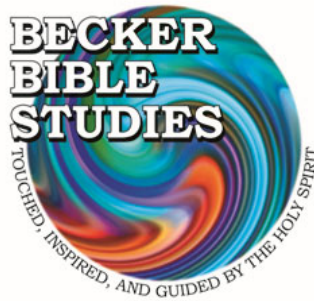


## **Standards of the Lord Jesus Christ**

### **Lecture 113-6 (The Sermon on the Mount Continued) (Matthew 7:7-12)**

**To Pray, To Overcome the World, To Sanctify, To Consecrate, Word of God, To Drink, Cup**

By Kathy L. McFarland  
May 25, 2023



Deep prayer by mature Christian leaders is not an automatic skill. It cannot be accomplished through repetitive phrases that are heard throughout churches and Christian gatherings. Those type of vain-filled, copycat words must surely bore our omnipotent, omniscient, omnipresent LORD God and our dear Lord Jesus Christ.

When we examine the “Patterned Typology” of Christ’s prayers revealed in the New Testament, we gain the sense of deepness and originality that real prayer to a real God communicates. When we search the deep prayers of our Christ, we see that He does not use vain or copycat words; in fact, every prayer opportunity is distinct and filled with an organized list of tasks that He needs answers, help, guidance, or the power of the LORD God to fulfill. Note that we never once see Him asking for riches, lottery wins, fame, or a life free of all pain. We don’t see Him cluttering His prayers by asking for blessings for all His family and friends. Not once does the Lord Jesus Christ make deals with God, promising to do better to receive extra gifts from Him.

The simple prayer of the Lord given as an example to His Followers in Matthew 6:5-15 begins the learning process of a new Christian. It teaches the basic structure of a prayer that is organized and easily practiced. It is NOT the template for deep prayer.

Our beginning study of Matthew 7:7-12 will study both the purpose of prayer and the technique of prayer by examining the “Patterned Typology of Christ’s prayers. We will conclude this part of the study with the deep type of prayer that comes with the deep learning of typology and the deep study of Scripture. There is no use in learning typology, unless you are able to bring the depth of that learning to your spiritual being, and transmit that growth to your LORD God and Lord Jesus Christ. Until your prayers are organized with the “Patterned Typology” that is displayed by Christ, you are losing out with a deeper relationship with the LORD God and Lord Jesus Christ. It is vitally

important that mature Christians learn to deeply sustain their worship of God through prayer while studying Scripture to this depth. This lesson strives to teach you how to do that. Godspeed.

**Matthew 7:7–12 (KJV 1900)**

<sup>7</sup> Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: <sup>8</sup> For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. <sup>9</sup> Or what man is there of you, whom if his son ask bread, will he give him a stone? <sup>10</sup> Or if he ask a fish, will he give him a serpent? <sup>11</sup> If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? <sup>12</sup> Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

**Ask, and it shall be given you (Mt 7:7a)**

168. There are three ways to obtain answers and help from the LORD God. Each requires Christian Believers to prayerfully:

- a. Ask
- b. Seek
- c. Knock

(Let us complete a simple entry into our typology workbook showing this)

Action	To Pray	1. Three ways to obtain help from the LORD GOD: 1) Ask; 2) Seek; 3) Knock	Matthew 7:7-12	1. BI113-6
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(Now we will cover the “Ask” procedure first)

169. The Lord Jesus Christ instructs Holy Followers of Him to ask of the Father in Heaven (LORD God) and it will be given to them.

**John 16:24–28 (KJV 1900)**

<sup>24</sup> Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. <sup>25</sup> These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. <sup>26</sup> At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: <sup>27</sup> For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. <sup>28</sup> I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

170. Holy Followers of Jesus Christ must ask the Father in Heaven (LORD God) for all things in the NAME OF JESUS CHRIST (John 16:24).

171. The Lord Jesus Christ prays to the Father for Christian prayers done in Christ’s name. So, a Holy Believer prays in the Name of Christ, Christ receives that prayer, and forwards it through His

prayers to His Father in Heaven. (If we are praying correctly through our holy heart, through the Holy Spirit, through Christ, the prayer will reach the LORD God perfectly expressed and receive the perfect attention of our Father)

172. The Father LORD God accepts all prayers from the Lord Jesus Christ because Christ's followers believe He came out from God into the world and returned to the Father through His Resurrection and Ascension (Faith in the Lord Jesus Christ). Christ's Standards for Believers to pray in His Name facilitates the prayer reaching His Father.

Teachings by Kathy L McFarland

We have learned that each word in the Word of God is important. We have explored some of these words, and connected a typological meaning that is mystically/mysteriously present inside the meaning as a more hidden message for mature Christians. Words are so important, studying the little leads to the depth of the big!

