

The Lord's Prayer
Sunday School
November 23, 2014

A. Prayer

B. Review from last time

1. What is the purpose for the Last Judgment (Sect II)?

- a. Completion of our sanctification.
- b. *"The last day is the completion of God's judgment not the beginning. We have been judged and being judged all along."* Dr. David Calhoun
- c. The purpose of the Day of Judgment is not to inform Christ of the sin (He is all-knowing). Nor is it so that Jesus may determine man's future destiny (that is already decided before the foundations of the world). It is rather that Christ may reveal His glory in judgment.
- d. There is nothing hidden that will not be revealed (Luke 12:2). Fortunately, for believers, their sins will be revealed as forgiven sins, whose guilt has been covered by the blood of Jesus Christ.

2. Why does God want all men to know with certainty that there will be a Judgment Day? (Sect. III)

- a. To deter all men from sin, and
- b. For the greater consolation of the godly in their adversity;
- c. That they may shake off all carnal security, and be always watchful
- d. May be ever prepared to say, 'Come, Lord Jesus, come quickly.' Amen.
- e. Because that is the kind of God He is...He reveals all things that He can.

C. About prayer:

1. Why do you suppose God designed prayer?

- a. It is good for us
- b. It is for His glory
- c. It enables us to know who He is and what His will is for our lives...

2. Do you think of prayer primarily as you talking to God, or as God talking to you? Explain.

3. Prayer is one of the easiest hard things to do! Why? Well, for a number of reasons it is hard.

- a. First, we have our fallen nature that tells us that there are so many others things to think about, do and enjoy which keeps us from praying. And if that is not enough this same fallen nature causes us to wonder... is God even there...is He listening...or even why would He bother with me?
- b. Second, Satan and the world do in fact entice us with many other things to consider.
- c. Thirdly, the Church has not taught clearly about its significance and its importance and so we are left to wonder just like these followers of Christ.
- d. Distractions make prayer hard...the thought that I can get to it later when I finish what I want to do...or let me try it my way then if it doesn't pan out then I will pray... or when all else fails...then I will pray. Prayer is one of the easiest hard things to do.

4. If you could eliminate two (2) distractions in your life, what would they be and how would you go about eliminating them?

5. Read Psalm 131. What appears to be the mood of the writer? How might pride hinder our prayer life? What does the psalmist mean by "*my eyes are not raised too high*" or "*too haughty eyes*"? (Depending upon your translation.)

6. Still looking at Psalm 131, when the Psalmist says, *"But I have calmed and quieted my soul..."* what has he done? Why might busyness be an enemy of spiritual growth? Does the command of Psalm 46:10, *"Be still, and know that I am God."* add anything to this discussion? Explain. How does the illustration of a weaned child support this conclusion? How does a mother quieting a troubled child? How does this compare to the ways God comforts us?
 7. If God already knows what will happen before we pray, why should we bother to pray?
 - a. Because prayer changes us,
 - b. God uses our prayers as a "means" to bring about His ends,
 - c. He commands us to pray and to pray with our whole heart,
 - d. But we do not pray to instruct Him or give Him counsel.
 8. What role does our growing knowledge of God and His Word play in our prayer life? The more we know God the more assured that we are that He hears...that He is there....that He will answer.
 9. Another question related to the last one: What part does listening to God play in your prayer life? How much time do you set aside in your prayer life to allow God to speak to you?
 10. What role does trust in God play in our prayer life? Explain. Trust is involved in knowing He is there...that He is listening...that He cares...that He will in His time and in His ways do something...trust that His ways are always right...
- D. Turn with me to Matt. 6:5-9.
1. What is the first thing, Jesus assumes of us as kingdom citizen in vs 5?
 - a. That we will be people of prayer... *"When you pray..."*.
 - b. This is sort of like beginning the whole Bible with, *"In the beginning God created..."*... no discussion just a statement of fact...like *"when you pray"* is a statement of fact!
 - c. He uses the phrase 3 times to emphasize the point:
 - (1) That we will be praying people...
 - (2) And that there are appropriate ways to pray...not anything and everything is acceptable.
 2. What is a hypocrite again?
 - a. Originally it stood for and described a play actor in the theater. Someone who pretends to be someone or something they are not...or someone who pretends to do something that they do not do.
 - b. In our day and age Christians are often called hypocrites and that is true to the extent that we are all sinners. Back in the day when Dr. D. James Kennedy used to here that the church is full of hypocrites he would say, *"That's all right. There is plenty of room for one more."*
 - c. But a Christian is truly only a hypocrite if he says he does not sin...if he chooses not to live by God's word...if he professes Christianity but effectively lives by the world's standards.
 3. Who are the hypocrites He has had in mind and continues to have in mind even here and what do they love above all else?
 - a. The Pharisees...the religious...the religious elite...
 - b. To be seen...
 - c. To be heard sounding all pious and that
 - d. Just so we are clear on what Jesus thinks of the Pharisees who does he compare their actions to in verse 7?

4. What point(s) is Jesus making in regards to public and private prayer in verses 5-8a?

- a. First, of all, He is saying, *"When you all pray"*...all y'all...all believers pray whether in private or in public (vs. 5)...do not pray like the hypocrites.
- b. Secondly, He says in vs. 6 *"When you pray (singular) ..."* when you pray in private go into your room and shut the door and pray to your Father who is in secret... In other words, When you are praying do not pray for others benefit...to be heard or seen by them or to be impressed by them...but when you can go to pray... go somewhere where you will not be distracted by others so that you can pray to your Father intimately.
- c. Thirdly, vs. 7, *"And when y'all (plural again) pray..."* do not repeat mantras or nonsensical sayings in order to achieve a high plain of spirituality as the pagans do..." sometimes prayer has been used as if it was some kind of magical incantations...if we say the same words over and over again it will happen. Some in the church are convinced although misguidedly that we can will things to happen applying mind over matter. No wonder people outside the church call us hypocrites...since even the novice and many unbelievers know that this isn't how it works.
- d. Fourth, vs. 8a...we are commanded, *"Do not be like them"*...that is all of them...the Pharisees and the pagans.
- e. Fifth, and overall, that there is an acceptable way to pray and ways that aren't acceptable...this is not something we just wing.

5. What does the rest of verse 8 communicate for us?

- a. Tells us that God doesn't NEED our prayers...
- b. That He knows all about us...
- c. That since He doesn't NEED our prayers...like the gods of Olympus...it tells us that He wants our prayers...He wants to talk with us...

6. Then vs. 9 a, *"In this manner, therefore, pray..."* Is He saying that this is the only way to pray...the only words to pray? Why or why not?

