

THE LORD'S PRAYER PART 3

Peter Hay, prepared for the Presbytery word, 8 August 2021

Transcription of recording, slightly edited

Introduction

Hello, everyone. In our last session we were considering the prayer that Jesus instructed us to pray. He taught us to fear the Lord so that we will enter His rest. And we concentrated on the statement, 'Your will be done on earth as it is in heaven.' Mat 6:10.

In this third session on Christ's instruction on how to pray, we will consider His next two statements, 'Give us this day our daily bread' and 'Forgive us our debts, as we forgive our debtors'. Mat 6:11-12.

The sanctification of the Spirit

In our last session, we understood that the statement, 'Your will be done on earth as it is in heaven', is the request for the sanctification of the Spirit. And sanctification 'by the Spirit', or 'of the Spirit', is the capacity to *walk blamelessly* before the Lord.

When we pray this way, we are asking the Father to cause our *obedience*, which Christ has already finished through His offering on the cross, to be *made complete in our lives each day*.

'He has perfected forever those who are being sanctified.' Heb 10:14.

We desire to walk by the Spirit, and to do the works that the Father has prepared for us to do, in Christ. So that is His desire: 'Your will be done on earth as it is in heaven.'

We do these works as His son-priests or, these are the works of son-priests, who serve the Father in His house, which is the body of Christ, or the temple of Christ's body, the church.

Our 'daily bread' is 'the word of our name'

A person who is fulfilling their calling as a son of God, by walking blamelessly before the Lord through sanctification by the Spirit, will pray, 'Give us this day our daily bread.'

This marks our desire to continue *hearing and receiving the word of present truth* by which we live each day.

We want that which the Lord has finished for us to be done in our lives; but we understand that the *provision* or the *capacity* to do the will of the Father,

in Christ, requires us to 'live by His word', or 'live by daily bread'.

This 'daily bread', or 'word', is *the word of our name* and *the provision of life* for our works as son-priests.

In this regard, the word defines *the will of God* for us, which we are to fulfil in Christ.

This was true for Jesus Himself. He said, 'My food ['bread', or 'meat'] is *to do the will of Him who sent Me*, and *to finish His work*.' Joh 4:34.

Faith for our obedience comes from receiving the gospel of Christ from His messengers

We desire to *hear* and to *receive the word of God* because we understand that our *obedience* to the will of God is 'from faith to faith'. Rom 1:17. Our obedience to the will of God is the *righteousness of God* being done.

We understand that we need this 'food' every day as a daily provision, because our obedience to the will of God is *from faith to faith*.

We receive this faith by *hearing the gospel of Christ*, which is *proclaimed by His messengers* who publicly portray Christ as crucified, as they minister among us or among their hearers.

The apostle Paul wrote about the need to continue to receive the gospel of Christ so that we are able to fulfil our obedience to the will of God.

'For I am not ashamed of *the gospel of Christ*, for it is *the power of God to salvation* for everyone who believes.' Rom 1:16.

The statement, 'The power of God to salvation', highlights that the gospel of which he is not ashamed is 'the gospel of Christ crucified'.

We know this as we consider a cross-reference to this statement. Paul called the message of Christ and Him crucified, 'The power of God and the wisdom of God'. 1Co 1:23-24.

When Paul wrote, 'I am not ashamed of the gospel of Christ', he was saying, 'I am not ashamed of "the word of the cross", for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed.' Rom 1:16-17.

We are to *become the righteousness of God in Christ Jesus*. 'The righteousness of God' refers to the expression of our sonship.

'For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith".' Rom 1:17.

Food is apportioned to each of us in due season

The prayer for 'daily bread' is our desire for 'the word that is allotted to us'. That is a direct quote from the book of Proverbs. Pro 30:8.

What does it mean for 'a word to be allotted to us'?

This is the 'food' with which we are fed by the stewards whom Christ has set over His house. These are overseers, of whom Christ has said that their work is 'to give them their portion of food in due season.' Luke 12:42.

There are two elements to this 'food', or 'word'. One is 'in due season', which refers to *the word of present truth*.

The other element is 'the portion of food' that belongs to us.

In the word of present truth that is proclaimed by overseers, a food is apportioned, or allotted, to *each* of us. They are giving us this portion of food in due season.