We are changing direction for a bit, and analyzing a different typology that is more than just one word. We are looking for "Patterned" Typology. Another way to observe it is to analyze different "types" presented inside Scripture that capture a certain topic. Though the experience of awe encourages our joy of connection with single word typology, the deepness of understanding of long subjects are also typologically available to us.

I immediately think of "prayer" as an example for showing "patterned typology". And since "ask" speaks of "prayer" in this Scripture verse of study, it is a perfect time to teach it. Enjoy!

173. The Lord Jesus Christ taught His Follower how to pray. Though we have already studied deeply this important prayer earlier in Bl112-6, let's look at through the "type" of prayer that the Lord instructs His Followers to pray:

### The Prayer "Type" to the LORD God Taught by the Lord Jesus Christ

#### Matthew 6:5–15 (KJV 1900)

<sup>5</sup> 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. <sup>6</sup> But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. <sup>7</sup> But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking. <sup>8</sup> Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. <sup>9</sup> After this manner therefore pray ye:

Our Father which art in heaven, Hallowed be thy name. <sup>10</sup> Thy kingdom come. Thy will be done in earth, as *it is* in heaven. <sup>11</sup> Give us this day our daily bread. <sup>12</sup> And forgive us our debts, as we forgive our debtors. <sup>13</sup> 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.

<sup>14</sup> For if ye forgive men their trespasses, your heavenly Father will also forgive you: <sup>15</sup> But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

**Hallowed** - 39 ἀγιάζω (*hagiazō*): vb.; ≡ DBLHebr 7727; Str 37; TDNT 1.111—**1.** LN 53.44 **dedicate**, to service and loyalty to God (1Co 1:2); **2.** LN 88.26 **make holy**, sanctify, to cause one to have the quality of holiness (1Th 5:23); **3.** LN 88.27 **honor as holy**, hallow, feel reverence, regard as holy (Mt 6:9)<sup>1</sup>

**Debts** - 4052 ὀφείλημα (*opheilēma*), ατος (*atos*), τό (*to*): n.neu.; ≡ Str 3783; TDNT 5.565—**3.** LN 88.299 **sin**, moral debts (Mt 6:12+)<sup>2</sup>

**Temptation** - 4280 πειρασμός (*peirasmos*), οῦ (*ou*), ὁ (*ho*): n.masc.; ≡ Str 3986; TDNT 6.23—**1.** LN 27.46 **examination**, submit another to a test, to learn the true nature or character of (Jas 1:2; 1Pe 4:12); **2.** LN 88.308 **temptation**, trial, given for the purpose to make one stumble (Lk 4:13; Ac 15:26 v.r. NA26)<sup>3</sup>

174. The Lord's Prayer as taught by Christ to His Followers, examined through patterned typology:

- a. To pray secretly without attention of others brought to your communion with the LORD God.
- b. To receive reward when the LORD God rewards you openly
- c. To pray without vain repetitions
- d. To accept that the Father knows what things you need before you ask Him
- e. To pray to the Father in Heaven
- f. To reverently **declare** the Father's holiness
- g. To **declare** the coming of Father's Kingdom
- h. To **declare** that Father's Will can be expressed fully on earth as in Heaven
- i. To **ask** the Father to provide spiritual and physical nourishment for us daily
- j. To **ask** the Father to forgive our sins as we forgive those that sin against us
- k. To **ask** the Father to not lead us into temptation (a test to learn your true nature)
- l. To **ask** the Father to deliver you from evil
- m. To **declare** that the LORD God's kingdom, power, and glory will live forever. Amen.

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<sup>1</sup> Swanson, James. 1997. In [Dictionary of Biblical Languages with Semantic Domains: Greek \(New Testament\)](#), electronic ed. Oak Harbor: Logos Research Systems, Inc.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

## Teachings of Kathy L McFarland

Please note the characteristics of this prayer that Christ taught us as a “type” to pray to the LORD God. There are four “declarations” (f, g, h, m) and four “asks” (i, j, k, l). Think about that for a bit.

Just prior to the High Priestly Prayer of Christ, He gave implicit instructions about prayer in His name:

### **John 16:22–24 (KJV 1900)**

<sup>22</sup> And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. <sup>23</sup> And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. <sup>24</sup> Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

174.5. When praying to the Father in Heaven, ask in your Lord Jesus Christ’s name, and He will give it to you so your joy will be full.

Let’s analyze the Lord Jesus Christ’s detailed prayer for His Glorification.

### **The Prayer “Type” Expressed by the Lord Jesus Christ Asking to be Glorified More**

This is known as the longest recorded prayer of Christ. Sometimes scholars call it the “High Priestly Prayer.” This is Christ’s prayer in preparation for Passover, just prior to His prayer at Gethsemane.