- a. First, we have so many types of prayers listed for us in Scripture, even in the NT, that we know that this is not the only way to pray...
- b. He IS saying as in so many other places look at what I have included in prayer...who it is to focus on, how it is to start, etc. etc.
- c. It is not wrong to pray the other prayers in scripture...and as such has had a rich heritage in Church history but it is not required as is...
- d. But prayer IS required of God's people... a prayer that reflects the priorities that God/ Jesus say that it should....the things we should be emphasizing in our prayers as well.

7. The Westminster Larger catechism says this in Q&A 187...How is the Lord's Prayer to be used? Answer: The Lord's Prayer is not only for direction, as a pattern, according to which we are to make other prayers; but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer.

8. A side note: turn to Luke 11:1. After Jesus had been off praying alone...which was His habit...presumably after the Sermon on the Mount we read that the disciple's upon His return made this request... *"Lord, teach us to pray, as John taught his disciples."* What's going on here? He already taught them how to pray when He gave the Sermon on the Mount, didn't He?

- a. It was customary for Rabbis' and other religious teachers... like John the Baptist... to teach their disciples.
- b. Prayer is something that we all have a hard time with so it isn't that unusual to be taught or re-taught about this important subject. It is a subject that is talked about a lot in church...last Fall

we had a Sunday School class on the Prayers of the Bible (I think it is still up on line)...we didn't look at this one because I knew I wanted to look at this one on its own.

- c. They saw how much of a habit it was of Jesus and maybe they didn't feel adequate at it...
- d. Maybe they felt they needed a refresher course since they had failed at casting out the unclean spirit from the boy in vs. 37-43. See also Mark 9: 14-29 (especially vs 28-29)
- e. How much stuff do you really remember from a sermon...really...☺ ☺! They made the request and so it may have had more meaning and a longer lasting effect...

The Lord's Prayer
Sunday School
December 7, 2014

A. Prayer
B. Review

1. The Lord's Prayer from Matt. 6:9-13 and Luke 11:1-4

- a. "Pray then like this (In this manner, pray) : *Our Father in heaven, hallowed be your name.
Your kingdom come,
your will be done, on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our debts, as we also have forgiven our debtors.
And lead us not into temptation,
but deliver us from evil...(or the evil one.)*" (Matthew 6:9-13 ESV)
- b. "Now Jesus was praying in a certain place, and when He finished, one of His disciples said to Him, 'Lord, teach us to pray, as John taught his disciples.' And He said to them, 'When you pray, say: 'Father, hallowed be your name.
Your kingdom come.
Give us each day our daily bread,
and forgive us our sins, for we ourselves forgive everyone who is indebted to us.
And lead us not into temptation.''" (Luke 11:1-4 ESV)

2. Looking again at it from both Matt. and Luke what are some general facts that stick out about this prayer?

- a. It is short...not saying that all prayers are to be short...for we see both in Scripture but they are to include as much of these parts as possible.
- b. He has repeated it so that points to its importance.
- c. It focuses on God and His promises given in His covenant.
- d. Its parts emphasize our greatest needs...not the needs we think we have but the ones God wants us to think about.
- e. He teaches in these prayers not to pray for ourselves alone... He uses words like "Our" and "us" to help us know a particular truth....One that Cyprian (3rd Cent. AD) pointed out so long ago, *"For we do not say, 'My Father who is in heaven, not give me this day my daily bread, nor does each one ask that his own debt only be remitted, nor does he request for himself alone that he may not be led into temptation, and may be delivered for the evil one. Prayer is to be with us public and common, in that when we pray, we do not pray for one but for the whole people, because we the whole people are one."* So there is a corporate emphasis here ... we are to have others in mind as the family of God not just ourselves as the hypocrites do.
- f. God wants to make sure that we do this the "right" way...the way that will bring Him glory...the way that will gain the greatest amount of "success" for His children. As a child I was taught the proper way to address my parents, because to do otherwise would have been to get punished for not addressing them properly. In the military people are taught how to address their superiors...at the work place there is or used to be a distinct way to address those over you...so God here is informing us how He is to be addressed and how He is to be prayed to.

C. Story: Many years ago Martin Luther was in with his barber getting a shave and his barber asked him a question, "*Dr. Luther, can you teach me to how to pray?*" Luther said, "*Of course, I'd be happy to do that.*" When the shave was finished Martin Luther went back to where he was staying and wrote a booklet that would

be not just for the barber but for any and all wanting an answer to the same dilemma. (This is a sign of people beginning to realize that they could openly pray to the Lord of Glory on their own after centuries of the Church saying that only the Church and its priests were able to do it right.) The book is entitled A Simple Way To Pray. In this book which I and many others believe to be the best book written on prayer, Martin Luther answers his barbers question by telling him to simply pray the 10 Commandments, the Lord's Prayer and the Apostle's Creed. But he did not mean that we get down on our knees and simply recite the whole law, the Lord's Prayer or the Creed as is only (this was a practice of his on a regular occasion so that he might focus his mind for the prayers he would make), rather he meant at least a couple of things: first, that our prayers ought to be influenced by our intimate knowledge of God, and second, if we really want to learn to pray, we must focus on the things that God has revealed in His law, the Lord's Prayer and the Creed. With the law in mind he would pray:

1. *"You, O Lord, are the one who brought your people out of bondage. You are the God who is so offended by idolatry in every form that you have told us not to allow any other gods before you. May we never tolerate in our hearts or before our eyes the very presence of an idol that would tarnish the glory that belongs to you alone."*
2. With the Creed in mind, he might pray, *"Oh, Lord, I am so grateful that I can call you 'Father' and that you are not the Father impotent or the Father abusive, but you are the Father Almighty. There is no power or force in this universe that can resist the power of your word. It is by your word, God, that the heavens and the earth are made, by which you said, 'Let there be light' and the lights came. My soul is overcome when I consider the work of your hands, the sun and the moon and all that you have ordained, and I am forced to ask the question, what is man that you are mindful of him? Or the son of man that you visit him?"* Also, did you hear the use of other Scriptures in here namely Ps. 8?
3. And with the Lord's Prayer in mind he might pray something like, *"Oh, God, I have not regarded your name as hallowed, because I have not regarded you as holy. I live in the midst of a people that think nothing of using your name in an irreverent manner. God, I know that your kingdom and your will won't be done on this earth as it is in heaven until or unless we begin to exalt the majesty of your name."*

D. The Lord's Prayer is a short prayer but it can be broken up into the preface and 7 petitions (Or 6 petitions if you combine #6 and #7).

1. Preface: "Our Father in heaven
2. 1st Petition: Hallowed be Your name
3. 2nd Petition: (May) Your Kingdom Come
4. 3rd Petition: (May) Your will be done, (in) on earth, as it is in heaven
5. 4th Petition: Give us this day our daily bread
6. 5th Petition: Forgive us our debts, as we forgive our debtors
7. 6th Petition: Lead us not into temptation
8. 7th Petition: Deliver us from evil (the evil one).