We are to pray for the food allotted to us

Communicating our desire for this food, or *praying for this food*, aligns us with the prayer of Agur, the son of Jakeh.

'Feed me with the food allotted to me; lest I be full and deny You.' Pro 30:8-9.

He was saying, in effect, 'There is food that belongs to me, but I can eat other food and become "full" on that.' 'Other food' would be other gospels or a word that belongs to someone else.

'Lest I be full and deny you' – if we are not eating the food that is allotted to us, we will become full on another food, and we will deny the Lord as the source of our life and works.

We have already understood that the word which we are asking for, which is daily bread, is *the word of our name*, which defines our works and grants us the capacity for life to do those works.

If we are not asking for the food that is allotted to us, we are eating something else, and we are

denying that the Lord is the source of our life and works.

'Feed me with the food allotted to me; lest I be full and deny You, and say, "Who is the Lord?"' Pro 30:8-9.

This describes our rejecting the food that is allotted to us. It is also a rejection of the lordship of Christ, because He is the One who has set these messengers over His house.

Then Agur said, 'Or lest I be poor and steal, and profane the name of my God.' Pro 30:9.

If we are not eating what is being allotted to us, we will actually begin to get hungry because we are not hearing the word of our name. And we will begin to covet the life and name of another or define ourselves according to whom the Lord has called another person to be, and how they walk and live.

If we won't eat what the Lord is apportioning to us, we will become hungry and start to covet the life of another. This is very important for us to understand.

The anointing of the Holy Spirit personalises the word to our lives

Let us consider how this food is allotted to us, and the desire to pray, 'Give us this day our daily bread.'

How is the food that is proclaimed from a presbytery allotted to us?

Let us think about this. When we are sitting in a church congregation or we are listening to this message, which thousands of people are listening to, *how* is the word that is spoken allotted specifically to *each one* – the portion in due season that belongs to each of us – if *everyone* is hearing the same thing?

The answer, of course, is that it is *by the Holy Spirit*. He is *the Spirit of sanctification*. Not only is He the One who enables our sanctification, He is also the One who ensures that the word of present truth that is being proclaimed is apportioned to us according to our name and works.

This is how it works. As we receive the word of the presbytery, which is ministered publicly and from house to house, the anointing of the Holy Spirit, which we receive from Christ, personalises to our lives the word that is being proclaimed.

The spirit of grace and supplication from Christ is coming by the anointing of the Holy Spirit

The messenger proclaims the word of Christ. How does he do that?

He does it by publicly 'portraying Christ as crucified'. And we know that when Jesus was publicly portrayed as crucified to the whole world, His side was pierced, and from His side flowed blood and water, and a spirit of grace and supplication from the Holy Spirit.

The spirit of grace and supplication comes from the anointing of the Holy Spirit, and it specifically applies the provision of this fountain, which is for sin and uncleanness, but also a fountain of life, to our lives.

The word that is proclaimed is the word of present truth, or the word 'in due season'. But it is apportioned to us by the anointing, which is the Holy Spirit from Christ.

The Holy Spirit brings conviction of sin, righteousness and judgement

The Holy Spirit *applies* the word to us, bringing to us *conviction of sin, righteousness and judgement* so that we know what we are to 'put off'. Joh 16:8.

Then we also understand how we are to walk, in order to *fulfil the will of God* in Christ.

A word is being proclaimed, and we are praying to receive that word. However, we do not need anyone to 'script' for us what that word means, in terms of the implications for our life.

This is because, as we give our ear to hear and receive that word, the anointing of the Holy Spirit makes known to us, or teaches us, how we are to walk, the sin that we are to put off, and the righteousness – the works of sonship – that we are to fulfil.

The anointing of the Holy Spirit also makes known to us the judgement of God, which is the judgement that we make – that if One died for all then we are dead with Christ, so that we no longer live for ourselves but for Christ who is a corporate body. 2Co 5:14-15.

The Spirit motivates us to participate in the fellowship of Christ's finished offering

It is *by the motivation of the Spirit* that we desire to *participate in that fellowship*. He is making known

these things, and we are understanding how to walk in order to fulfil the will of God in Christ.

Furthermore, He is making *the life that is in the word*, as we walk by faith – the righteousness of God is revealed from faith to faith, and we are receiving that faith in the word – *my life*.

Jesus said, 'My words are Spirit and life.' Joh 6:63.

