

Wednesday, October 12, 2022

When godly sorrow is realized a complete dependence on Christ and his provision is acknowledged: “And lead us not into temptation, but deliver us from evil.” The provision is identified by dependence on the Spirit of Truth. We know according to John 14:6 that Jesus is truth “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

We also know that according to John 14:15-26 we see the provision of leadership in the truth. “**15** If ye love me, keep my commandments. **16** And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; **17** Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. **18** I will not leave you comfortless: I will come to you. **19** Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. **20** At that day ye shall know that I am in my Father, and ye in me, and I in you. **21** He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. **22** Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? **23** Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. **24** He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me. **25** These things have I spoken unto you, being yet present with you. **26** But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

John 16:7-14 gives even more insight into the understanding of the working of the Spirit of Truth. “**7** Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. **8** And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: **9** Of sin, because they believe not on me; **10** Of righteousness, because I go to my Father, and ye see me no more; **11** Of judgment, because the prince of this world is judged. **12** I have yet many things to say unto you, but ye cannot bear them now. **13** Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. **14** He shall glorify me: for he shall receive of mine, and shall show it unto you.”

John 15 talks about one abiding in the vine which is Christ in order to bear fruit and that the antithesis of Christ or truth is the world and the witness bearer of Christ will be the Spirit of Truth. (**John 15:26-27** But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: **27** And ye also shall bear witness, because ye have been with me from the beginning.)

Romans 8:1-4 gives even more insight into the truths of God’s plan. “**1** There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. **2** For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. **3** For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: **4** That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”

Galatians 5:22-23 shows the Father’s method for not leading into temptation but rather delivering from evil. “**22** But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, **23** Meekness, temperance: against such there is no law.”

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In conclusion, I want to remind you of man's first choice in the garden. Would he trust and obey God by eating the tree of life or trust in his own knowledge by partaking of the tree of the knowledge of good and evil? We know how man chooses. The same question confronts every Christian daily. Will we trust in our wisdom or give ourselves over to the working and leading of the Spirit of Truth? Only through the leading of the Spirit of Truth will we realize God's provision in God leading us not into temptation but rather deliver us from evil.

**Mathew 6:13 b** For thine is the kingdom and the power, and the glory, forever. Amen.

We are looking at our dependence on the Lord Jesus Christ for his protection from evil by his path and the provision to that path. The wholistic interpretation of this glorious phrase in our focus evening is with the model prayer. Our prayers need to be focused on the Lord and His position. We close the prayer reminding ourselves of the One we address through prayer. The four characteristics of the nature of our Father seen in this verse are: first, His sovereign dominion; second, His superior strength; third, the sight of His splendour; and finally, the span of His Person.

His sovereign dominion. "For thine is the kingdom." Kingdom means "dominion, reign, the exercise of kingly power." Psalm 2:7-9 works out the details of God's sovereign dominion (**7** I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. **8** Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. **9** Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.) We see that Christ, God the Son, is worthy of this position because the Father would accept him as the sufficient redemption required for the Father to be just in His ability to justify. Acts 13:33 explains the thought in this way: "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee."

Philippians 2:5-11 gives us more insight into the glory of God's kingdom. "**5** Let this mind be in you, which was also in Christ Jesus: **6** Who, being in the form of God, thought it not robbery to be equal with God: **7** But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: **8** And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. **9** Wherefore God also hath highly exalted him and given him a name which is above every name: **10** That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; **11** And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." We know, according to I Corinthians 15:24 that Christ will deliver all kingdoms to the Father. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power."

William Macdonald helps our understanding of the expression "Then comes the end." He states, "we believe, to the end of the resurrection. At the close of Christ's Millennial Reign, when He shall have put down all His enemies, there will be the resurrection of the wicked dead. This is the last resurrection ever to take place. All who have died in unbelief will stand before the Judgment of the Great White Throne to hear their doom.

"After the Millennium and the destruction of Satan (Rev. 20:7-10), the Lord Jesus will deliver the kingdom to God the Father. He will have abolished all rule, authority, and power by that time. Up to this time, the Lord Jesus Christ has been reigning as the Son of Man, serving as God's Mediator. God's purposes on earth will have been perfectly accomplished at the end of the thousand-year reign. All opposition will have been put down and all enemies destroyed. The reign of Christ as Son of Man will then give way to the eternal kingdom in Heaven. His reign as Son of God in Heaven will continue forever."

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Verses 25-28. “**25** For he must reign, till he hath **put all enemies under his feet. 26** The last enemy that **shall be destroyed is death. 27** For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. **28** And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”

William MacDonald gives us this rephrasing of verse 27 to try to help clarify to whom the pronouns belong: “For God has put all things under Christ’s feet. But when God says, all things are put under Christ, it is obvious that God is excluded, who put all things under Christ.”

When speaking about verse 28, William MacDonald says, “God has made Christ ruler, administrator of all His plans and counsels. All authority and power are put in His hands. There is a time when He will render His account of the administration committed to Him. After He has brought everything into subjection, He will hand the kingdom back to the Father. Creation will be brought back to God in perfect condition. Having accomplished the work of redemption and restoration for which He became Man, He will retain the subordinate place He took in Incarnation. If He should cease to be a man after having brought to pass all that God purposed and designated, the same link that brings God and man together would be gone.”

Now the reason this must happen is explained in Romans 5:12-21. “**12** Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: **13** (For until the law sin was in the world: but sin is not imputed when there is no law. **14** Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come. **15** But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. **16** And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification. **17** For if by one man’s offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) **18** Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. **19** For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous. **20** Moreover, the law entered that the offense might abound. But where sin abounded, grace did much more abound **21** That as sin hath reigned unto death, even so, might grace reign through righteousness unto eternal life by Jesus Christ our Lord.”

So, what do we see as we pray “for thine is the kingdom”? I see two significant facts about the kingdom. First, entrance into the kingdom is because of Christ’s humility. Second, only those in Christ’s kingdom will be handed over to the Father to enter the eternal kingdom. I think Psalm 2:10-12 is the instruction I will close the service with. “**10** Be **wise** now therefore, O ye kings: **be instructed**, ye judges of the earth. **Serve** the Lord *with fear*, and *rejoice with trembling*. **Kiss** the Son, *lest he be angry*, and *ye perish from the way*, when his wrath is kindled but a little. *Blessed are all they that put their trust in him.*