E. Now thinking about these and all that we have talked about for a moment. Turn with me again to Nehemiah 1:11b- 2:4. Nehemiah is the cupbearer of the king...the

wine taster, if you will...to determine if the wine was poisoned! He had survived probably longer than the last one since these Persian kings constantly endured assassination attempts and so the king was a bit more in tune with him. So the king sensing something of importance bothering Nehemiah he asks him why his face is sad. Nehemiah quickly gives him the run down about his people and Jerusalem...for to be granted an audience with the king was a terrifying thing...one wrong word and you are dead...one wrong assumption...one breach of protocol...and you are dead. But then the king asked the hardest question of all, *“What are you requesting?”* He would have thought it was all over at that point...protocol had been breached by the king thinking Nehemiah was requesting something of him...and yet the king was doing just that. So, the text tells us, *“So I prayed to the God of heaven.”* What do you suppose he prayed? He literally had seconds to speak...you didn't leave the king waiting...there was to be no measureable silence when a request from the king was made to a subject. Probably nothing more than “Help me.” How would a simple prayer like that fill the requirements of the Lord's Prayer?

1. The prayer is addressed to the only One that can be addressed...God in heaven.
2. He obviously was a “pray-er” given the tone and the depth of his prayer in chapter 1:4-11a. so it was customary to be regularly before the throne in prayer.
3. Nehemiah recognizes his need for divine help...something we would do well to recognize more often. Petitions are in themselves a “cry” for help...at the very least, a recognition that we are helpless...I need your help.
4. It recognizes that he is standing in for all the people so as he asks he is asking with everyone in mind.

F. The Preface: *“Our Father (who is) in the heaven(s),”*

1. What is Jesus communicating with the first 2 words, *“Our Father”*?
 - a. “Our” is all inclusive...all God's people are to be included in our minds prayer. A recognition that we are part of a collective whole...we do not stand alone.
 - b. “Father”...God could have only been known by His other titles, Sovereign, Almighty One...but He has chosen more intimate forms...family forms like His personal name Yahweh...and His more personal title “Father” as an expression of His love for His children. It also communicates His approachableness...as a good father would be.
 - c. “Father” reminds us that we are children and we have been adopted and we need direction, care and love as all children do...we can't do it on our own!
 - d. So it stands to reason that He would want to be known as our Father...the Father of His children. See Ex. 4:22-23.
 - e. God had said way back in Exodus how He wished to be known ...by His name...Ex. 3:15...God gives us His personal name to be used in worship forever...and this was not to be replaced.
 - f. Only 15 times on the OT is God referred to as Father specifically...but there are many references to this position...as Israel is constantly being referred to as His children...His people.
 - g. Jesus saw God as Father and taught His disciples to see Him that way as well. Father is used over 165 times in the Gospels by Jesus...teaching us that this is NOT simply A way to address God but THE way to address God our Father.
 - h. Paul uses the title over 40 times in his epistles, reinforcing the teaching of Jesus.
 - i. That we who are His can call Him “Our Father”...but the hypocrites cannot (Is. 1:2-4; John 8:42-47) any longer.
2. When you think of the term Father what comes to mind?
 - a. For it stands as God title but also stands as a short form for the Godhead for all are of the same substance
 - b. He is Father as our creator for He made us and we are His. *“We are His offspring.”* (Acts. 17:28) *“Have we not all one Father?”* (Mal. 2:10)
 - c. He is our Father by election...having chosen us as His children. (Eph. 1:4)

- d. He is our Father by adoption...Gal. 4:5; Heb. 2:11
 - e. It is faith that confirms Him as our Father...Gal. 3:26... *"Baptism makes us members, but faith makes us children."* Thomas Watson
 - f. As our Father He teaches us...Deut. 4:10; Is. 48:17; Ps. 71:17
 - g. As our Father He will correct us in love...Jer. 30:11; 1 Cor. 10:13; Heb. 12:5-11
 - h. As our Father He will provide for us and protect us
 - i. As Our Father we can approach Him at any time.
 - j. With God as our Father we are heirs of the promises of God...Heb. 6:17
 - k. As our Father we cannot be disinherited...John 10: 27-30; Rom. 8:30
 - l. He is our Father and we are to act like His children... as He prescribes.
3. What are we acknowledging when we pray the next part "...(*who is*) in (*the*) *heaven(s)*."?
- a. He is NOT the Temple as the religious leaders taught. Another contrast to the thinking of the hypocrites.
 - b. It is NOT as if He is only resident in heaven...1 Kings 8:27 says, *"The heaven of heavens cannot contain you..."*
 - c. That we must raise our minds up to God when we pray. He is always above us in all things. He dwells and inhabits all eternity...space and time. But our minds are too small to grasp this so Jesus gives us a singular place for our benefit... *"When you pray to God think of Him in heaven."*
 - d. It is from the heavens that God governs all the universe and orders and directs all things that are moving toward His consummation.
 - e. It is in heaven not the earth which is where God primarily lives.

The Lord's Prayer
Sunday School
December 14, 2014

A. Prayer

B. Review

1. The Lord's Prayer is a short prayer but it can be broken up into the preface and 7 petitions (Or 6 petitions if you combine #6 and #7).
 - a. Preface: "Our Father in heaven
 - b. 1st Petition: Hallowed be Your name
 - c. 2nd Petition: (May) Your Kingdom Come
 - d. 3rd Petition: (May) Your will be done, (in) on earth, as it is in heaven
 - e. 4th Petition: Give us this day our daily bread
 - f. 5th Petition: Forgive us our debts, as we forgive our debtors
 - g. 6th Petition: Lead us not into temptation
 - h. 7th Petition: Deliver us from evil (the evil one).
2. Last week we looked at what has been called the Preface to the Lord's Prayer... *"Our Father in heaven,"* and we asked these 2 questions:
 - a. 1st...What are some of the things that Jesus is communicating with the first 2 words of the preface... *"Our Father..."*?
 - (1) "Our" is all inclusive...all God's people are to be included in our minds prayer. A recognition that we are part of a collective whole...we do not stand alone.
 - (2) It is also Exclusive in nature...He is Our Father...we are His children...that only applies to His elect!!!
 - (3) "Father"...God could have only been known by His other titles, Sovereign, Almighty One...but He has chosen more intimate forms...family forms like His personal name Yahweh...and His more personal title "Father" as an expression of His love for His children. It also communicates His approachableness...as a good father would be.
 - (4) "Father" reminds us that we are children and we have been adopted and we need direction, care and love as all children do...we can't do it on our own!
 - (5) Jesus saw God as Father and taught His disciples to see Him that way as well. Father is used over 165 times in the Gospels by Jesus...teaching us that this is NOT simply A way to address God but THE way to address God our Father.
 - b. 2nd...What are we acknowledging when we pray the next part *"...(who is) in (the) heaven(s)."*?
 - (1) He is NOT the Temple as the religious leaders taught. Another contrast to the thinking of the hypocrites.
 - (2) It is NOT as if He is only resident in heaven...1 Kings 8:27 says, *"The heaven of heavens cannot contain you..."*
 - (3) It is from the heavens that God governs all the universe and orders and directs all things that are moving toward His consummation.
 - (4) That we must raise our minds up to God when we pray. He is always above us in all things. He dwells and inhabits all eternity...space and time. But our minds are too small to grasp this so Jesus gives us a singular place for our benefit... *"When you pray to God think of Him in heaven."*