As we hear it, He makes *the life in the word* – as we walk by faith in the fellowship of Christ's offering and sufferings – to be *my life*.

Jesus described this as 'the work of the Spirit', and it is recorded in the Gospel of John. 'However, when He, the Spirit of truth, has come.' Joh 16:13.

Last week we considered how the Spirit bears witness, because the Spirit is truth. 1Jn 5:6. And what does He bear witness to? It is to *the blood and water from Christ's side*, which is being applied to our life.

'When He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you. All things that the Father has are Mine.' Joh 16:13-15.

The Father is the source of your and my life, and of our works, and they have all been committed to the Son; and we have the Son dwelling in our heart. The Holy Spirit takes that life and works, which are a finished provision, and He is making it ours.

This is why Jesus said, 'Therefore I said that He will take of Mine and declare it to you.' Joh 16:15.

So, the Holy Spirit makes known the works that belong to my sonship, and also enables me or makes the life that is in that word to be my life, as I walk in the fellowship of Christ's finished offering.

Pray for those who minister the word

Recognising that the 'bread' from heaven which we are eating is proclaimed from heaven by a presbytery, the statement, 'Give us this day our daily bread', is also a prayer for those who minister the word.

We note this in Paul's appeal to the churches. He wrote, 'Finally, brethren, *pray for us*'. 2Th 3:1.

For what purpose? 'That the word of the Lord may run swiftly and be glorified, just as it is with you [or, in you].' 2Th 3:1.

Paul was saying, in effect, 'If we are praying, "Give us this day our daily bread," it means that we are praying for those whose work it is to feed us with the portion of food in due season.' That is how Paul exhorted the Thessalonians to pray.

He also exhorted the Colossians, '*Continue earnestly in prayer, being vigilant in it with thanksgiving.*' Col 4:2.

Thanksgiving is the fruit of a person who is joined to the offering of Christ. Evidently, that which is finished in heaven is being fulfilled in their life.

'Continue earnestly in prayer, being vigilant in it with thanksgiving; meanwhile praying also for us, *that God would open to us a door for the word, to speak the mystery of Christ, for which I am also in chains, that I may make it manifest, as I ought to speak.*' Col 4:2-4.

This is how we pray for the messenger so that we receive our 'daily bread'. We are also praying that everyone else is receiving the word, or the 'food', that is allotted to them.

In the fear of the Lord, we refuse any spiritual food other than the word of God

We demonstrate that *we fear the Lord* when we pray, 'Give us this day our daily bread.' This is because, not only are we asking for that specific food that is allotted to us, but also, when we ask for that, we are denying or rejecting any other spiritual food or any other source of sustenance for our life.

We are refusing any spiritual food other than *the word of God that proceeds from Christ by the Spirit.*

When we are praying this prayer, we are able to say, with Christ, 'Man shall not live by bread alone, but by every word of God,' in response to any initiative of Satan to offer us a different food. Luk 4:4.

That is the very passage that Jesus quoted when He had fasted for 40 days and 40 nights in the wilderness.

Satan came and said, in effect, 'Obviously You're hungry; turn these stones into bread.' Jesus answered Satan by saying, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.' Mat 4:4.

As those who are praying, 'Give us this day our daily bread,' we are also able to say, with Christ, 'Man shall not live by bread alone, but by every word that we are receiving from heaven.'

Believing for the word from heaven delivers us from alternative words

We are able to alleviate or to quench the fiery darts of Satan. We quench those fiery darts with *the shield of faith.* Eph 6:16. That shield of faith is faith that we obtain *by hearing His word.*

How does Satan endeavour to deceive us; and what are the alternative words with which he endeavours to entrap us?

These alternative words can be other 'worthless doctrines' to which we previously held or to which we are giving our ear. Jer 10:8.

Paul addressed the Galatians on this point. He said, in effect, 'Who has bewitched you that you have turned from the gospel that I was proclaiming to you to the belief that you can achieve the righteousness of God through the exercise of keeping the Law?' Gal 3:1-3.

This was both 'a former gospel', which was the Old Covenant, and now it was becoming a 'new' gospel for the Galatians, who received other messengers who were not those who were set over the house of which they were a part.

This was an alternative, worthless doctrine, which some previously held to and were 'giving their ear' to.

These worthless doctrines can also be the conversations described in the Scriptures as 'mixed wine'. We have taken time in other Bible studies to consider this principle of 'mixed wine'. Pro 23:30.

