

BFF382 Prayer for the Disciples

Scott Moore: Welcome to the "Building Faith Families Podcast," with Steve Demme. I'm your host, Scott Moore. Thanks for joining us today. Good morning Steve, how are you today?

Steve: I'm well, Scott. How are you?

Scott: I'm good. I'm 10 days post-op now. It's been a little while since I had my surgery and I'm doing much better now.

Steve: Post-ops are tough. Today we're going to talk about a confluence.

Scott: Confluence?

Steve: You live on the Ohio River, don't you?

Scott: Close enough.

Steve: I'm from Pittsburgh, which where the Ohio River starts. It begins as two other rivers the Allegheny and Monongahela come together and form the Ohio. This merging is called a confluence. That's why they used to call the football stadium, Three Rivers Stadium.

Steve: Today's talk is a confluence for all of our faithful listeners who recognize that we've talked about Psalm 100, we've examined the Tabernacle, we've studied what it means to be a priest, and we've referenced instructions that David gave to the priests in 1 Chronicles 15 and 16.

What I'd like to add today, and I think I've mentioned it before, is another tributary, you might say, another influence, is the disciples' prayer from Matthew 6 and Luke 11, where Jesus teaches His disciples how to pray when they asked and said "Teach us to pray, like John taught his disciples to pray." That was in Luke 11.

In Matthew 6, He incorporated this instruction into the Sermon on the Mount. Most people refer to this as the Lord's Prayer, as did I for many years. However my friend Stan, reminded me that the Lord's Prayer is in John 17. This is when our Lord is praying. He's praying for us. He's praying for the church. He's praying they will be one. It's a magnificent prayer for unity.

I am referring to the prayer Jesus taught His disciples, the disciple's prayer because He taught His disciples how to pray with these words. I don't know about you, but one of the first things that I memorized in my attendance at church, was the Lord's Prayer.

Scott: Yeah.

Steve: Let's pray before we look at how this weaves together with Psalm 100, the Tabernacle, and other priestly instructions.

Father, thank You for this prayer that You directed the disciples to pray. You taught them principles here. I confess that I've rattled it off many, many times without giving a whole lot of thought to the different parts of it and the different meanings and how deep it really is.

I pray today that as we discuss it, that we will all, myself included, learn more about these principles that You have directed through Your Word in Matthew 6 and Luke 11. In Jesus' name, amen.

Scott: Amen.

Steve: I'm assuming that everybody has been listening, but if you want to go back and listen to previous podcasts on these topics of Psalm 100, Priests, and The Tabernacle, please do so. For those that have been following along, the very fact that they asked Jesus how to pray is significant for praying is a priestly function.

It's part of the altar of incense. It was part of the priests' responsibility when they went into the tabernacle, to not only wash their hands and their feet in the basin. They were to offer a sacrifice on the altar, fill up the oil in the Golden Lampstand, and weekly, make new showbread, the bread of Presence.

They were also to keep the fire going in the incense, which is connected to prayer very clearly in Revelation, The bowls of incense are the prayers of the saints. Incense is prayer. We're beginning with this understanding.

Let's go through this prayer phrase by phrase beginning with, "Our Father who art in heaven, hallowed be Thy name," consider the first two words, "Our Father." I remember my college president, who had been a committed believer for decades when I was wet behind the ears in my walk with God. I had just recommitted my life to Christ after my junior year and in my senior year, we became brothers. It was awesome.

For three years I didn't know what he was doing as he was hiring Christian professors, I didn't understand the direction of the college. That year the veil was taken away or I was born anew from above and I began to see and understand the kingdom.

He and I became brothers and we would talk about the Lord. On one occasion he said something which I had no idea what he was talking about at the time. He was trying to share something deep with me and said, "This morning I was just in awe of the fact that I could say 'Father' to God."

I never forgot it, and it took me years before I comprehended what he was saying because it is an incredible privilege that we, who have been estranged from God, we who have been enemies, we who have rebelled, and sinned, etc., have been restored because of what Jesus has done for us. Now we can say, "Our Father." What a great gift.

In John 20:17 after the resurrection, "Jesus said to her, do not cling to Me, for I have not yet ascended to the Father. But go to My brothers and say to them, 'I am ascending to My Father and your Father. To My God, and your God.'"

There is so much packed in that passage, for until He had died and risen from the dead, He wasn't our Father. However now that Jesus has accomplished what He came to do. He's restored us to our Heavenly Father and He can declare, "I am ascending to My Dad, and now, your Dad."

Galatians 4:6, "God has sent the spirit of his Son into our hearts crying 'Abba, Father.'" "Abba" is like "Daddy." It's a term of endearment. A personal connection. He's not just THE FATHER. He's our Dad. He's our Heavenly Father. Ephesians 4:6, "One God and Father of all, Who is over all, and through all, and in all."

We have begun with "Our Father," which is a huge privilege. Then the next phrase, "Our Father, who art in heaven, hallowed be Thy name."