C. 1st Petition: *"Hallowed be Your Name"*= Holy be your name.

1. In general, what is interesting about this petition?
 - a. It is asking God to MAKE His own name holy!...Interesting request...something we cannot do.
 - b. "Hallow"= "to make holy". "Holy" in both OT and NT means "to separate, to set apart"... "To hold as sacred"...God is to hold Himself sacred...since we will not.
 - c. Creation declares the glory and majesty of God but only God Himself can reveal His holiness.

- d. This is not a call to admire God's name...we can admire an athlete, or a soldier...but when we say this we are saying that God's name is above all other names...that we adore Him...and this is proper only to Him.
2. What does it mean to say that God is holy?
 - a. That which is holy is wholly different from all else.
 - b. It tells us the God in His essential nature is HOLY.
 - c. The faith that God gives to His own only enables us to recognize His holiness.
 3. What does Jesus want us to consider as we make this petition, "*Hallowed be your name*"? (Consider Ex. 20:1-11; Lev. 11:44-45; Prov. 19:23; Luke 2:14)
 - a. The first thing Jesus told His disciples when they asked Him how to pray in Luke 11 was to pray to the One who deserves our prayers "Father" and then 2nd things he told them was to pray that the name of God be regarded as holy. Here in Matthew and in Luke it is a petition that we need to make daily to remind and teach us that our #1 priority in prayer is God's honor...the honor of His name. See Ex. 20:1-11...first half of the 10 commandments remind us to place God first in everything...that He is holy and the things He does and the things like the Sabbath that He set aside are holy. Whatever God touches becomes holy...See Lev. 11:44-45.
 - b. We do this not because we can influence God...but because our Holy God delights in worship that He prescribes... which enables us to glorify Him and enjoy Him forever. Luke 2:14 gives us another example of the angels doing the same thing.
 - c. It causes us to stop a moment and realize that God is holy...in need to be approached with reverence and fear... See Prov. 19:23. To pray this sincerely we need to be convinced that God is indeed holy. We don't think of God as holy...it is not a concept that we give much thought to...so this petition causes us to realize that He is holy and because He is holy...He is wholly different...wholly above...He is God and He alone is to be worshiped.
 - d. We are committing ourselves to glorify His holy name.
 - e. We recognize our own short comings and dependence on Him which can only help us as we reach out to the world around us...in contrast to the Pharisees who had such a high view of themselves that they were basically useless...salt that had lost their saltiness...or perhaps just minerals of no use from the get go.
 - f. 2 things we should always remember when we pray...who God is...and who we are.
 4. It is interesting that many churches recite this prayer every week or almost every week. (We do it at least once a month.) Christian across the globe hold this prayer this up as The Model Prayer for Christians in worship and in their daily lives. We publically proclaim to Hallow God's name in all the above ways and more and yet what is the actual practice of those who profess Christianity? (Think about this because these are why God is going to judge His Church first.)
 - a. More often than not we act as hypocrites...saying these things on Sunday and then living as we want the rest of the week.
 - b. We dishonor God with our tongues and with our lives. We break the 3rd commandment, hence breaking them all, constantly...
 - c. How?
 - (1) We do not give Him credit for everything...
 - (2) We speak about God as if He were one of us...attributing our characteristics to Him...
 - (3) By questioning His ways...by saying we cannot know His will for our lives and the lives of His people...basically saying, "How dare He do what He does"... when we disagree with His actions or the perceived "inaction" on His part.
 - (4) By coveting what others have...
 - (5) Also, we minimize the difference between us...God's elect...and the world. (1 Peter 2:9) We are too concerned with finding common ground/ being identified with the world community...to be relevant...rather than to be authentic...standing for God and His Word.

One place this is seen in most churches is in church membership or in ministry involvement ...membership and involvement is offered and encouraged with little or no demands to be different from others and separated unto God.

- (6) We make promises we don't plan to keep...
- (7) We live too often as practical atheists...acting as if God is not there.
- (8) By not submitting to those in authority over us...we take vows and make promises to do so in our marriages, at work and at church...but we do not take those vows seriously.
- (9) When we do not look for His return and we are too tied to this earth for our comfort and hope...
- (10) When we do not fear hell. I came across this quote the other day by a Puritan of the 17th Cent., *"Men in this age sin at such a rate, acting as if they did not believe there were a hell, or acting as if they feared that hell would be full before they got there!"*

5. With all of this in mind, how are we to go about "hallowing" God's name?

- a. On one hand only God can hallow His own name...
- b. One the other, we are called upon as His people to glorify Him which means we are to treat His name as holy in what we do.
 - (1) We do this by keeping His name pure...Ex. 20:7.
 - (2) We do this by loving His name...Ps. 5:7...as in a marital love...He has given us His name as a husband gives his bride his name and she truly loves her new name.
 - (3) We do this when we profess His name...when we profess that He is God and that He is our God and we are His children... but it is not enough just to profess...remember Matt. 7:23.
 - (4) We do this when we live as we are possessed by Him and His glory...when we live as holy as He is holy...which reveals our absolute trust in Him and our adoration of Him. Augustine once said... *"We imitate whom we adore!"* In praying hallowed be your name we offer adoration to God our father in and through our imitation of God the Son.
 - (5) We do this every time we attribute to Him what He has done, is doing or will do according to His Word...in our lives, in the church and in the world. We can add nothing to His name but we honor Him when we lift His name up in the eyes of our children, our spouses and the world.
 - (6) We do this every time we honor His name before the other things we hold dear...our own good name- Heb. 11:26...our own profit and interests...business...family...friends
 - (7) We do this when we worship Him as He has prescribed. All the regulations of Lev. show us the importance of worshiping God as He prescribes...the structure of this prayer does as well.
 - (8) When we keep His Lord's Day as holy...Ex. 20:8-11
 - (9) We do this when we read His Word and shape our lives by His Word and hold His Word as holy...since it is His Word.
 - (10) We do this when we stand up...no matter the cost...for His Word. Athanasius is said to have said something like, *"It is better to have truth without peace, than peace without truth."*
 - (11) We do this when we submit to His sovereign royal rule...which leads us to the next petition... *"Your kingdom come."*