### **John 17:1–26 (KJV 1900)**

These words spake Jesus, and lifted up his eyes to heaven, and said, **Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:** <sup>2</sup> As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. <sup>3</sup> And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. <sup>4</sup> I have glorified thee on the earth: I have finished the work which thou gavest me to do. <sup>5</sup> And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

<sup>6</sup> I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. <sup>7</sup> Now they have known that all things whatsoever thou hast given me are of thee. <sup>8</sup> For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me. <sup>9</sup> I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. <sup>10</sup> And all mine are thine, and thine are mine; and I am glorified in them. <sup>11</sup> And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*. <sup>12</sup> While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might

be fulfilled. <sup>13</sup> And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. <sup>14</sup> I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. <sup>15</sup> I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. <sup>16</sup> They are not of the world, even as I am not of the world. <sup>17</sup> Sanctify them through thy truth: thy word is truth. <sup>18</sup> As thou hast sent me into the world, even so have I also sent them into the world. <sup>19</sup> And for their sakes I sanctify myself, that they also might be sanctified through the truth. <sup>20</sup> Neither pray I for these alone, but for them also which shall believe on me through their word; <sup>21</sup> That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. <sup>22</sup> And the glory which thou gavest me I have given them; that they may be one, even as we are one: <sup>23</sup> I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. <sup>24</sup> 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 foundation of the world. <sup>25</sup> O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. <sup>26</sup> 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.

**Glorify** - **1519** δοξάζομαι (*doxazomai*), δοξάζω (*doxazō*): vb.; ≡ Str 1392; TDNT 2.253—**1.** LN 33.357 **praise**, speak words of glory (Mt 5:16); **2.** LN 87.8 **honor**, attribute a high status (Mt 6:2; Jn 8:54); **3.** LN 87.24 **glorify**, attribute high rank (Jn 17:5); **4.** LN 65.5 (dep.) **be wonderful**, be of exceptional value (2Co 3:10; 1Pe 1:8+)<sup>4</sup>

**Manifest** - **5746** φανερώω (*phaneroō*): vb.; ≡ Str 5319; TDNT 9.3—**1.** LN 24.19 **cause to be seen**; (pass.) be disclosed, be displayed (Jn 21:1; Mk 16:12, 14 v.r.); **2.** LN 28.36 **make known**, reveal, show (2Co 5:11)<sup>5</sup>

**Sanctify** - **39** ἀγιάζω (*hagiazō*): vb.; ≡ DBLHebr 7727; Str 37; TDNT 1.111—**1.** LN 53.44 **dedicate**, to service and loyalty to God (1Co 1:2); **2.** LN 88.26 **make holy**, sanctify, to cause one to have the quality of holiness (1Th 5:23); **3.** LN 88.27 **honor as holy**, hallow, feel reverence, regard as holy (Mt 6:9)<sup>6</sup>

175. Just prior to His sorrowful prayers in the Garden of Gethsemane, the Lord Jesus Christ raised His face to Heaven and told His Father that the time of His Glorification had arrived. His prayer expressed the following:

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<sup>4</sup> Ibid.

<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

- A. To ask that the LORD God make him honored, with the attribute of highest standards, and Christ in turn, would bring great glory to the Father.
  1. To remind His Father that He had already bestowed upon Christ power over all mankind's flesh
  2. To remind His Father that He had given Christ the ability to give eternal life to all those that the Father brought to Him
  3. To acknowledge eternal life as ultimately related to knowing the true LORD God and the Lord Jesus Christ whom the Father sent
  4. To share with His Father that Christ had glorified Him on earth
  5. To share with His Father that Christ had finished the work that the Father had given Him
- B. To formally request Glorification that Christ once shared with the LORD God and had possessed at the beginning before the world was created, for the above reasons.
- C. To list the things Christ has done to finish the work given Him by His Father:
  1. To reveal the LORD God's name unto the people which the Father gave His Son out of the world, and they have kept God's Word.
  2. To reveal that the followers of the Lord Jesus Christ know all things that the LORD God has given them to know through Christ
    - a. To share that Christ's followers know the LORD God because he gave them the Words which the LORD God gave Him.
    - b. To share that Christ's followers received God's Words, and have sure knowledge that they came from the Father
    - c. To share that Christ's followers believe that the LORD God sent Him to
  3. To clearly state Christ's responsibility to pray for those God sent Him, but not for all the people of the world.
    - a. To name those Christ have been given as belonging to the LORD God.
    - b. To name those belonging to Christ as belonging to the LORD God, and God's are His
    - c. To proclaim the Lord Jesus Christ is glorified through His followers given to Him by God
  4. To declare that He is no more in the world. As He declared to His Disciples just prior to this prayer, "...be of good cheer; I have overcome the world."
  5. To pray for His Disciples because they are in the world even though Christ will no longer be in the world. This becomes Christ's Standards for His followers concerning the overcoming of the world, and is indicated by His prayers for them as they remain in the world. It is so important to Christ, that overcoming rewards for the churches are specifically promised in Scripture:

### Christ's Standards for Churches Overcoming the World

- a. 1 John 5:4–5 (KJV 1900) <sup>4</sup> For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith. <sup>5</sup> Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?
- b. Revelation 2:7 (KJV 1900) <sup>7</sup> He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.
- c. Revelation 2:11 (KJV 1900) <sup>11</sup> He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.
- d. Revelation 2:17 (KJV 1900) <sup>17</sup> He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.
- e. Revelation 2:26–29 (KJV 1900) <sup>26</sup> And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: <sup>27</sup> And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. <sup>28</sup> And I will give him the morning star. <sup>29</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.
- f. Revelation 3:5–6 (KJV 1900) <sup>5</sup> He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. <sup>6</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.
- g. Revelation 3:12–13 (KJV 1900) <sup>12</sup> Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem*, which cometh down out of heaven from my God: and *I will write upon him* my new name. <sup>13</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.
- h. Revelation 3:21–22 (KJV 1900) <sup>21</sup> To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. <sup>22</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

Kathy L McFarland Teachings

The OVERCOMING OF THE WORLD standard that the Lord Jesus Christ spoke about in His prayer for His Disciples lay so strongly upon His Heart, that He chose His words specifically and carefully to let His Father know how important it was. As Christ's Disciples, when we pray, it seems reasonable that we add a prayer to the LORD God to assist us and our fellow Christians with a oneness with Him.



The Lord Jesus Christ experienced the world, and how difficult it was to overcome. He knows we need help. Remind the LORD God that you readily receive that help to make it through this life and overcome the world.

Action	To Overcome the World	<ol style="list-style-type: none"><li>1. For whatsoever is born of God overcomes the world with faith in Jesus as Son of God.</li><li>2. To him that overcomes, Christ will give to eat of the tree of life, which is in the midst of the paradise of God.</li><li>3. To him that overcomes, he shall not be hurt of the second death</li><li>4. To him that overcomes, Christ will give to eat the hidden manna and will give him a white stone, and in the stone a new name written, which no man knows but he that receives it.</li><li>5. To him that overcomes, and keeps Christ's works to the end, He will give power over the nations, to rule them with a rod of iron as the vessels of a potter shall they be broken to shivers as Christ received of His Father. He will give him the morning star.</li><li>6. To him that overcomes, he shall be clothed in white raiment; Christ will not blot out his name out of the book of life, but He will confess his name before His Father and before His angels.</li><li>7. To him that overcomes, Christ will make a pillar in the Temple of God and he shall go no more out; Christ will write upon him the name of my God and the city of His God named New Jerusalem which comes down from Heaven from the LORD God. Christ will write upon him my new name.</li><li>8. To him that overcomes, Christ will grant to sit with Him in His throne as He also overcame and set down with His Father in His Throne.</li></ol>	<ol style="list-style-type: none"><li>1. 1 John 5:4-5</li><li>2. Revelation 2:7</li><li>3. Revelation 2:11</li><li>4. Revelation 2:17</li><li>5. Revelation 2:26-29</li><li>6. Revelation 3:5-6</li><li>7. Revelation 3:12-13</li><li>8. Revelation 3:21-22</li></ol>	B1113-6
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6. To ask His Father to keep through His own name those who He had given to Christ, so they might be one with Him as He is one with His Son.
  - a. To remind the LORD God that while Christ was with those given to Him by the LORD God, Christ kept them in the LORD God's name.
  - b. To remind the LORD God that all those given to Christ was kept and none lost, except for the son of perdition that Scripture might be fulfilled.
  - c. To ask that the Word of God spoken in the world might allow His Disciples to have the joy fulfilled in themselves
- D. To explain the problems His Disciples are experiencing within the world
  7. To explain the hatred of His Disciple by the world
    - a. To explain Christ gave God's Word to them
    - b. To explain Christ's Disciples are not of the world, even as He is not of the world
    - c. To make it clear to His Father that He does not want them taken out of the world
    - d. To ask His Father to keep Christ's Disciples from the evil of the world
    - e. To proclaim that His Disciples were not of the world, just as He was not
    - f. To ask that His Father sanctify them through His Truth, and that sanctification should come through Christ, because Christ is the Word of His Truth.
      - i. Sanctify means to make Holy.
      - ii. The Word of God is the Lord Jesus Christ. The Lord was begotten during the speaking of God's Word, and He is the Word of God. (John 1:1-5) (Foundational Typology)
      - iii. The Lord Jesus Christ sanctified Himself (because He is the Word of God); He sanctifies His Disciples through the truth of the Word of God.
    - g. To explain that the LORD God sent the Lord Jesus Christ to the world, and the Lord has sent His disciples to the world.