I don't think I even knew what "hallowed" meant when I was a kid. I probably thought it meant Halloween. "Hallowed" is, "May Your name be set apart as holy." In Psalm 100, we're encouraged to praise His name. We're encouraged to bless His name. This is exactly what we're doing. We are beginning to witness the confluence coming together.

Psalm 100:4, "We bless and affectionately praise Your name." Psalm 34, "Oh magnify Jehovah with me and let us exalt His name together. Psalm 113, "Praise Jehovah, praise all servants of Jehovah, praise the name of Jehovah. Blessed be the name of Jehovah from this time forth and forever more. From the rising of the sun to its setting, the name of Jehovah is to be praised."

There is a ton of scriptures about praising God's name. This what we are doing when we pray, "Our Father, Who art in heaven, hallowed be Thy name." Praise be to Your name. May Your name be set apart as holy, as special, and let's exalt it and magnify it. This is what the priests did and this is what Psalm 100 encourages us to do.

Then, "Thy kingdom come. Thy will be done on earth as it is in heaven." Now, this is exactly what we've been doing as we've been doing spiritual warfare because part of our task as priests is to pray. In the New Testament, Jesus gets real specific on how to pray.

He tells us that we are to bind the strong man. "Whatever you bind on earth shall be bound in heaven, whatever you loose on earth shall be loosed in heaven. If two of you agree on earth about anything they ask, it shall be done for them by My Father Who is in heaven." (Matthew 18)

This connection is between earth and heaven, earth and heaven. "Whatever you loose on earth shall be loosed in heaven." It goes back and forth. My Father's in heaven, but whatever you ask for on earth will be done in heaven.

"Thy kingdom come, Thy will be done on earth as it is in heaven," when we utter these words, we are praying for God's will to be done. We've been studying this. We first have to discern, what is God's will? What has He said is going to happen that hasn't happened yet? What's still to come?

We just had a podcast on one topic, the outpouring of the Spirit. The early rain was fulfilled at Pentecost. We haven't seen the latter rain yet. Joel 2:28, "It shall come to pass afterward, I will pour up My Spirit on all flesh." This is something we can pray for.

Instead of just saying generally, "Your kingdom come, Your will be done," say, "Father, You said that You're going to pour out Your Spirit on all flesh." I'm praying for that to happen on earth now.

Consider these wonderful promises. "The earth shall be filled with the knowledge of the glory of Jehovah as the waters cover the sea." "All the ends of the earth will remember and turn to Jehovah, and all the families of the nations will worship before You." That's Habakkuk 2 and Psalm 22. He's written these promises in scripture.

We read these verses and say, "Lord, this is what we're praying for, that the whole earth would be filled with the knowledge of the glory of God. We're praying for all the families of the nations to worship You." Romans 14:11, "As I live, says the Lord, every knee shall bow to Me. Every tongue shall confess to God."

We have not seen these passages come to pass so we're praying for them to happen because this is what I'm doing to make His kingdom come, His will be done on earth just as it is in heaven. In heaven, every knee bows. They know Who's King and they know Who's God.

There are no voters and there are no polls and there are no election days. There's a King up there and this King is coming to this earth, and so we're praying for His kingdom to come and for His will to be done. This is what priests and followers of the King do.

I should keep this in the order, but I'm going to just jump down here because part of the prayer is, "Deliver us from evil." This is part of our priestly responsibility. He told His disciples, "When you are praying, make sure that you recognize you have an enemy and he needs to be resisted and bound."

He told them several times, bind the strong man before you do your preaching. Bind the strong man before you do ministry because until the strong man is bound, you're going to be fruitless. We have an enemy, so ask God to deliver us from evil. "The thief," John 10:10, "comes to steal, kill and destroy."

John 8:44, "The devil was a murderer from the beginning." This is often part of my prayer. I bind the thief, I bind the murderer, I bind the devil who steals children, kills babies, destroys families, and blinds the minds of unbelievers. This is part of "Deliver us from evil." This is part of "Your kingdom come, Your will be done on earth as it is in heaven."

I skipped this phrase, but I'm coming back to it now. "Give us this day our daily bread." This is very practical, but He tells us, "You need to be praying for this." Don't assume that your supermarkets are always going to be stocked and have plenty of provisions. Pray. Ask God to give you what you need.

Provide practical food provision. We could go a little deeper with this one. Give us Jesus, who told us in John 6:35, "I am the bread of life." John 6:48-51, and much of John 6, is about Jesus being the bread.

"I am the bread of life. Your fathers ate the manna in the wilderness and they died. This is the bread that comes down from heaven so that one may eat of it and not die.

I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. The bread that I will give for the life of the world is my flesh."

There's a lot in scripture that we can read to keep going deeper and deeper. When you first read, "Give us our food" I think we need food. Sometimes when I pray for my family, my children who are no longer living in my home, I pray, "Father, give them their daily bread. Provide for their needs." However as you grow in your faith, you wonder if it means much more.