**The Lord's Prayer
Sunday School
December 21, 2014**

A. Prayer

B. Review

6. As we talked last week, what are some of the things that Jesus want us to consider as we make this petition, "*Hallowed be your name*"? (Consider Ex. 20:1-11; Lev. 11:44-45; Prov. 19:23; Luke 2:14)
 - g. The first thing Jesus told His disciples when they asked Him how to pray in Luke 11 was to pray to the One who deserves our prayers "Father" and then 2nd things he told them was to pray that the name of God be regarded as holy. Here in Matthew and in Luke it is a petition that we need to make daily to remind and teach us that our #1 priority in prayer is God's honor...the honor of His name. See Ex. 20:1-11...first half of the 10 commandments remind us to place God first in everything...that He is holy and the things He does and the things like the Sabbath that He set aside are holy. Whatever God touches becomes holy...See Lev. 11:44-45.
 - h. It causes us to stop a moment and realize that God is holy...in need to be approached with reverence and fear... See Prov. 19:23. To pray this sincerely we need to be convinced that God is indeed holy. We don't think of God as holy...it is not a concept that we give much thought to...so this petition causes us to realize that He is holy and because He is holy...He is wholly different...wholly above...He is God and He alone is to worshiped.
 - i. We recognize our own short comings and dependence on Him which can only help us as we reach out to the world around us...in contrast to the Pharisees who had such a high view of themselves that they were basically useless...salt that had lost their saltiness...or perhaps just minerals of no use from the get go.
 - j. 2 things we should always remember when we pray...who God is...and who we are.
7. With all of this in mind, how are we to go about "hallowing" God's name?
 - c. On one hand only God can hallow His own name...
 - d. One the other, we are called upon as His people to glorify Him which means we are to treat His name as holy in what we do.
 - (12) We do this by keeping His name pure...Ex. 20:7.
 - (13) We do this by loving His name...Ps. 5:7...as in a marital love...He has given us His name as a husband gives his bride his name and she truly loves her new name.
 - (14) We do this when we profess His name...when we profess that He is God and that He is our God and we are His children... but it is not enough just to profess...remember Matt. 7:23.
 - (15) We do this when we live as we are possessed by Him and His glory...when we live as holy as He is holy...which reveals our absolute trust in Him and our adoration of Him. Augustine once said... "*We imitate whom we adore!*" In praying hallowed be your name we offer adoration to God our father in and through our imitation of God the Son.
 - (16) We do this every time we attribute to Him what He has done, is doing or will do according to His Word...in our lives, in the church and in the world. We can add nothing to His name but we honor Him when we lift His name up in the eyes of our children, our spouses and the world.
 - (17) We do this every time we honor His name before the other things we hold dear...our own good name- Heb. 11:26...our own profit and interests...business...family...friends
 - (18) We do this when we worship Him as He has prescribed. All the regulations of Lev. show us the importance of worshiping God as He prescribes...the structure of this prayer does as well.
 - (19) When we keep His Lord's Day as holy...Ex. 20:8-11
 - (20) We do this when we read His Word and shape our lives by His Word and hold His Word as holy...since it is His Word.
 - (21) We do this when we stand up...no matter the cost...for His Word. Athanasius is said to have said something like, "*It is better to have truth without peace, than peace without truth.*"

(22) We do this when we submit to His sovereign royal rule...which leads us to the next petition... *"Your kingdom come."*

C. 2nd Petition: "(MAY) Your Kingdom Come..."

1. What are the first things that are communicated here as we say this?

- a. That Our Father is also a King...for He has a kingdom...Ps. 47:7-8... and a great King at that...Ps. 5:2, 95:3; Jer. 23:24
- b. We ask that God's would make His kingdom known to us...a kingdom that has been promised to us... a promised land that grants us peace in Christ. Matt. 25:34....

2. Why, once again, would I ask such an obvious question?

3. What is the kingdom of God?

- a. It is NOT political or earthly in any way...John 18:36...many people, Jewish and Christian alike are actually looking for Christ to come and reign on an earthly throne in Jerusalem and to reinstitute the sacrifices of the Temple...once the temple is re-built...and Jerusalem will be the center of all political and earthly rule overseen by Christ. Even the Apostles still wondered about this as do men today...Acts 1:6.
- b. As we have said...a King implies naturally a kingdom. A king's kingdom extends to the limits of his realm. Since God is Creator of all things and He reigns omnipotent overall then His realm is everywhere...God's is King over everything seen and unseen.
- c. In one sense, the kingdom of God has been around and Christ ruled with God His Father from the beginning...in another, the kingdom became known when Christ came and inaugurated it on this earth with clear references to His reign...no longer represented by men... He now reigns again with His Father at His ascension. So He is King now...reigning now...this is not something we have to wait for.
- d. And we are all citizens of this kingdom by virtue of being adopted by God into His family...Phil. 3:17-21. The kingdom is the family of God.

4. Why do we need to make this petition? What is our problem with kings and kingdoms?

- a. We forget that we are subjects of The King and begin to run with the world... I read of this story somewhere... a visiting evangelist from England was going through antique stores in the northeast looking for Revolutionary War memorabilia and he came across this sign.... *"We serve no sovereign here!"* He came back to his colleagues here in the states showing them the sign and asked, *"How can I preach the gospel of the kingdom of God to a people who will not have a sovereign to rule over them?"* Way back at the beginning of this church we were presented with a set of flags to be put up...they never were put up. I probably didn't lead very well on this but the dilemma in my mind was this...I am a loyal American to be sure...I had become also a loyal citizen of the Great State of Texas...but my first citizenship is in God's kingdom. I owe allegiance to my State and my country to be sure but I have a higher allegiance to Christ, my God and My King. It did not make sense to display the flag of our country in a prominent place ...like at the front of the sanctuary...when the sanctuary is devoted for the worship of God alone. On that occasion I did nothing hoping to avoid a conflict...not necessarily the best way to handle it...since the giver had given these as a gift.
- b. We forget about His kingdom...We think there is only the earthly kingdom that we can physically see and touch and smell...because we let our experience dictate what is real.
- c. To remind ourselves that this earthly kingdom in which we live is only temporary...that we only sojourn here...we are citizen awaiting our deliverance from this exile to a better country...God's better kingdom...See Hebrews 11:13-16.
- d. To remind ourselves that we are to be preparing to live in the kingdom that was inaugurated with Christ's 1st coming and will be completed at Christ's return.

