

Victory
in
Prayer

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PUBLISHED TO PROMOTE THE VERY IMPORTANT
PRACTISE OF GAINING - VICTORY IN PRAYER

VICTORY IN PRAYER

“The main purpose in the organisation of the Kingdom of God at Mt. Sinai was the ultimate establishment of righteous government on the earth. To that Kingdom were given the commandments, statutes and judgments of the Law of the Lord. This law has never been excelled. When that law is administered in its full perfection, there will be a demonstration, for all to behold, of the only way to real and lasting liberty, freedom and peace.

Herbert Lockyer in his book *All the Prayers of the Bible* states that – “from the Prayers of the Bible we know God as the One Who hears and answers prayer” – especially if these are in accord with His Divine Purpose as expressed in His Law. Thus, if our prayers are to be answered we must at all times seek to do His Will so that through prayer, we can reach out to grasp eternity.

Multitudes consider “the saying of prayers” a suitable exercise for stated occasions, rather than a way of life and an abiding place in which one should always live. The Prophet Daniel is an excellent example of what it means to *dwell in the secret place of the Most High*. He wrote of an extended period and he declared:

“In those days I, Daniel, was mourning three full weeks”
(Dan. 10:2).

Ferrar Fenton renders this:

“During those days I, Daniel, was in depression for a period of three weeks.”

This is what some would call the *burden of prayer*. During those three weeks, Daniel was going

about his daily duties, fulfilling the requirements of his office in his service to the king of Babylon. Throughout that time, however, he was in constant communion with his Lord, abiding in prayer. At the end of those days, as he was beside the bank of the River Tigris, accompanied by officials of his governmental staff, he saw a vision:

“Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude” (Dan. 10:5-6).

The men who were with Daniel did not see the vision, for “a great quaking fell upon them, so that they fled to hide themselves” (Dan. 10:7). Then Daniel was told:

“Fear not Daniel, for from the first day that you gave your heart to examine and humble yourself before your God, your words were heard; – so I have come to speak with you” (Dan. 10:12, *Ferrari Fenton Trans.*).

Here is a very interesting illustration of what it means to live in close communication with God, even while attending to mundane duties. This by no means suggests, however, that Daniel failed to seek the Lord at specific times in prayer, for he did this also. This is disclosed by the account of those who sought to bring discredit upon him in his service to the king. Even when the decree was passed that whosoever should ask a petition of any god or man for thirty days, except of the king, was to be cast into a den of lions, the statement is made:

“Now when Daniel knew that the writing was

signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetimes” (Dan. 6:10).

Despite the aggravating circumstances, Daniel through his persistent ‘walk with God’, achieved the victory that comes through a life which is a Prayer in itself.

This is a feature which is seen throughout the Bible and while there are very definite periods of Prayer in the lives of the great Characters who highlight the history of the Word of God, their every waking moment was a consciousness of their walk in God’s Service. In the world of today, there are very many who limit their relationship to God to the few moments spent in Prayer - as though to say, ‘Well, Lord, I’ve fulfilled my obligation, now its over to You’. This, of course, is ‘faith in action’ but when something goes awry during the day and people reflect on the consequences, they invariably ask why God permitted it to happen. The answer to much - one would not go so far as to say all - that happens in the course of the daily experience, is that people fail to recognise that faith is only the first step forward and must, to be complete, be accompanied by works (James 2:20). If the Prayer Life of our Lord Jesus the Christ is considered, it will be seen that this was His Formula and as He is THE WAY, those who call themselves by His Name, should surely follow His Example.

“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.”

(Matt. 6:5);

“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.

It is the tragic fact of Christianity that when misfortune strikes the individual this is immediately ‘blamed’ on Almighty God. It becomes His Will that there should be suffering and unhappiness, with few caring to acknowledge that in fact, all misfortune is entirely due to the disobedience of not only the individual but the nation as a whole. *Disobedience to His Law.*

Of His Law, God declared over and over again – “*all the commandments which I command thee this day shall ye observe to do, that ye may live*” In other words, through *obedience to Him* the nation and the individual would enjoy life to the full and so know true peace and prosperity.

