

# Developing A Life of Prayer

## EDGEMONT BIBLE CHURCH

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### “Abba Father”

*Mr 14:32-36 Then they came to a place which was named Gethsemane; and He said to His disciples, "Sit here while I pray." And He took Peter, James, and John with Him, and He began to be troubled and deeply distressed. Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch." He went a little farther, and fell on the ground, and prayed that if it were possible, the hour might pass from Him. And He said, "Abba, Father, all things are possible for You. Take this cup away from Me; nevertheless, not what I will, but what You will."*

*Ro 8:12-16 Therefore, brethren, we are debtors--not to the flesh, to live according to the flesh. For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. For as many as are led by the Spirit of God, these are sons of God. For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." The Spirit Himself bears witness with our spirit that we are children of God,*

*Ga 4:4-7 But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.*

#### I. Abba Father – Mt 22:15-17

##### A. **Abba** - of Chaldee origin; father

1. 'ab (Aramaic) - father. Transliteration of the Aramaic
2. Usually used with the pronouns “my” or “our”
3. As a vocative or title; Abba.

##### B. Used three times in the NT

1. In Mk 14:36, Mark uses it in what most would have considered a familiar and disrespectful manner by his contemporaries.
  - a. because it is used in family situations
  - b. Speech as of a child to his father
2. In Ro 8:15 and Ga 4:6, Paul is demonstrating that the use of the word
  - a. in the believing community, is linked to Jesus’ term for God
  - b. He appropriates the relationship proclaimed and lived out by Jesus
  - c. This surpasses any possibilities of intimacy assumed in Judaism
  - d. Thus, introducing something completely new

#### II. Jesus’ Use - Mk 14:32-36

##### A. The first prayer at Gethsemane

1. The greatest moment of temptation
  - a. Contemplating the cup of divine wrath that would soon be poured out on Him
    - i. *He began to be troubled and deeply distressed*
    - ii. *"My soul is exceedingly sorrowful, even to death.*
  - b. The temptation in the wilderness dealt with temporary needs that God had promised to meet – Mt 4:1-11; Mk 1:12-13; Lk 4:1-13
  - c. The temptation of Mk 8:32-33, when Peter became Satan's spokesman persuading Him to avoid the cross – the cross was on the horizon.

## B. The Prayer

1. The weight of the upcoming event - *He went a little farther, and fell on the ground,*
2. The Overview - *and prayed that if it were possible, the hour might pass from Him.*
  - a. His hour of suffering and death
  - b. If the cross was avoidable in God's redemptive purposes
3. The Details
  - a. *Abba, Father,*
    - i. Christ always addressed the Father in prayer or description as Father, My, Ours, Your
    - ii. The term of endearment and intimacy reflecting the sincerity of His heartfelt plea
  - b. *all things are possible for You.*
    - i. As Christ had taught, nothing is outside of the power and prerogative of God to do
    - ii. God never acts contrary to His character, purpose, and Word
    - iii. Clearly He was not asking God to violate His redemptive plan
  - c. *Take this cup away from Me;*
    - i. Was there another way to accomplish God's redemptive plan?
    - ii. In the OT, the cup was often a metaphor for the wrath of God – Ps 11:6; 75:8; Is 51:17,22; Jer 25:15-17; 49:12; Lam 4:21; Ez 23:31-33; Hab 2:16; Zech 12:2
  - d. *nevertheless, not what I will, but what You will.*
    - i. Submission to the Father will characterized Jesus' entire life and ministry – Jo 4:34; 5:30; 6:38-40; 12:49; 14:31; 17:8
    - ii. Whatever God's redemptive plan included, Jesus had surrendered Himself entirely to the Father's will – Phil 2:8

## III. Paul's Use

### A. Ro 8:14-16

1. Context – Ro 8:5-13
  - a. Rom 8:5-11 – the true believer is indwelt by the Holy Spirit
    - i. His new spiritual life is not characterized by worldly or fleshly concerns – vs 5-8
    - ii. His new spiritual life is characterized by the things of God – vs 9-11
  - b. Rom 8:12-13 – the believer's responsibility to put off sin in his life through the indwelling Spirit
    - i. *Therefore, brethren,* - Conclusion after all that has been presented in chap. 6-8
    - ii. *we are debtors* - obligated
      - *not to the flesh, to live according to the flesh. For if you live according to the flesh you will die;*

- *but if by the Spirit you put to death the deeds of the body, you will live.*

## 2. Spiritually Confirmed Adoption

a. Led by the Spirit - *For as many as are led by the Spirit of God,*

i. Led – **ago** - to lead; to bring, drive, go, pass (time), induce, be, bring (forth), carry, (let) go, keep, lead away, be open.