5. What is required of us as subjects of the King? In other words, how do we make God's kingdom obvious to the world around us? (All of this plays into the petition... *may your kingdom come* especially if we are kingdom citizens.)
- a. We must be His servants...envoys, representatives, ambassadors...speaking and acting on behalf of the King only communicating what He has told us to communicate.
 - b. We must trust Him...kings took a vow to protect their people with their very lives...the people understood the rules...the king would protect them and they would serve the king and they would all prosper.
 - c. We must fear the King...we are to be in awe of Him, His Word, His Will revealed in His Word and we are to be obedient to Him submitting to His every Word....Jer. 5:22; Nahum 1:3-7; Luke 12:5.
 - d. We must love the King...there is no reason not to and every reason to love Him considering that he has kept EVERY promise ever made...
 - e. And we do this by living under His kingship...by being in His word that reveals what "good citizen" look like and how they are to act bringing His glory in all we do...so we manifest this kingdom with our lives...show that it exists until that day when Christ does return...See Rev. 14:11.
6. But it is not enough to ask "*May your kingdom come*" but this petition must be followed up by the next, "*May you will be done in earth as it is in heaven.*"

The Lord's Prayer
Sunday School
January 18, 2015

A. Prayer

B. Review

1. Re-read the Lord's Prayer from Matthew 6.
2. The first thing Jesus told His disciples when they asked Him how to pray was to pray to the One who deserves our prayers "Father"...(using this term at least 165 times in the gospels to drive the point home that this was the name God preferred from His children).
3. The 2nd thing He told them was to pray that the name of God be regarded as holy. Here in Matthew and in Luke it is a petition that we need to make daily to remind and teach us that our #1 priority in prayer is God's honor...the honor of His name. See Ex. 20:1-11...first half of the 10 commandments remind us to place God first in everything...that He is holy and the things He does and the things like the Sabbath that He set aside are holy. Whatever God touches becomes holy...See Lev. 11:44-45.
4. 3rd thing He says for us to pray is, *"(MAY) Your Kingdom Come..."*
 - a. Because our Father is also our King...and He has a kingdom...Ps. 47:7-8... and He is a great King at that...Ps. 5:2, 95:3; Jer. 23:24
 - b. We ask that God's would make His kingdom known to us...a kingdom that has been promised to us... a promised land that grants us peace in Christ. Matt. 25:34....
 - c. We are all citizens of this kingdom by virtue of being adopted by God into His family...Phil. 3:17-21. Subjects of the King.
5. What is required of us as subjects of the King? In other words, how do we make God's kingdom obvious to the world around us?
 - a. We must be His servants...envoys, representatives, ambassadors...speaking and acting on behalf of the King only communicating what He has told us to communicate.
 - b. We must trust Him...kings took a vow to protect their people with their very lives...the people understood the rules...the king would protect them and they would serve the king and they would all prosper.
 - c. We must fear the King...we are to be in awe of Him, His Word, His Will revealed in His Word and we are to be obedient to Him submitting to His every Word...Jer. 5:22; Nahum 1:3-7; Luke 12:5.
 - d. We must love the King...there is no reason not to and every reason to love Him considering that he has kept EVERY promise ever made...
 - e. And we do this by living under His kingship...by being in His word that reveals what "good citizen" look like and how they are to act bringing His glory in all we do...so we manifest this kingdom with our lives...show that it exists until that day when Christ does return...See Rev. 14:11.
6. But it is not enough to ask *"May your kingdom come"* but this petition must be followed up by the next, *"May you will be done in earth as it is in heaven."*

C. 3rd Petition: *"(May) Your will be done on (in) earth as it is in heaven..."*

1. The petition is made up of 2 parts:
 - a. The matter... doing God's will

b. The manner...as it is done in heaven.

2. What is meant by the will of God?

- a. There is the Sovereign Will of God which basically means that God needs no one's permission to do whatever He wishes...and He will do whatever He wishes for His own glory and the good of His children. He created... which brings Him glory... and He redeemed His own ...bestowing His grace on the ones He chose before the foundations of the earth...which brings Him glory. This expression of God's will focuses on the fact that God sovereignly ordains everything that comes to pass. In other words, there is nothing that happens that is outside of God's sovereign will. This aspect of God's will is seen in verses like Ephesians 1:11, where we learn that God is the one *"who works all things according to the counsel of His will,"* and Job 42:2, *"I know that You can do everything, And that no purpose of Yours can be withheld from You."* This view of God's will is based on the fact that, because God is sovereign, His will can never be frustrated. Nothing happens that is beyond His control. God's secret will is Not something we can pray for... for His secrets cannot be known by man or angel... Deut. 29:29a.
- b. There is also the Prescriptive Will of God which is revealed in His precepts and commands. Jesus was not telling His disciples and us later to pray for God's sovereign will because we do not need to pray for that...it is done on earth as it is in heaven. Obviously Jesus is teaching us to pray that God will carry out His prescriptive will through us...that we will obey this will as those in heaven do. He is basically restating this petition when he tells His disciples, *"If you love me, keep my commandments."*... God's revealed will...which is found in the Scriptures...God's commandments, His statutes...His precepts...His desires...these reveal His character and what he expects that we will do as kingdom citizens. Duet. 29:29b. God's revealed will lets us know what is right and wrong...so that we might love Him as He demands.
- c. There is also God's Preferential Will. This has to do with what gives God pleasure, and what does not. We know that God loves to show mercy, and yet He will execute judgment (Exodus 34:6-7). It is on this basis that Moses appeals to God to forgive Israel, not only here, but many times (see Numbers 14:17-19). Not only Moses, but others prayed that God would show mercy (Nehemiah 9; Daniel 9). God takes pleasure in the salvation of sinners; He does not take pleasure in pouring out His eternal wrath on sinners (Matthew 18:14; 1 Timothy 2:3-4; 2 Peter 3:9; Ezekiel 18:32; 33:11). When we come to things which are not clearly prescribed as sin, or things which are commanded, our desire should be to do that which pleases God (Romans 12:1; Colossians 1:10; 2 Corinthians 5:9; Ephesians 5:10). For example, while it is clear that God takes no pleasure in the death of the wicked, it is also clear that He wills or decrees their death. This expression of God's will is revealed in the many verses of Scripture which indicate what God does and does not take pleasure in. For example, in 1 Timothy 2:4 we see that God desires all His people to be saved and to come to the knowledge of the truth, yet we know that God's sovereign will is that *"no one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day"* (John 6:44).
- d. Then there is what we might call God's Permissive Will. This is what God allows, even though it is sin. God allowed Joseph's brothers to betray him, and to deceive their father, so that He might bring the Israelites (few in number) to Egypt, where God would spare them, and they would greatly multiply (Genesis 50:20). God allows man to reject the gospel, to willfully disobey His laws, to persecute the righteous, and so on. But in all of this, God is still in control, and His purposes are being accomplished. God's permissive will is never outside His sovereign will. God "permits" those things which will lead to the accomplishment of His sovereign will.
- e. There is also God's Directive Will. This is God's personal guidance in our lives. It does not violate any of the "wills" above. There are times when God wants us at a certain place, doing a certain thing. The Bible most often will not provide us with this direct and personal revelation of His will. I can think of God's directive will being revealed in the "Macedonian call" (Acts 16:6-10). I can see it in the direct guidance of Philip (Acts 8:26) and of Peter and Ananias (Acts 10:1-23). God does guide us personally and directly, but it seems that this is not as common as some would like. This seems to be required at certain points of our life, when specific guidance is needed (see also 1 Timothy 4:14?).
- f. In conclusion (if that is possible)... What we should seek to know is the perceptive or revealed will of God.