Moses unequivocally stated too the requirements needed for blessing to fall upon the people – “*Therefore thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments ALWAYS*” – the same charges, statutes, judgments of which our Lord Jesus Christ said *not one portion* would be done

away with. However, many reject this and indeed maintain that the God of the Old Testament is completely alien to that of the New. He is to them – ‘A Tribal God’ – ‘A God of Vengeance’ – ‘A Blood-thirsty God’ and more and so they deny Him and refuse to even consider obeying His Law in spite of the Lord’s Prayer which they religiously say over and over again. Thus it is obvious that throughout most of Christianity today, *Yahveh* – the *El Shaddai* of the Old Testament – the Great *Father* of the Lord Jesus Christ – has been left out of man’s way of life and instead, a religion has been created based on a creed of ‘love’ and ‘grace’ in a context so far removed from Scripture as to make it almost impossible for there to be any cohesion. In other words, man’s theology has taken over with the result that the nation and the individual within the nation is suffering the result of the ‘curse’ of the Law of the Lord. For, no matter how much people may deny the Law and deny Almighty God, these ‘curses’ still obtain. The Law still stands no matter what man may say concerning it. Therefore, when misfortune falls it is not God’s Will – but the result of disobedience of His Law – exactly as He warned would be the case – and God does not break His Own Law.

When the Lord Jesus Christ decried the ‘traditions of men’ as rendering the Word of God of none effect, He not only spoke of those present at that time, but of all the generations of sceptics who have felt and still feel that they know better than the revelation of God as found in His Holy Word. Indeed, so blatant is this denial that any honest attempt to teach the *TRUTH* is rejected out-of-hand and it becomes necessary to ask as did Moses of God: “Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, *What is his name?* WHAT SHALL I SAY UNTO THEM?” – what indeed! For, just as in those days HIS NAME was unknown and HIS WILL

unacceptable to the people, so too today Almighty God and His Law are unknown and ignored. And the result is that the people suffer. They simply will not accept the way of life – salvation – which has been laid down by Almighty God.

It was not for nothing that the Lord Jesus Christ denounced those who felt – and still feel – that any doctrine which runs contrary to their own concept or to that which so-called ‘human conscience’ dictates, must be excluded and denounced as heretical. He demanded that above everything else the Name of God, the Father, be glorified and His Will be obeyed and the revelation of God is found within the pages of Old Testament Scripture.

“ . . . Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants *that walk before thee with all their heart . . .* ”

(1 Kings 8)

“Wherefore thou art great, O Lord God: for there is none like thee neither is there any God beside thee, according to all that we have heard with our ears . . . ”

(II Samuel 7)

“The earth is the Lord’s, and the fulness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? *He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.* He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? *The*

Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory.”

(Psalm 24)

“O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, *bless his name*; shew forth his salvation from day to day. *Declare his glory* among the heathen, his wonders among all people. *For the Lord is great, and greatly to be praised*: he is to be feared above all gods. For all the gods of the nations are idols: but the Lord made the heavens. Honour and majesty are before him: strength and beauty are in his sanctuary. *Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name*: bring an offering, and come into his courts. *O worship the Lord in the beauty of holiness*: fear before him, all the earth. Say among the heathen that *the Lord reigneth*: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice Before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.”

(Psalm 96)

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“Bless the Lord, O my soul: and all that is within me, *bless his holy name*. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction: who crowneth

thee with loving-kindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's . . . *Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.*"

(Psalm 103)

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"The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof. *The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.* More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins: let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

(Psalm 19)

"*Hallowed be thy name*" – or – "*Honoured be thy name*". To honour is to respect and obey for without respect and obedience all prayer, all asking is merely a mockery. Above all else, *the Christ* – the Son of the Almighty Father, insisted that *Yahveh, Jehovah, Elohim*, the *Creator* of all things, Who is above all things and all people – their likes and dislikes – *must be honoured*. Our Lord continually maintained – as shown in His Own Prayer to the Father – that this was the *first* requirement for in everything He did or said He upheld Almighty God's Declaration: "*I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My Counsel shall stand, and I will do my pleasure . . .*"

(Isa. 46:9-10)

Our Lord knew that without complete acknowledgement of *The Father* anything He – the Christ – might do or say would be as nothing for on His Own, His Life and His Mission was worthless.