Where we give our ear or our voice to that conversation, we are accepting it as an alternative source of provision for our life, rather than the bread that is allotted to us.

That is obviously not from God; that 'mixed wine' is from Satan. We know that because Solomon wrote, 'At the last it bites like a serpent, and stings like a viper'. Prov 23:32.

Also, there are the worldly philosophies for life that are being communicated to us through the media. These philosophies are words, or messages, that imply, 'This is what your life could be like; this

is what your life should be like; if you engage in these sorts of activities.'

They offer alternative lives and, if we engage in a way that they are communicating to us, we are believing that we can have that life.

Obviously, that is exactly what Satan did to Eve. He said, in effect, 'You won't die if you eat this food. In fact, you are going to have a better life because, not only are you going to be like God, you are going to be able to determine your own life and have the life that you desire.' Gen 3:4-5.

That is a complete lie, and it is an alternative to 'Give me this day the bread that You are allotting to me'. The lie is: I can choose what food I can live by and eat, and have life.

Of course, you can choose; but if you eat the food that is *not* allotted to you, *you will die*.

This last alternative food, these worldly philosophies for life, include all the advice and supplements and alternative health remedies that many pursue to alleviate, or compensate for, the sufferings that they experience in life.

This neurotic drive to pursue these different types of remedies is, firstly, the evidence that one is becoming 'weak and sick and dying before their time' under the judgement of God. 1Co 11:30.

It is because they do not believe the word of the gospel, which is the gospel of Christ crucified, in which we have a participation in the fellowship of His sufferings – where what has been perfected for us is being fulfilled in our life as we are being sanctified.

The drive for these remedies is a denial of *the bread from heaven*, which would otherwise be *the provision for life each day*.

This demonstrates that a person does not believe the gospel which grants them faith for fellowship in the offering and sufferings of Christ. And these sufferings are the likely indicator that they are under the judgement of God, because they are not participating in the *agape* meal in a worthy manner. 1Co 11:29-30.

God's provision is sufficient for us to fulfil His will

We have taught on this in the past, but it is important to understand that, if we are believing for the word from heaven, we are saying that *that*

word as daily bread is fully sufficient, not only for the works that we are to do, but also for providence and understanding as to what God's provision is for us to fulfil those works, even in the condition of our suffering and constraint. This is the full 'package' that is in that word.

The desire for our daily bread is our acknowledgement that God's provision is *sufficient for our participation in His will every day*. 'Give us this day our daily bread' – it is *sufficient* for us *today*.

When we believe that, and that is our prayer by faith, from faith to faith, we are not worried about what we will naturally eat, what we will naturally drink, how we will be clothed, how we will sustain our lives or how we will achieve the life that we desire.

All of those concerns are the concerns of those who are in bondage to fear. We are not worried about that because we believe that God's provision is sufficient for us to fulfil His will. It is *not* sufficient for us to fulfil our *own* will or to pursue the life that we desire, is it?

Accordingly, we are not worried about what we will naturally eat or drink, and neither do we inordinately seek deliverance from our difficulties.

That does not mean that we do not go to the doctor, and that we do not take medicine. We believe that, as we seek medical counsel and receive advice, this is part of the general providence of God for us to continue in His will.

The issue for us is when, driven by fear and a neurotic pursuit of all sorts of other remedies, we do *not* trust that God's provision is adequate, or sufficient, for us.

I love the way that Paul describes it – 'our sufficiency is from God'. 2Co 3:5.

It is not that we are completely dominating or that we are supermen or superwomen; it is that we understand that what we are living in today is *sufficient for our obedience*.

We seek first the kingdom of God which is proclaimed to us through the word of the cross. And we receive our sufficiency, including our natural provisions for life, from the Father.

The *word* that we receive and live by both *defines our works of sonship* and *grants to us the life* which is to

become our life by the Holy Spirit in the fellowship of Christ's offering and sufferings.

We accept that, within that context which is defined by the word for us, all of the elements that are necessary for sustaining our natural life to fulfil the will of the Father are being made available to us as well.

Jesus said, 'Do not worry.'

Basically, we believe the words of Jesus, don't we? 'Therefore do not worry.' Mat 6:31.