- (1) The true mark of spirituality is when we desire to know and live according to the will of God as revealed in Scripture, and that can be summarized as *"be holy for I am Holy"* (1 Peter 1:15-16).
- (2) Our responsibility is to obey the revealed will of God and not to speculate on what His hidden will for us might be.
- (3) While we should seek to be *"led by the Holy Spirit,"* we must never forget that the Holy Spirit is primarily leading us to righteousness and to being conformed into the image of Christ so that our lives will glorify God. God calls us to live our lives by every word that proceeds from His mouth.
- (4) Living according to His revealed will should be the chief aim or purpose of our lives. Romans 12:1-2 summarizes this truth, as we are called to present our *"bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God."*
- (5) To know the will of God, we should immerse ourselves in the written Word of God, saturating our minds with it, and praying that the Holy Spirit will transform us through the renewing of our minds, so that the result is what is good, acceptable and perfect—the will of God.

3. What do we pray for when we pray, *"May your will be done..."*?

- a. That God will enlighten us to His will, so that it may be done. For we must know His will before we can do it. So many people in the church say... "I don't know the will of God." or "How can I know the will of God for my life?" I usually answer with something like... "You must not read the Bible much...since everything you need to know to answer either of those questions is in there." And then second, I sometimes ask, "Which is more important your life...that is the things you want...or bringing God glory?" The answer is that God answers both of these in His Word and by His will. When we carry out His will to glorify Him He will take care of all our needs...If God takes care of the birds...how much more will He care for His children?
- b. This is a confession of sorts...we are saying we know that He is the only One who can reveal His will ...He is the only One that can bring His will about...He only reveals His total prescriptive will to His own for only we can understand His Word...1 Cor. 2:14-16...We are then confessing..."I can do nothing with You...sooo since you delight in using your own...use me to make your will known."
- c. Given that God often carries out His will through His people we are praying:
 - (1) For active obedience to His will...that we may actually do his revealed will...what he commands.
 - (2) For passive obedience...that we may submit to God's will patiently...no matter what his will may be...

4. Why is doing God's will so necessary?

- a. Brings Him glory!
- b. God may rightly claim our obedience...after all He is our Creator...our benefactor...deserving our allegiance.
- c. The process of sanctification enables us to be doers of His will...so we are being trained on the job, if you will, and we are to carry out His revealed will right where we find ourselves out of love and obedience to God.
- d. When we do God's revealed will we give evidence of the sincerity of our claim that we are His. Only hypocrites will seek to do their own will.
- e. Doing God's will means that the Gospel is being proclaimed in word and deed...our light is shining.
- f. Doing God's will reveals our love for Christ...John 14:21...There is no greater love we can show to Christ than to do what he commands...It is a vain thing for a man to say that he loves Christ and then do whatever he wants to do slighting His commands.
- g. Doing God's will is beneficial for us. Deut. 10:13...What God wills is not so much our duty as our privilege. He commands us to obey His voice and is it for our good...Jer. 7:23.

- h. Doing God's will brings the peace that passes all understanding...since we are doing the will of the Prince of Peace...we will have peace when doing His will.
- i. Not to do God's will is evil...and sinful... and foolish. Not to do God's will is to openly rebel against Him and His word.

5. In what manner are we to do God's will?

- a. We are to do His will as a matter of fact...
- b. And we must do it in the manner He prescribes...as it is done in heaven...And how is that?
 - (1) Without question or hesitation. One might assume that the angels do not have a will to do whatever they want unless it is like our revealed will where we desire to do what God wants. But wherever they are on this will thing...it is clear throughout Scripture that they never question God's will...they just carry it out...and so are we to do so in joy and gratefulness for God grace. They do it out of duty we do it out of the grace shown us for the gift of eternal life.
 - (2) Willingly without complaint...the angel's desire is to honor and glorify God...there seems to never be a moments struggle with anything God commands. See Rom. 12:1. Zeal has been described by the rabbis as a love that can't sit still...comparing it to a child that is always moving discovering and delighting. Fervent angels are given the name "seraphim" – "burning ones"...they are truly on fire for the Lord...and we should be as well...
 - (3) Continuously and our best. Numbers 18:29, 28:7...gold is mentioned more times in Scripture than any other precious metal...for it is considered to be the best...that is why we are to give our first fruit for our tithe and offerings...we give the best...not what's left.
 - (4) Without adding to or taking away from what God has revealed. He reveals clear how things are to be done and we are not at liberty to change that to meet our own fancy.

The Lord's Prayer
Sunday School
February 8, 2015

A. Prayer

B. Review

1. Read Matthew 6:9-13 and Luke 11:1-4

2. What are the 1st 5 petitions...in your own words.

C. 6th petition: *"Lead us not into temptation..."*

1. Given that we have seen that each of these petitions mean a whole lot more than the simple surface reading...what all comes to mind when you read or say these words?

- a. Psalm 1 comes to mind as to what we should be thinking of.... concerning temptations and influences.
- b. *"Keep me ahead of the temptation..."*
- c. Not praying not to send temptation but praying that when they come that He will be there to lead us through them. *"When temptations come...help me not to fall into them..."*
- d. The forgiven pray this because they trust God and distrust themselves. We are not to think too highly of ourselves to be sure...for when we do ...we fall. Matt. 26:41.
- e. We need to strike a balance between the knowledge that we are forgiven and presumption...should never act as if we are forgiven so we can do anything...we are forgiven to act as God prescribes or there will be consequences...
- f. Jesus like we see in the example of Jesus (Matt. 4:1; See also Duet. 8:2...the Father may seek to prove us...but He does not and cannot entice us to sin (James 1:13-18).
- g. And He will not allow us to be tempted beyond our ability to withstand (1 Cor. 10:13).
- h. This could easily be translated... *"Lead us not into the place of testing."* Or *"Allow us not to be led into temptation."* Jesus seems to be saying to us that it is okay to pray to God that He will never put us in a place where we will have to undergo a severe test of our faith or obedience. A place like the temptation in Eden...or the temptation of Job or the test of Abraham concerning the sacrifice of His son...or the place of testing like the wilderness that the Spirit drove Jesus into in Matthew 4.
- i. Can't keep ourselves from falling...only by God's grace and mercy can we stand in the face of temptation and...stand up again when we do fall.