Trinity	Lord Jesus Christ	1. Bridegroom 2. Word of God	1. Matthew 9:15 2. John 11-5	2. BI113-6
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Please add “To Sanctify (Make Holy) to your notebook under the category of “action.” Please note: Previously we had added “Consecration” as a “condition” in our typology notebook. But I just cut and moved it to the “action” category right under “To Sanctify (Make Holy). I did this because the concept of “sanctify” and “consecrate” are often thought to be the same thing. However, our typology shows that “To Sanctify (Make Holy)” is done through the Truth of the Word of God, which is the Lord Jesus Christ. “To Consecrate (Make Sacred)” requires the Flesh of the Lord Jesus Christ. One is Scripture learning of the Word of God through Christ, and the other is through the crucified flesh of our Savior. Both make a condition of holiness, set apart, and both are required to obtain that state of holiness. But there is a slight difference, that typology allows us to see. I hope you are able to recognize that also.

Action	<b>To Sanctify (Make Holy)</b>	1. The Disciples of Christ are made Holy through the Truth of the Word of God, which is the Lord Jesus Christ	1. John 17:1-20; John 1:1-5	1. BI113-6
Action	<b>To Consecrate (Make Sacred)</b>	1. To be holy requires consecration through the Flesh of the Lord Jesus Christ. He shed His flesh upon the cross so Believers could be made holy and commune with the LORD God through salvation. 2. The condition of Holiness for Believers: a) The Lord Jesus Christ is their High Priest over the House of the LORD God, of which the Believers belong. b) Believers draw close to Christ with a true and pure heart of full assurance of faith. c) Believers hearts are sprinkled from an evil conscience. d) Believers bodies are washed with pure water of Baptism. e) Believers profess their faith in the promises of the LORD God through the Lord Jesus Christ without wavering. f) Believers consider each other to provoke love and do good works g) Believers have fellowship with other Christians and do NOT forsake the assembling together h) Believers exhort (encourage) each other as End Times days approach.	Hebrews 10:19-25	BI113-5

- h. To claim not only His present Disciples, but all those that followed after Him and believed on the Word of God
- i. To ask His Father to allow His Disciple, present and future, to be one, as He is with His Father in order that the world will believe that God has sent Him
- j. To inform His Father that the glory which He gave Christ, was given to His Disciples
- k. To declare that Christ is in His Disciples, and the LORD God is within Him; thus, everyone is One with God, that the world may know He sent Christ, and has loved them as He loved His Son.

- i. The Lord shared His glory, yet this prayer is for more glory as His walk on earth is coming to an end.
- ii. Yet, we know His prayer at Gethsemane does not result in the greatest glory of the LORD God being bestowed upon Him before His Crucifixion.
- iii. The answer for full glory of God to be given to Him comes at His Resurrection when He ascends to His Father for the first time

E. To explain His will to His Father concerning the glory that will be given to Him

- a. To ensure that those the Father gave to Him are present where He is in order to behold His glory
- b. To remind the Father that He loved His Son before the foundation of the world
- c. To acknowledge that the world does not know of the righteousness of the Father; but to proclaim and Christ and His Disciples have known the Father
- d. To proclaim that He has declared the LORD God's name, and declare that the love of the Father be in His Disciples as He is in the love of the Him.

#### Kathy L McFarland teachings:

Mature Christians must learn to pray as wise, thinking, proving, loving, and precise ways as the Lord Jesus Christ "type" of prayers. They should be easily expressed, with points ordered in such a way to be clearly stated to the LORD God and to the person praying. Once again, our "statements of facts" becomes a tool we can use to improve and increase our communications with the LORD God through the Lord Jesus Christ.

One way we can increase our skill at praying is to meditate before we communicate to the LORD God and consider our upcoming prayer. Write it down in an ordered fashion, with statements of fact like the type that the Lord uses in His own communication with God. We must grow mature enough to recognize the simple Lord's prayer acknowledges the important things to God, but severely restricts a full relationship with Him. Two-way purposeful conversation is the prayer of the mature with the LORD God, always through Jesus Christ's name.

Don't waste God's time on petty and vain prayers that repeat the secular wishes of nature. Focus upon the important spiritual relationship with your Father and your Lord Jesus Christ and the works they have given you to do.

