romans 9:6](#)) and even as I looked at church life tonight, church membership, we have to humbly acknowledge that there is a possibility

that not all those who are church members are part of this spiritual Kingdom.

We try to keep house, we try to be sensitive to spiritual needs, we try to sense the heart throb of lives, but there is that sobering thought that perhaps not everyone claims to be who he really is, and so it calls for personal evaluation.

Let's turn to Romans chapter 2 versus 28 and 29.

I think these verses help us to evaluate our own life and help us to understand what kind of person we are, what kingdom we are part of.

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:"

There may be a lot of the right things said, a lot of right things done, we may look right, outward everything seems to be sterling, clear and at the right but that's not right where it counts, verse 29:

"²⁹But he is a Jew, (he is part of that eternal Kingdom, this spiritual Kingdom,) which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." [Romans 2:28-29](#).

Somehow about church life we have developed a keen image consciousness, if things look right, if I portray the right image everything is okay but there needs to be that cutting off of the flesh in our hearts, those sinful desires must be crucified, he is a Jew who is one inwardly, he is part of the Kingdom if he has allowed the Spirit of God truly reign in his heart by faith and have complete control over his being.

Those born of the Spirit walk in the spirit and do not fulfil the lusts of the flesh ([Galatians 5:16](#)).

And so the spiritual Kingdom producers unnatural responses, we noted that this weekend.

It is not natural to forgive but those who are a part of the spiritual Kingdom forgive their debtors, they lay down grudges.

It is not natural to refrain from evil but those who are a part of the spiritual Kingdom pray what we heard tonight, deliver us from evil, we want to live a holy life, that is not natural that is a spiritual quality that God is looking for.

I like to consider the prophecy of Isaiah and this point of spiritual expression, this messianic prophet that spoke so graphically of the spiritual Kingdom.

Turn with me to chapter in 11. When the Word touches lives there is harmony and compatibility, people get along together and as Isaiah spoke of things that were to occur here after he mentioned this idea of individuals being met together in this colourful language here.

Verse six,

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. ⁷And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. ⁸And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den."

That is not natural, these are extreme opposites coming together incompatibility and harmony,

Verse nine: "⁹They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea." [Isaiah 11:6-9](#).

And that is why it is in church life people come together from a variety of backgrounds and frame of references and they come together and dwell together in peace and unity, it is a miracle, it is a spiritual expression of the work of God in the hearts, and I rejoice to see that as churches are planted in new areas and souls are converted with the Gospel, they bring their baggage, they bring their idiosyncrasies and they come and blend because the Spirit of God is working in their lives, it is a spiritual Kingdom.

Let's turn back to [Isaiah chapter 2](#).

Notice again the change that is effected when the Spirit of God is at work.

"The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. ²And it shall come to pass in the last days, (and we are living there tonight) that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. ³And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem."

That is what church life is all about, getting ready a people for heaven and so we promote the truth, we promote the Gospel of the Kingdom helping people to understand the spiritual needs, helping them to conform to the will of God. And notice the effect that it has in verse four: "4And he shall judge among the nations, and shall rebuke many people: (these ones that come each one of us have come allow the Lord's to judge our lives and change our lives) and shall rebuke many people and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." [Isaiah 2:1-5](#)

As part of the spiritual Kingdom we come with our malicious tendencies, with our hurtful traits and the Spirit of God takes control and we lay down our weapons and instead of being destructive we become productive. The spears are turned into pruning hooks, the swords into plowshares; that is the beauty of church life. That is the peace that passes understanding, that is what draws hearts together as one.

There is no way that the group assembled here could harmonise apart from the work of God in our hearts, the spiritual cleansing and the spiritual operation that occurs when we allow God to have His way.

Thine is the kingdom, the spiritual Kingdom that affects our lives and details that bring the best out of us for God's glory.

This eternal Kingdom, this great Kingdom of God is indeed a universal kingdom and a kingdom that is represented around the world.

There in Isaiah two we have that thought: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. [Isaiah 2:2.](#)

Whosoever will may come....red, brown, yellow, black and white, they are precious in His sight. Since God loves every one and wants very one to be saved we must conclude that His Kingdom is global. The Bible affirms that the church is a worldwide representation. In our efforts to promote must, preserve close communion, and protect our Fellowship from ecumenical influences, we must also recognise the church includes more than just pass... Consider with me the words of Peter at the house of Cornelius Acts 10:34 and 35 "Then Peter opened his mouth and said, of the truth

I perceive that God is no respect that of persons. But in every nation he that feareth him, and worketh righteousness, is except it of Him."

This profound truth is conditional and therefore exclusive. However we must be convinced that wherever they are individuals who meet those conditions, they are included in the Kingdom. Around the world God has people he calls his own. This inspiring thought is confirmed in Revelation 7:9 and 10.

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; ¹⁰And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. [Rev. 7:9-10](#).

What a glorious assembly of saints, united by the claims of the gospel.

This worship seen in the Book of Revelation reminds us that the kingdom of God will not end with time. Along with being Celestial, Spiritual, and Universal, the Kingdom of God is indeed Eternal. In Daniel chapter 2 Daniel interpreted King Nebuchadnezzar's mysterious dream in prophetic detail. Daniel informed the King of the earthly kingdoms that would succeed his own kingdom of Babylon; kingdoms fixed by various metals and clay. The last kingdom represented in the King's dream was the Roman Empire. Then in verses 44 and 45 Daniel shared a very significant insight.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. ⁴⁵Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." [Daniel 2:44-45](#).

The Kingdom of Jesus Christ will have no successor! The poet captured this truth with these words....

"Oh where are kings and empires now of old that went and came? But, Lord, thy church is praying yet, a thousand years the same." "Thine is the Kingdom"

God's Kingdom is a present reality..... and for ever will be! Do you want to be a part of it? Either one is a part of the Kingdom or apart from it.

I would like to encourage us the words of [Hebrews 12: 28](#).

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

"For Thine is the Kingdom, and power, and the glory, for ever. Amen!"

Courtesy of: “The Australian Anabaptist.”
A free monthly publication of Conservative Mennonite articles.

Compiled & Edited by: J van Loon
E-mail: shimara2@bigpond.com
Web: www.anabaptismennonites.org