2. What do you think about Satan? Real or not real? Support your answer.

3. What is the sequence to temptation? Let's look at our first parents and how this breaks down. Turn to Gen. 3.

- a. Things are not really all that serious. Gen. 3:4. Satan Led Adam and Eve to believe that eating the forbidden fruit would not really have serious consequences...
- b. Satan presents a picture that arouses some passion or a desire in our personality. Gen. 3:4-5. Satan presented the picture to Adam and Eve that they could become as gods, knowing good and evil, if they ate the forbidden fruit.
- c. A deep seated appeal comes with this desire. Gen. 3:6. This idea had a tremendous appeal to Adam and Eve. It aroused a desire to become great and wise. It seemed pleasant and reasonable at the time.
- d. We begin to toy with the temptations...we entertain it. Gen 3:6. They actually reached and took the fruit.
- e. We don't just entertain the idea any more we act. Gen. 3:6. They accepted it. They ate it. They took it right in. Self-will was exerted here to stand against God's will. This was the sin actually occurred.

- f. The moment of shame. Gen. 3:7. The result was they sensed at once that they had been taken in. They were ashamed and embarrassed.
- g. The attempt to hide our sin from others. We attempt to excuse our behavior or conceal it. Gen. 3:8. They attempted to hide from God their Heavenly Father...which brought about a separation from the open relationship they had had with God.
- h. So this is why Jesus wants us to pray *"lead us not into temptation..."*

4. How do we counter these temptations?

- a. The knowledge that even the greatest saints of old have fallen for a time into temptation and then they were delivered by God.
- b. The knowledge that Satan can go no further in tempting than God will allow...think Job.
- c. The fact the Satan bothers to tempt means we are God's child.
- d. Remember and deliberately turn to Him with the knowledge that He is there...always.
- e. Christ having sent His Spirit who enables us to overcome in His time.
- f. Resting and using the strong faith given to us by God. Eph. 6:16; 1 Peter 5:8-9... not being idle in life...but living and standing for God and His word...to want these things more than life itself.
- g. Resting in God's promises. 1 Sam. 17:40; Matthew 12:20; John 10:29; Rom. 16:20; 1 cor. 10:13; Heb. 13:5.
- h. To always be alert...on guard...for the temptation and trust in those closest to you...like spouse to point out the possibilities when we are blind to them. Flee from these...! Tim. 6:11...we all know the weaknesses that we have...and with that knowledge we can flee.
- i. Prayer as a regular practice.
- j. Service to others...re-focusing ourselves on the things God would have us to do...the ol' *"do what your hands find to do..."* from the LORD.
- k. It is not the actual temptation which makes us guilty, but rather giving into that temptation...

5. Why does God allow us, His children, to be tempted?

- a. As I mentioned before to try us...Duet. 8:2....he who is never tempted is never tested...and the one not tested never knows for sure God is with him. Each test ...each discipline strengthens us against the next...Job's sincerity of faith was tested...each time the devil comes tempting us with something and we look him in the eye and walk on it is a severe test of our love for the Father...and he tests our courage as well... So it is part of our ongoing sanctification...it is part of drill, drill ,drill...completely the drill that God has set before us for His glory and our good.
- b. He also allows us to be tempted that we may be kept from pride. Think Paul 11 Cor. 12:7.
- c. God lets us be tempted so we can speak to others about such temptations and how to overcome them. 11 Cor. 2:11.
- d. God lets us be tempted so that we long all the more for heaven.

A. 7th petition: *"...and deliver us from evil (the evil one.)"*

1. Many have said that it is part of the 6th petition. How could it just be a completion of thought for the 6th petition?

- a. Delivering us from evil could easily translate as a summary of what was asked in the first half...deliver us from the evil of sin.
- b. Also, it says in summary asking that we may be kept from sin.
- c. And by asking this request we are asking that we make progress in maturing our faith. See Titus 2:12.

2. But what if it does say as the Greek seems to indicate “*deliver us from the evil one*”? Does that change anything?
 - a. It personifies a specific enemy...one who is seeking to undo us personally.
 - b. It lets us know that there is one who has his hands in every truly evil event in history.
 - c. That this one is more powerful than we....that he hinders good and provokes even more evil...that he is restless.
 - d. We are reminded as Jesus reminded Peter that Satan wants us and we need Him to pray for us to be delivered...and when we fall to be delivered for better service. Luke 22:31-32....John 17:20.
 - e. That God through Jesus is the only one who can deliver us from the evil one...
 3. After asking for God to deliver us from the evil one...does anything else need to be said? What? Cyprian says in his ending of his treatise... *“After we have prayed this we stand secure and safe against all the devil and the world can do. For what fear can he have of the world, who has God for his protector in the world.”* See Ps. 27:1 and Rom. 8:31.
- B. But what about the part that is left out that we say when we pray the prayer; “*For thine is the kingdom and the power and the glory forever. Amen.*”?
1. There is not much said about this in church history or in commentaries because some ancient manuscripts have it and others do not.
 2. The most reliable manuscript Codex Vaticanus does not include these words.
 3. Most scholars agree that this was not in the original text but was added because it was customary among the Jews to conclude a prayer with a doxology. It was found in copies as early as the first half of the 2nd Century...also in teaching tools written by the church; like the Didache and the teaching of the 12 Apostles and it seems to have been picked up by the church as a way to transition out of the prayer that Jesus gave. Neither Matthew or Luke refer to this doxology in the most reliable manuscripts but it certainly does reflect and conclude the prayer well.
 4. What does the conclusion make us mindful of?
 - a. That we are to revere ...honor Him...Thine is the formal use of a personal pronoun...more formal that “yours” which can in our mind bring God down to our level.
 - b. Thine also reminds us that of what God possesses...thine is the kingdom...it all belongs to Him...no one can take credit for any of it. God does not rule by the consent of the governed...God rules by His sovereign authority.
 - c. It reminds us of His power that is received through His Word...not programs or methodology ...and it is His power...no one else’s...
 - d. We are reminded that it is His glory...For thine is the kingdom, the power and the glory forever...and we need to be reminded of this fact....Soli Deo Gloria= to God alone the glory...
 - e. These are no temporary but are eternal they last forever...
 - f. Amen ...says it is so! Not because I believe it but because God has said it is so!
 - g. So its inclusion in the text or not is one of those mysteries that does not really seem to matter in the end since this doxology has been sustained by the church as an appropriate repose to all the Jesus has said in this prayer.

Source references:

1. Cyprian –On the Lord’s Prayer- 3rd Century Church Father...this work was considered the standard, definitive text on this prayer for years so much so that

many would just Passover the Prayer in their exposition and refer to this treatise for people thinking that they could not do any better.

2. Tertullian's Treatise "On Prayer"
3. The Lord's Prayer by Thomas Watson. Another definitive work building extensively off of Cyprian short treatise. (Cyprian's treatise was approximately 74 pages....Watson's monumental work was 519 pages)
4. R.C. Sproul from his commentary on Matthew.
5. Personal study and reflection for years on this prayer.