Remember, you have two types of prayers: One directed to the LORD God using the Lord Jesus Christ's name, and one directed specifically to the Lord Jesus Christ. Both prayers should be well-thought out and prepared in a purposeful way that are ordered.

If you have sin, and need forgiveness from the Lord Jesus Christ, tell Him, and explain your failings, reasons, and commitment to avoiding further sin. Ask Him for restoration, and remember to thank Him for the opportunity to make things right with the LORD God through the power given to Him. If you have need to discuss spiritual works that glorify the LORD God, you can pray to both the Lord Jesus Christ and to the LORD God. Again, order your prayers well, and stay in tune with your soul needs to speak. Use the Holy Spirit to give you the perfect words to express your important prayers to both. Always remember, the LORD God only listens to our prayers because they are spoken through the Lord Jesus Christ.

Back to the lesson...

It was Christ's despair when the LORD God would NOT glorify Him when He asked. He went to the Garden of Gethsemane, falling upon his knees in deepest sorrow begging His Father to change His

mind. The LORD God did not stop the betrayal and Crucifixion. It was only later, upon Christ's Resurrection that His Father glorified Him fully; the prayer was answered, but on His Father's time when all things were accomplished through His Resurrection.

Now, let's analyze the Lord Jesus Christ's fervent prayer in the Garden of Gethsemane as he faced his soon coming betrayal and crucifixion:

### The Prayer "Type" Expressed by the Lord Jesus Christ as He Faces His Crucifixion

#### Matthew 26:36–46 (KJV 1900)

<sup>36</sup> Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, **Sit ye here, while I go and pray yonder.** <sup>37</sup> And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. <sup>38</sup> Then saith he unto them, **My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.** <sup>39</sup> And he went a little further, and fell on his face, and prayed, saying, **O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.** <sup>40</sup> And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, **What, could ye not watch with me one hour?** <sup>41</sup> **Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.** <sup>42</sup> He went away again the second time, and prayed, saying, **O my Father, if this cup may not pass away from me, except I drink it, thy will be done.** <sup>43</sup> And he came and found them asleep again: for their eyes were heavy. <sup>44</sup> And he left them, and went away again, and prayed the third time, saying the same words. <sup>45</sup> Then cometh he to his disciples, and saith unto them, **Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.** <sup>46</sup> **Rise, let us be going: behold, he is at hand that doth betray me.**

**Cup - 4539** ποτήριον (*potērion*), ου (*ou*), τό (*to*): n.neu.; ≡ Str 4221; TDNT 6.148—**1.** LN 6.121 **cup**, vessel for holding liquid and so drink from (Mk 9:41; Mt 26:42 v.r. NA26; Mk 7:8 v.r.); **2.** LN 24.81 πίνω ποτήριον (*pinō potērion*), suffer severely (Mt 20:22, 23; Mk 10:38, 39; Jn 18:11+); **3.** LN 90.97 παραφέρω τὸ ποτήριον ἀπό (*parapherō to potērion apo*), cause not to experience (Mk 14:36; Lk 22:42+)<sup>7</sup>

175. Gethsemane is the Garden in which the Lord Jesus Christ prayed to the LORD God in agony for the heartbreak of His betrayal and coming events leading to His Crucifixion.

176. Jesus was greatly sorrowful; so sad that His countenance was very heavy, unto death. His sorrow dragged Him down to the lowest places of His existence as a human, and it felt that He might die.

177. He chose his three closest, inner circle Disciples to go with Him into the Garden with Him and help support his desperate prayers to His Father. Peter, and the two sons of Zebedee, John and James (Andrew the fourth of the inner circle was not asked). Christ asked them to sit while he prayed

<sup>7</sup> Ibid.

further inside the Garden. Throughout Jesus' prayers, they continuously fell asleep. This is an explanation why most of Christ's prayer within the Garden at that time are not recorded. However, the bits of prayer that are written give us an idea of the pattern of a sorrowful prayer from Christ.

- a. To pray to His Father with His sorrow
- b. To ask that the cup pass from Him if it is possible (Cup typology study next)
- c. To ask that His Father's will, not His Son's will, be accomplished
- d. To ask His Father if the cup cannot pass away from Him, except He drink it, then God's will be done. (Drink typology study next)
- e. To pray for the third time, until the answer from God was received. "The hour is at hand, and the Son of man is betrayed into the hands of sinners."

### Cup and Drink Typology

178. A cup is a vessel for holding liquid to drink from. "To drink" is typologically "to experience."

179. A cup can hold drink that someone might not want "to experience," as Christ prayed for its removal in his sorrowful prayer at the Garden of Gethsemane. (Matthew 26:36-46)

#### **Psalm 116:13 (KJV 1900)**

<sup>13</sup> I will take the cup of salvation,  
And call upon the name of the LORD.