If you are worried and anxious about whether you will eat or drink or be clothed or what type of context you're going to live in or what type of life you are having or the impact of various factors on your life, you are worried, aren't you?

And Jesus said, 'Do not worry, saying, "What shall we eat?" or "What shall we drink?" or "What shall we wear?" For after all these things the Gentiles seek.' Mat 6:31-32. Jesus said that that is an earthly wisdom.

'For your heavenly Father knows that you need all these things.' Mat 6:32.

Remember that we are praying to the Father, 'Give us this day our daily bread.'

Seeking first His righteousness

'But seek first the kingdom of God and His righteousness, and all these things shall be added to you.' Mat 6:33.

Obviously, seeking first His righteousness is not 'us just trying to do good works'.

Seeking first His righteousness is seeking His will, and the food that is sufficient for us to fulfil His will – which means 'doing the works of our sonship in Christ'.

That is what it means to 'seek first the kingdom of God and His righteousness, and all these things will be added to you'.

The fulfilment of our sonship

He will not allow you to be insufficient in the fulfilment of that righteousness; in the doing of the works of your sonship in Christ.

'Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble.' Mat 6:34.

Will you accept that there is 'trouble for the day and it is sufficient for you'; it will not overwhelm

your capacity to fulfil the righteousness of God in Christ.

This is because there is a word that is apportioned to you as you have given your ear to the word of present truth that comes from Christ's messengers, and the Holy Spirit makes that known to you so that you are fully adequate and able to fulfil that each day.

Coming to Christ – abiding in Him

As those who are eating the bread from heaven, we come to Christ and abide in Him as He abides in us.

The implication of eating this bread from heaven is that it is *not* 'simply getting on with our own works'.

It is the reality that the fulfilment of our sonship is a priesting work that happens in a temple, which is the temple of Christ's body.

Jesus said, referring to us eating this bread, 'I am the bread of life. He who comes to Me shall never hunger.' Joh 6:35.

So, to 'eat' the word which is coming down from heaven as our daily provision is to *come to Christ*.

And He said, 'He who believes in Me shall never thirst.' Joh 6:35. This is the same point that John made when he wrote, 'That which we have seen and heard we declare [proclaim] to you, [we do so] that you also may have fellowship with us; and our fellowship is with the Father and His Son.' 1Jn 1:3.

Jesus said, 'He who eats My flesh and drinks My blood abides in Me, and I in him.' Joh 6:56.

Grace being multiplied to the many

The outcome of eating the daily bread is the *capacity*, or the *understanding*, of the works of sonship – the life and grace that is made available by the Holy Spirit.

And the Holy Spirit enables our connection to Christ; to our specific place where the Father places us in the body where we are to fellowship together.

Practically, we *find fellowship with one another* as we apply ourselves to understanding the word, and as we testify in our houses and from house to house regarding the word that we hear.

It is because this word is in our hearts and mouths that the *life* of the word is being *multiplied* to others as we share it with one another.

It is not only that it is life in me; that word is in my heart, and has now become the expression of my mouth. As I speak it by offering, it multiplies. This is 'grace being multiplied to the many'. 2Co 4:15.

The reality of our *agape* meal

This ministry of life is through our conversation – we are to speak it – and in our conduct – the word that we are eating should be 'in our feet'; it should be the way that we are walking. This is the reality of our *agape* meal together.

Our *agape* meal is a conversation, but it is also how we engage with one another. This is how we are 'the bread' and 'the cup' to one another.

Enmity is to be removed in the cross

Let us now look at the next statement that Jesus made, 'Forgive us our debts, as we forgive our debtors.' Mat 6:12.

We have spoken about the implication of eating the bread which comes down from heaven. Fundamental to our fellowship with one another is our *desire* for fellowship with one another, or our *connection* with one another.

That will require any relational impediment, or breach, to be restored in the cross. *Enmity* is to be *removed in the cross*. Eph 2:15-16.

Prayer for forgiveness and recovery – joined to His finished offering

Fundamental to our fellowship with one another and an implication of partaking of daily bread is *relational recovery* in our families, house to house, and in the church.

For this reason, Jesus instructed us to pray, 'Forgive us our debts [or, forgive us our sins], as we forgive our debtors [those who sinned against us].' Mat 6:12.

In other words, we pray for forgiveness for our sins, which are specific points of debt, and also for recovery from our dysfunction because of sin.