"*. . . Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.*

(John 5:19)

"I can of mine own self do nothing: as I hear I judge: and my judgment is just; because I seek not mine own will, *but the will of the Father which hath sent me.*

(1 John 5:30)

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, *which thou hast given me:* for thou lovedst me before the foundations of the world. O righteous Father, the world hath not known thee:

but I have known thee, and these have known that thou hast sent me. *And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.*”

(John 17:24-26)

From these words and so many more of the words of the Lord Jesus Christ, it is obvious that to declare – “I follow Christ” – means very little if there is not above all else, *the full acknowledgement of Almighty God and His Will for His people.* Without this, Christianity – no matter how saintly, good or well-meaning it may be – means very little and it is in this context that the Lord Jesus Christ stated: “If ye keep my commandments, ye shall abide in my love; *even as I have kept my Father’s commandments and abide in his love.*” This immediately puts the question of ‘love’ in its correct place – *without obedience there is no love* – and indeed, to deny God’s Will which is His Law is to bring upon one all the words of *the Christ* – “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? *And then will I profess unto them, I never knew you: depart from me, ye that work iniquity*” (Matt. 7:22,23).

The Psalmist knew the penalty of transgression when he prayed –

“Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight . . .”

(Psalm 51)

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The Fatherhood of God

There can be no doubt that before praying The Lord’s Prayer one should be familiar with its meaning. And first of all the great Fatherhood of Almighty God should be contrasted to the Creatorship for the one is more intimate than the other. This Fatherhood presupposes a family relationship which is clearly evident as revealed in Exodus 4:22. “. . . *Thus saith the Lord, Israel is my son, even my firstborn . . .*” The basis of this tremendous statement being seen in the barrenness of Sarah and the creation of the Israel people. “*But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by name; thou art mine*”. Clearly evident here is God’s direct involvement in the matter. “*And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken.*”

Read too Hosea 11.1 which is a soliloquy of the time when God brought His son out of Egypt and while this statement applies to the Lord when as an infant, He too was brought out of Egypt, one should never forget the incredible association between the Anointed One of God and the anointed people as related in Hebrews 2. “For both he that sanctifieth and they who are sanctified are all one: *for which cause he is not ashamed to call them brethren.*”

It was these ‘brethren’ (Greek: *adelphoi* – from the same source or womb) who are spoken of as “my son” in Exodus 4:22, and under the Fatherhood of God in Jeremiah 31. “Is Ephraim my dear son?” – “. . . I am a father to Israel, and Ephraim is my firstborn” – which clearly shows that the term ‘Father’ according to Scriptural revelation is not the wide term that universalists would give to it but is limited to those to whom it applies. Those who are of Israel and who, notwithstanding their transgressions and their dishonouring of the Name of God were, through the exercise of the Law of Kinsman

Redeemer, to be reinstated as the 'sons of the living God' as related in Hosea 1:10.

As one continues in the Lord's Prayer and enlarging on the phrase 'Hallowed be Thy Name' it will also be seen that this is relative to the Fatherhood of God and is applicable within exactly the same context. Just as the term 'Father' is very relevant to Israel, so too is this subject of the veneration of the Name of God.

"Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer; thy name is from everlasting" (Isa. 63:16).

It is an everyday occurrence that when a child is born, the name of its father is placed upon it and in exactly the same vein, the Name of God was put upon the Israel people – a feature which, according to the Word of God, was not repeated with any other people and no other people were given a mandate to use this Name. In Numbers 6:23-27 it is stated: "Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The LORD Bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee; The LORD lift up his countenance upon thee, and give thee peace. And they shall put MY NAME upon the children of Israel; and I will bless them." This, of course, directs one right into the Ten Commandments, the third of which is: "Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain." The word 'take' here is translated from the Hebrew *nâcâh* which literally means to 'accept or to carry' with the word in 'vain' coming from the Hebrew *shav*, which is invariably used in the sense of 'desolating' and literally meaning 'uselessly'. Many today of course, have taken this to mean that one should not use the Name of the LORD in swearing or in taking an oath or some such vein, but in fact, it goes much further

in that it has a national implication when coupled with Numbers 6:27. "And they shall put my name upon the children of Israel: and I will bless them." It is only as one accepts the full implication of this that one can obviate such traps as are set by those who for instance, claim the *racial Moabite origin* of Ruth – in defiance of the Law, as an ancestress of the Lord.

Ruth did not take the Name of the LORD – accept or carry It – uselessly for if one looks at the account of this woman, it will be seen that her usage of the YAHVEH NAME establishes her as a pure Israelite. THIS NAME was only given to Israel (Num. 6:27) and when Ruth used it (Ruth 1:17) without any reaction from Naomi, it is patently obvious that she was ENTITLED *by race*, to use it. Just by way of interest to those who love the Word of God, verse 16 of Ruth 1 would appear to contradict this statement and so attention is drawn to the words recorded. "... thy people shall be my people, AND THY GOD MY GOD."