180. Different experiences are held within the cup. A cup of salvation is experienced when Believers call upon the name of the LORD.

#### **Psalm 23:5 (KJV 1900)**

<sup>5</sup> Thou preparest a table before me in the presence of mine enemies:  
Thou anointest my head with oil; my cup runneth over.

181. The LORD God fills the Believer's cup to an overflowing fullness of experiences.

#### **Isaiah 51:17 (KJV 1900)**

<sup>17</sup> Awake, awake, stand up, O Jerusalem,  
Which hast drunk at the hand of the LORD the cup of his fury;  
Thou hast drunken the dregs of the cup of trembling, *and wrung them out.*

182. The LORD God fills the cup with fury and trembling experiences to those who are disobedient to Him.

#### **Matthew 20:23 (KJV 1900)**

<sup>23</sup> And he saith unto them, *Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.*

183. The cup filled with the experiences of Jesus Christ can be drunk by His followers and allow them the baptism of Christ. These experiences are often relayed to His Followers through His teachings as recorded in Scripture.

**Matthew 23:25–26 (KJV 1900)**

<sup>25</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

<sup>26</sup> Thou blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

**Hypocrites** - 5695 ὑποκριτής (*hypokritēs*), οὔ (*ou*), ὁ (*ho*): n.masc.; ≡ Str 5273; TDNT 8.559—LN 88.228 **pretender**, *i.e.*, a duplicitous, insincere person; (most versions) hypocrite (Mt 6:2; 7:5; 15:7; 23:13; Mk 7:6; Lk 12:56; 13:15)<sup>8</sup>

**Extortion** - 771 ἄρπαγή (*harpagē*), ἥς (*ēs*), ἡ (*hē*): n.fem.; ≡ Str 724—1. LN 57.235 **plunder**, confiscation, robbery; something taken by force (Heb 10:34+); 2. LN 57.237 **booty**, that which has been taken by violence (Mt 23:35+); 3. LN 25.24 **violent greed**, a state of strong desire for gain by any means; greediness (Lk 11:39+), note: there is overlap in these verses and entries<sup>9</sup>

**Excess** - 202 ἀκρασία (*akrasia*), ας (*as*), ἡ (*hē*): n.fem.; ≡ Str 192; TDNT 2.339—LN 88.91 **lack of self-control**, implying then self-indulgence (Mt 23:25; 1Co 7:5+)<sup>10</sup>

184. Christ called woe upon the scribes and the Pharisees by calling them hypocrites. Hypocrites are pretenders as two-faced, deceitful, insincere people. They are “fake” in today’s terms.

185. People who clean the outside of their cup and platter, but are full of extortion and excess inside the cup, are faking pretenders. Extortion is “greed” with a desire for riches without consideration of Christ’s Standards of righteousness. The “Prosperity Gospel” that is popular amongst some churches and some nations today are extorting people with false doctrine of the LORD God so they can obtain riches from their maleable congregations and their sinful worlds of false religion. Excess is the nature of people without self-control, and imply the narcissistic, borderline types who care for only themselves and their needs, wants, and gains.

186. Pretend Christians who clean the outside of their cups but continue to have greed for money and things that can be extorted from others, and those with narcissistic, borderline habits that focus upon self-indulgence rather than the needs of others, are HYPOCRITES!

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<sup>8</sup> Ibid.

<sup>9</sup> Ibid.

<sup>10</sup> Ibid.

187. If the inside of the cup and platter are cleansed first, the outside of the cup and platter will shine with cleanliness according to the Words of our Lord Jesus Christ.

Action	To Drink	1. To experience	1. Matthew 26:42	1. BI113-6
Container	Cup	<ol style="list-style-type: none"> <li>1. Vessel for holding drink (both good and bad Natural Life and Spiritual Life Experiences)</li> <li>2. The LORD God fills the Believer's cup to an overflowing fullness of experiences</li> <li>3. The LORD God fills the cup with fury and trembling experiences to the disobedient</li> <li>4. The cup filled with experiences of Jesus Christ allows the Baptism of Christ</li> <li>5. Hypocrites clean the outside of their cup, but it is full of extortion and excess inside it</li> <li>6. If the inside of the cup is cleansed first, the outside of the cup will shine with cleanliness</li> </ol>	<ol style="list-style-type: none"> <li>1. Matthew 26:36-46;</li> <li>Psalm 11:13</li> <li>2. Psalm 23:5</li> <li>3. Isaiah 51:17</li> <li>4. Matthew 20:23</li> <li>5,6. Matthew 23:25-26</li> </ol>	1,2,3,4,5,6. BI113-6

## The Method of Sustained Lectio Divina (Prayer)

### Teachings of Kathy L McFarland

You have learned how to reach depth in your studies, and as our lessons progress you will be astounded at the journey you take that will lead to deeper understanding of the LORD God and the Lord Jesus Christ. However, there is one more depth that must be achieved if you want to advance your spiritual presence in the Kingdom of God and increase your contact with your God and your Lord. You must apply that new depth of understanding to achieving a closer relationship with both through prayer. That requires you learn how to pray in a sustained and ordered fashion that allows Them to speak to the depths of your soul.