"Forgive us our trespasses," or depending which denomination you're in, "Forgive us our debts." It's always interesting. Whenever I'm in a different church and they're praying the Lord's Prayer, I slow down to wait to see which way they're going to go because I can't keep them all straight.

Forgive us our sins. Forgive us the places that we've blown it. When you come into the tabernacle, into the courtyard, the first thing you see is the bronze altar. This is where it starts. We have sins, and the only way to get rid of those sins is the Lamb of God Who has taken away the sins of the world.

After we finish at the bronze altar, then we have the water in the basin to wash our hands and our feet. I'll read two scriptures that encompass both of those stops.

Hebrews 10:12-14, "When He had offered one sacrifice for sins forever, He sat down at the right hand of God henceforth, expecting till His enemies be made the footstool under His feet. For by that one offering, He forever made perfect those who are being made holy."

We don't have to keep killing sheep every day. We don't have to keep killing goats and pigeons. One sacrifice for sins forever, but we do need to believe it. I like to think of believing it daily is bringing His sacrifice up to date.

Hebrews 10:22, "Let us draw near with a sincere heart in full assurance of faith. Having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water."

I am recognizing that there is a lot of significance and power in water in Scripture. I've thought about the blood of Calvary and the oil of the Spirit, but there's a water component that I have overlooked. Jesus said that we need to be born from above, and unless we're born of water and the Spirit, we can't enter His kingdom.

I'm still exploring that, but we need to be washed, we need to be cleansed, we need to be forgiven, and that happens at the altar and in the basin.

To continue our illustration about this confluence. I've been immersed in my study of the Tabernacle and Psalm 100. I've been applying those principles for years. Then God quickened afresh His prayer to His disciples and I start seeing the same principles.

We have been made priests. This is who we are. 1 Peter 2:4-5, "As you come to Him, a living stone rejected by men but in the sight of God chosen and precious, you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ."

That verse pulls it together that we're a priesthood. When I read this, my mind goes back to Aaron and his sons, and their responsibilities. Yet now we're to offer spiritual sacrifices, not physical ones anymore, sacrifices that are acceptable to God through Jesus. We're priests under the new covenant.

Then Revelation 5:9, "Worthy are You to take the scroll to open its seals, for You were slain, and by Your blood You ransom people for God from every tribe, and language, and people, and nation. You have made them a kingdom and priests to our God, and they shall reign on the earth."

In these two verses, we have been set apart as priests. Remember what Moses said when the Holy Spirit came upon the 70 guys and 2 of them didn't come into the camp. One of his helpers, probably Joshua, went running around saying, "Hey, these two guys didn't come. They were supposed to, and they're prophesying in the camp." Moses said, "Would that all God's people were prophets that Jehovah would put His spirit on them." Moses was saying, "We don't need to be restrictive. It's not just myself and Aaron, and these 70. Would that all God's people were prophets."

I think that's been on God's heart from the beginning, and I think that God continued this approach when Jesus was asked by his disciples, His priests-in-training, "How do we pray?" and He told them.

Scott: Lately I've been hit a lot with whatever thing Jesus is doing that seems so revolutionary in the thinking of the folks of that time and that culture. Right out of the gate with this one, I'm wondering, did they ever refer to God as their Father before this? That wasn't a common thing in the Old Testament, for Israel to refer to God as their Father.

Steve: No. In fact, in my notes, which I didn't mention, probably the first time that I even remember it is when Jesus is baptized. He says, "You're My Son." Even that concept was new.

Scott: I imagine the disciples expecting, some really long prayer when they asked Him how to pray? Did He get to the end of it and they say, "That's it? That's pretty short." They probably did some long-winded prayers throughout the Old Testament.

Steve: Sure, Solomon prayed a long prayer. The Pharisees must have prayed long prayers for Jesus told them, "Don't be like those guys over there that stand praying all day."

Scott: Just the concept of our Father, like, "Wait, what? We're calling God our...I thought Abraham was our father." That must have been absolutely revolutionary to them, right out of the gate. I never thought about that before. That's just blowing my mind a little bit. That was probably a pretty huge deal right there. To be able to just confess your sins. It's so brief and yet so packed full of everything you need. It's the framework.

Once again, I'm in awe of how much Jesus was absolutely scandalous in some of the things He said, but it was the truth. It is the truth.

Steve: We'll put those two words together. It was succinct and scandalous. Thank You, Father, for Your succinct, and scandalous, and powerful prayer. Thank You for opening up to us a little bit, peeling back the covering so we can look into it.

As Scott said, what a privilege to call You Father. What an amazing, you might say, shifting of gears in the eternal realm where men and women on this earth could call You Father. We worship You today, Father in heaven, and bless You, and bless Your name, and say, Thy will be done on earth as it is in heaven. In Jesus' name, amen.

Scott: Amen. That's our show for this week, folks. Thanks for joining us for The Building Faith Families Podcast with Steve Demme. If you have a question for the show, email Steve at spdemme@gmail.com. If you have a question for me, you can reach me at scott@unsocializedmedia.com Thanks for joining us. Have a great week.