The first verse in the first chapter of the Book of Ruth establishes that the event took place "... when the judges ruled" and if one looks at the Hebrew word translated as 'judges', it will be found to be '*elohim*' which, in many other passages is rightly translated as GOD. In point of fact, '*elohim*' is used in several ways in the Scripture and the following are a few examples: In Psalm 8:5 it is used incorrectly, of angels; In Exodus 20:3, it is used of heathen gods; in 1st Kings 11:5 it is used of a woman (a goddess); it is used of the heavenly host creators (Gen. 1:1) and is used 5 TIMES OF JUDGES (Ex. 22:8,9). At the time of the Ruth story, the judges (*elohim*) were ruling with each tribe having elected its own 'judge' thereby having a multiplicity of 'judges' in Israel. When Ruth said: 'thy people shall be my people, and the ELOHIM (judges) shall be my Elohim (Judges)' it has nothing to do with worship but with the fact that Ruth placed herself under the *administration of the*

judges elected by the tribe of Judah. This digression is intended to show that in Israel, in Biblical times, the NAME of YAHVEH was indeed ‘hallowed’ – (Greek: *hagios* – to separate) – as indeed it was separated to Israel for *their* special use.

**THY KINGDOM COME, THY WILL BE DONE
ON EARTH AS IT IS IN HEAVEN**

The Kingdom of God is held by many to be limited to the spiritual experience alone – firstly on conversion, and secondly, upon entry into heaven after death. In the so-called ‘sermon on the Mount’, the Lord Jesus Christ, immediately after having provided what is known as the ‘Lord’s Prayer’, said: “But seek ye first the kingdom of God and his righteousness; and all these things will be added unto you” – the Kingdom being linked to God’s Righteousness or more literally, RIGHT WAYS. Where does one find the ‘right way’ of God? “Thus shalt thou say to the house of Jacob and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagle’s wings, and brought you unto myself. Now therefore, *if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:* And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel” (Ex. 19:3-6). The ‘right ways’ of God are therefore to be found in His Holy Law – the ONLY formula for living which the YAHVEH of Israel ever provided for His People. The Law expresses His Will and when THIS is done in the earth, there will be no shortage of food, drink or clothing for, as is related in Leviticus 26:3,13, these are the God-guaranteed benefits derived from keeping His ‘right ways’. Throughout His Word, the LORD has promised that if His Law is kept, He will be in the midst of the people and the people will know that He is the LORD our God. What else is

this but the Kingdom of God and His righteousness in operation?

“I will extol thee, my God, O king; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible acts: and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works. All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing. The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. The Lord preserveth all them that love him: but all the wicked will he destroy. My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.”

(Psalm 145)

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GIVE US THIS DAY OUR DAILY BREAD

This naturally enough, has nothing to do with physical 'bread' as the petition for things to eat – and thus 'bread' – is covered in the previous clause 'Thy kingdom come' for in this Kingdom, food, which includes literal bread, is already petitioned for. Thus then, the 'bread' involved in this petition, relates to the fulfilment of some portion of God's Plan and Purpose in the earth.

On the occasion of the institution of the New Covenant – when the Lord Jesus Christ met with His disciples in the Upper Room on the eve of His Crucifixion – He took bread (literal) and broke it and gave thanks and said: "Take, eat, this is my body . . ." (Matt. 26:26). Quite contrary to what so many people believe, He DID NOT SAY: "Which is broken for you." The Lord thus represented His Body in the bread and as He had stated on an earlier occasion: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John 6:56). *His 'flesh' and His 'body' were therefore presented as synonymous* and if John 1:14 is considered, it will be seen that this represents 'the Word of God'. The Word of God – this does not include the doctrines ABOUT the Word of God – relates God's Intention in the earth and His Plan to accomplish this which is involved with the Israel Covenant People. In praying for 'our daily bread', the petition is one for both the gradual and the ultimate completion of those things which are written in God's Word.

"O give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Seek the Lord, and his strength: seek his face evermore. Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth; O ye

seed of Abraham his servant, ye children of Jacob his chosen. He is the Lord our God: his judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:."