*Lectio divina* is a sustained immersion into typology studies of Scripture, and encounters God and the Lord from a greater depth of knowledge, understanding, and wisdom.

Sister Mary Margaret Funk describes *Lectio divina* effort through the encounter with God: <sup>11</sup>

*We listen to the literal voice of the text and study with our logical mind.*

*We meditate on the symbolic voice of the text with our intuitive mind (aesthetical).*

*We heed the moral voice of God with our personal senses of prayer and ascetical practices. We comply with this inner voice through our daily decisions and through the discipline of discernment.*

*We receive the mystical voice with our spiritual senses.*

*Each of these voices is distinct and is mediated through the revelatory text. Our part in this encounter is to listen, meditate, heed with discrimination, and receive the impulse of the Holy Spirit.*

<sup>11</sup> Funk, Mary Margaret. 2013. [\*Lectio Matters: Before the Burning Bush\*](#). Matters Series. Collegeville, MN: Liturgical Press.

*This way of personal prayer becomes our way of life, a culture of God consciousness.*

*This method depends on the Holy Spirit enlightening our mind and filling our heart with desire. The text is given to us as an individual and each of us takes the necessary days, weeks, and months to live into the revelation. This is sustained lectio.*

Action	<b>To Pray</b>	<ol style="list-style-type: none"> <li>1. Three ways to obtain help from the LORD GOD: 1) Ask; 2) Seek; 3) Knock</li> <li>2. Lectio divina is a sustained immersion into typology studies of Scripture                         <ol style="list-style-type: none"> <li>a. We listen to the literal voice of the text and study with our logical mind.</li> <li>b. We meditate on the symbolic voice of the text with our intuitive mind (aesthetical).</li> <li>c. We heed the moral voice of God with our personal senses of prayer and ascetical practices.</li> <li>d. We comply with this inner voice through decisions using discernment.</li> <li>e. We receive the mystical voice with our spiritual senses.</li> </ol> </li> </ol>	<ol style="list-style-type: none"> <li>1. Matthew 7:7-12</li> <li>2. Sister MaryMargaret Funk. 2013. <u>Lectio Matters: Before the Burning Bush</u>, Matters Series. Collegeville, MN: Liturgical Press</li> </ol>	1,2. BI113-6
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BI113 begins the depth of typology that Becker has prepared to lead you toward a new understanding of the Word of God. You are mature Christians. You are beginning to receive deeper and deeper teachings within the Word of God that is revelatory text hidden inside the literal words of Scripture. Every time you encounter a new revelation given to you by the LORD God, you must receive that revelation into your heart and allow it to expand with the aid of the Holy Spirit. As this expansion of new mysteries grow with support from Scripture, fall on your knees and talk with your God and Lord.

As you study depth, pray in depth.

Order your prayers as your Lord Jesus Christ ordered His for God.

Be succinct and purposeful.

Allow the Holy Spirit to move you to the heights necessary to reach communion with God.

Understand that the new revelation has changed your life forever. Once learned, it changes your life experiences, as the Lord leads you in directions to reveal more of Their Hearts to you.

Every decision that you make will be colored by the in-depth knowledge of your God and your Lord, and nuances of decision will turn toward Scripture rather than just experience.

When God and the Lord answer your prayers, they will use the advanced knowledge given to you to fully reveal Their positions on your petition.

Revealed typology will enter into your prayers back to the LORD God and the Lord Jesus Christ as you discover the perfect language of expressing the deep things that you are experiencing through your life as you study Scripture fully.

Expect the Holy Spirit to show you examples and experiences that will grow your typological revelations to new heights as the lessons learned from the study of Scripture are applied to your natural and spiritual lives.



From this point on in your studies with Becker Professional Theology Academy, the lessons will contain a great deal of depth and revelatory knowledge through the study of Scripture. It will be difficult sometimes to learn because of the extremely concentrated training the Lord is giving to you. He chose you to receive this knowledge, and at this point in your studies, it will be intense. Study well; pray well! Looking forward to the journey with you!