- Pres. Pas. Ind. – indicates that it already exists

- Doesn't mean that it is not interrupted

- Though may include other things, referring to vs 13

ii. *these are sons of God.*

- Seeing victory of sin, it's sinful desires and practices diminishing is God's way of demonstrating that we are one of His

- Being convicted and grieved when we sin is another – vs 5-8

- Illuminating our minds to scripture and assisting us to obey it is another

b. Access to God by the Spirit

i. *For you did not receive the spirit of bondage again to fear,*

Heb 2:14-15 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage.

ii. *but you received the Spirit of adoption by whom we cry out, "Abba, Father."*

- Adoption – term filled with love, grace, compassion, and intimacy

- Notice the difference between Adoption and Fostering

- Puts the Spirit of adoption in us

iii. *the Spirit of adoption by whom we cry out, "Abba, Father."*

- *Abba* – informal Aramaic term for Father connoting intimacy, tenderness, dependence, and complete lack of fear of anxiety

- With-in the adoption, we are cleansed from sin, saved from its penalty, spiritually reborn, justified, sanctified, and ultimately glorified, anything that could keep us from access to intimacy with the Father has been removed

- Eph 2:18 For through Him we both have access by one Spirit to the Father.

c. *The Spirit Himself bears witness with our spirit that we are children of God,*

i. Not with some mystical voice saying, "you are saved"

ii. b/c He dwells within us

- as stated above, conviction of sin

o not accusation, Satan is the accuser of the brethren

o God's plea with His people is to "Return to me" – Jer 3:12,22; 4:1; 15:7,19;

▪ Jo 16:8 "And when He has come, He will convict the world of sin, and of righteousness, and of judgment:

▪ Tit 1:9 holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.

- As stated above, sanctifying power to overcome sin

- Development of the fruit of the Spirit – Gal 5:22-23

## B. Realization of Sonship - Ga 4:4-7

### 1. The source of sonship –

#### a. The True Son

- i. The OT father determined the coming of age for the son
- ii. God the Father determined when the Son would perform His part as Redeemer -  
*But when the fullness of the time had come, God sent forth His Son,*

#### b. Fulfilling the requirements of redeemer

- i. Had to be associated with those to be redeemed
  - Le 25:25 'If one of your brethren becomes poor, and has sold some of his possession, and if his redeeming relative comes to redeem it, then he may redeem what his brother sold.
  - Le 25:48-49 'after he is sold he may be redeemed again. One of his brothers may redeem him; 'or his uncle or his uncle's son may redeem him; or anyone who is near of kin to him in his family may redeem him; or if he is able he may redeem himself.
  - Ru 3:12-13 "Now it is true that I am a close relative; however, there is a relative closer than I. "Stay this night, and in the morning it shall be that if he will perform the duty of a close relative for you-good; let him do it. But if he does not want to perform the duty for you, then I will perform the duty for you, as the LORD lives! Lie down until morning."
- ii. *born of a woman,*
  - 100% human because he came through a natural birth
  - Still 100% God
- iii. *born under the law,*
  - like every Jew, He was under obligation to obey and be judged by conformity to God's written Law
  - unlike every other Jew, He satisfied those requirements by living in perfect obedience to it
    - Mt 3:17 And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."
    - Mt 12:18 "Behold! My Servant whom I have chosen, My Beloved in whom My soul is well pleased! I will put My Spirit upon Him, And He will declare justice to the Gentiles.
    - Mt 17:5 While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!"
    - Jo 8:29 "And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him."
- iv. *to redeem those who were under the law,*
  - **exagorazo** - to buy up, i.e. ransom; figuratively, to rescue from loss (improve opportunity):--redeem.
  - Freedom from the law and its penalties

- Ro 6:14 For sin shall not have dominion over you, for you are not under law but under grace.
  - Ro 6:15 What then? Shall we sin because we are not under law but under grace? Certainly not!
  - v. *that we might receive the adoption as sons.*
    - **huiiothesia** - the placing as a son, adoption (figuratively, Christian sonship in respect to God):--adoption (of children, of sons).
    - Man is not naturally a son of God, he becomes one through divine adoption
3. The Confirmation of sonship
- a. Note again that God's confirmation is the indwelling Spirit
    - i. *And because you are sons, God has sent forth the Spirit of His Son into your hearts,*
      - Ro 8:9 But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.
      - 1Co 3:16 Do you not know that you are the temple of God and that the Spirit of God dwells in you?
      - 1Co 6:19 Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?
    - ii. *Into your hearts*
      - a human father cannot give his nature to an adopted child
      - God does so as He foretold in the New Covenant promises
        - Jer 31:33-34 But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. "No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."
        - Ez 36:25-27 "Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. "I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. "I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.
  - b. *crying out, "Abba, Father!"*
    - i. enabling us to cry out confidently as a toddler to his daddy when in need
    - ii. Eph 1:13-14 In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were **sealed** with the Holy Spirit of promise, who is the **guarantee of our inheritance** until the redemption of the purchased possession, to the praise of His glory.
1. The Consummation of sonship
- a. *Therefore you are no longer a slave but a son,*
    - i. Sin caused us to be slaves –

- Jo 8:34 Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin.
- Ro 6:17 But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered.
- ii. Salvation freed us from slavery to sin to be slaves of righteousness
  - Jo 8:32 "And you shall know the truth, and the truth shall make you free."
  - Ro 6:18 And having been set free from sin, you became slaves of righteousness.
  - Ga 5:1 Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.
- iii. Salvation brings sonship through faith
  - Jo 1:12-13 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
  - Ga 3:26 For you are all sons of God through faith in Christ Jesus.
  - 1Jo 3:1-2 Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.
- b. *and if a son, then an heir of God through Christ.*
  - i. The ultimate outcome of our relationship with God is inheritance of the Father's estate
    - Ro 8:17 and if children, then heirs--heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together.
    - Ga 3:29 And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.
    - Eph 3:6 that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel,
    - Tit 3:7 that having been justified by His grace we should become heirs according to the hope of eternal life.
  - ii. Everything that we can claim is only b/c we are "in Christ"