(Psalm 105:1-10)

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FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS

It is patently obvious that as the Lord upheld the Law in all respects (Matt. 5:18), this petition has its appeal within this context. It is of course, basic to the Law of the Lord that at the end of the national cycle of seven years, all debt was to be cancelled out (Deut. 31:10) and if this system were observed, an economic system, second to none would become effective. However, in the Greek text, the word translated as 'debts' is not *DANEION* which is used in the monetary sense, but *OPHEILEMA* which is literally: 'an obligation' or a 'duty'. In an Israelite community there was a civic responsibility in which each individual was expected to conform with what God had laid down as his responsibility – which of course, was that individual's 'duty'. The failure of the individual to fulfil his obligation meant that some other person was called upon to fill the vacuum at inconvenience to himself. In normal circumstances, this would result in 'bad feeling' between the two, but if one overcomes this and accepts that the individual defaulted in his duty through circumstances beyond his control and not for personal gain, that forgiveness would be reciprocated by God Who knows that in today's world, 'Caesar' demands our service and we must obey or

suffer the consequences. Thus then, this petition has to do with faults in behaviour towards God's Law because of 'Caesar's Law' which has dominion over us.

"Give ear to my words, O Lord, consider my meditation. Harken unto the voice of my cry, my King, and my God: for unto thee will I pray. My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up. For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man. But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple. Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face. For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue. Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee. But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield."

(Psalm 5)

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**LEAD US NOT INTO TEMPTATION
BUT DELIVER US FROM EVIL**

It would be ludicrous to suggest that God would deliberately guide people along lines tempting

them to break His Law and thus incur its punitive measures. This being so, it would serve to note that the word 'temptation' is translated from the Greek *PEIRASMOS* which means 'put to proof' and may be seen in the light of that which the Lord experienced when He was 'put to proof' at the beginning of His Ministry. It should be noted that it was after the voice from heaven had said: "This is my beloved Son, in whom I am well pleased" (Matt. 3:17) that the Tempter put the Son on proof as to His Identity. In every instance of the required proof, the Son came back with the statement: '*It is written*' or more literally: '*It is Divinely attested...*' The Son triumphed in the matter of being 'proved' for in His physically weakened condition, He did not try to withstand the testing probes as to His Identity in His Own Strength but, in invoking the Law of His Father, He proved Himself a worthy Son.

The petition today is in exactly the same context. The prayer is: Do not prove us... the Lord foreknew the anti-Law doctrines which would abound and that His people would follow this rather than return to the LORD and consequently, if individuals were 'proved' as He was, they would have absolutely no defence and would most certainly fall into the evil consequences of what would have resulted had the Lord not resisted on the mount of Temptation.

"Thy word is a lamp unto my feet, and a light unto my path. I have sworn, and I will perform it, that I will keep thy righteous judgments. I am afflicted very much: quicken me, O Lord, according unto thy word. Accept, I beseech thee, the freewill offerings of my mouth, O Lord, and teach me thy judgments. My soul is continually in my hand: yet do I not forget thy law. The wicked have laid a snare for me: yet I erred not from thy precepts. Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart. I have inclined mine heart to perform thy statutes alway, even unto the

end.”

(Psalm 119:105-112)

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**FOR THINE IS THE KINGDOM,
AND THE POWER, AND THE GLORY, FOR EVER**

Throughout the Lord's Prayer thus far, the keynote has been petition, but in its conclusion which incidentally is omitted by Luke in his Gospel and by most preachers today, there is the acknowledgement that He Who is petitioned, IS ABLE TO FULFIL EVERYTHING THAT IS ASKED. For 'thine is the Kingdom', the word 'kingdom' is translated from the Greek *basileia* which implies total and unimpeded sovereignty – a Will that nothing, anywhere is able to resist. 'And the Power . . .' – the *dunamis*, the force, the strength, the ability – with none in this universe able to withstand it.

“Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, for ever and ever. *Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.* Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name.”

(1 Chron. 29:10-13)

“Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people,

even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, Lord, art become their God.”

(II Sam. 7:23)

“O Lord our Lord, how excellent is thy name in all the earth! Who hast set thy glory above the heavens . . . O Lord our Lord, how excellent is thy name in all the earth!”

(Psalm 8)

“Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory. The Lord sitteth upon the flood; yea, the Lord sitteth King for ever. The Lord will give strength unto his people; the Lord will bless his people with peace.”

(Psalm 29)

“Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. *Know ye that the Lord he is God: it is he that hath made us, and not we*

ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

(Psalm 100)

Watch ye and pray, lest ye enter into temptation . . .

Wait on the Lord: be of good courage, and he shall strengthen thine heart: Wait, I say, on the Lord.

The Lord will give strength unto his people; the Lord will bless his people with peace.

Salvation belongeth unto the Lord. Thy blessing is upon thy people.

Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power.

*FOR THINE IS THE KINGDOM, THE POWER
AND THE GLORY, FOR EVER.*

AMEN

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