Our capacity to forgive others and to receive forgiveness is not an act of benevolence on our part towards another. It is not charity out of the goodness of our own heart – because our own heart is deceitfully wicked. Jer 17:9.

It is not that we reserve the right to forgive so that we can obtain forgiveness; that is a completely carnal understanding of forgiveness.

Our capacity to forgive and to receive forgiveness is not an act of charity or benevolence towards another, which is sourced from ourselves. If we think that, we are completely deceived. That is 'another gospel'.

We remember that Jesus said, 'Forgive us our debts,' and, 'As we forgive others.' There are two elements here.

This forgiveness, or this fellowship in which forgiveness is happening, is possible only because we are joined to, and are progressively fulfilling, that which *Jesus achieved for us through His offering journey*.

We can only forgive and receive forgiveness as we are joined to that – to the sanctifying activity in our lives, which we are doing as He is priesting to us from that finished offering.

The Seventy Weeks prophecy describes the finished work of Christ

I will explain that now. This is the point that Christ made to Peter. Matthew recorded, 'Then Peter came to Him [Jesus] and said, "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?"' Mat 18:21.

Peter was not simply saying, 'That's a lot of times to forgive; and then, after that, do I have to keep forgiving?'

There is a prophetic significance to the number seven. Peter understood that there is a 'seven times' principle that he was connecting to forgiveness.

So, Peter came to Jesus, and said, 'Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?' Jesus said to him, 'I do not say to you, up to seven times, but up to seventy times seven.' Mat 18:21-22.

Obviously, Jesus was not merely saying, '490 times,' or, 'A lot more times than you are thinking, Peter.'

He was saying that our capacity to forgive our brother is because of our *connection* to the finished work of Christ, which is described in the Seventy Weeks prophecy.

As we have been learning in this season, this is our daily fellowship in the outcomes of Christ's finished offering. We know this passage very well, through the teaching that we have received.

‘Seventy weeks are determined for your people and for your holy city.’ Dan 9:24. That ‘seventy weeks’ is, literally, ‘seventy sevens’. Jesus said to Peter, ‘I do not say to you, up to seven times, but up to seventy times seven.’

‘Seventy [sevens] weeks are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy.’ Dan 9:24.

Do you see our connection to that finished work? This is why it is so important for us to understand the Seventy Weeks prophecy. It is not so that we understand the times and seasons – that is secondary.

It is so that we understand our connection to it *today*; because our connection to it *today* is a sanctifying activity where we are appropriating, or fulfilling, that which has already been perfected for us, *including our capacity to forgive others and to obtain forgiveness from the Father*. The Lord is establishing us in this amazing truth.

We forgive our debtors and we walk in faithful relationship towards those who sin against us, endeavouring to minister reconciliation without compromising our sanctification.

We are finding the capacity to forgive as we are joined to these aspects of Christ’s finished work - finishing the transgression, making an end of sin, etc.

Pursue peace and sanctification so that we are able to see the Lord

However, the pursuit of peace through reconciliation with others is not at the expense of our sanctification. Forgiveness does not simply mean ‘encompassing everyone else’s sin’.

Forgiveness is firstly the grace obtained in the fellowship of Christ’s finished offering, by which we are able to minister that grace to others, in the hope and in the desire for them to be joined to the same fellowship of which we are a part.

Paul said to us, ‘Pursue peace with all people, and holiness [or sanctification], without which no-one will see the Lord.’ Heb 12:14.

The matter of *lordship* is fundamental here. This is what we are learning in relation to how we are to pray for the ‘daily bread’.

‘Pursue peace with all people, and holiness, without which no-one will *see the Lord*: looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled.’ Heb 12:14-15.

This ‘root of bitterness that springs up’ is our inability to forgive one another.

We are to *pursue peace and sanctification* so that we are able to *see the Lord*. That is our connection to ‘the eyes of the Lord’, by which He is searching our heart and revealing our heart – so that we do not have a root of bitterness in our heart.

As this recovery happens, *we are able to forgive*, because we do not hold our offences over and against one another. And, as we do that, *we obtain forgiveness from the Father*, and we are fully unencumbered in our walk in Christ, as those who are fulfilling our sonship – which means that *we are becoming the righteousness of God in Him*.

Praise the Lord for His word. We will continue in our discussion about this way of salvation, which is *entering Christ’s rest*, in the week to come.