

Lord, Teach Us to Pray

A Study of the Lord's Pattern of Prayer

Our Father, who art in heaven,
Hallowed be Thy name.
Thy kingdom come.
Thy 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 do not lead us into temptation, but deliver us from evil
For Thine is the kingdom, and the power, and the glory, forever. Amen

Pastor Tim Theule
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Introduction to this Study

In Luke 11, Jesus' disciples come to Him after observing His lifestyle of prayer and say, "Lord, teach us to pray." Jesus, in response, gives them a pattern of prayer which has come to be known as the "Lord's Prayer." Most have memorized His prayer, but few have taken the time to explore the depth of these categories of prayer. We, too, need to learn, as Christ's disciples have had to learn throughout Christian history, how to pray once more. This study is intended as a detailed exploration of Jesus amazing prayer, but more than that it is intended as a prayer manual. I invite the reader to take his or her Bible in hand, put their knees on the floor, and come with the same heart's desire of the twelve. . . Lord, teach us to pray!

The Purpose of this Study

1. To learn to pray according to the pattern given by Our Lord Jesus.
2. To discern God's person and priorities, as they are reflected in His Son's prayer.
3. To discover Christ as the fulfillment of the Lord's prayer.
4. To be united in prayer together, as one Body of Christ, as one Family, before our common heavenly Father.

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Ch1. Introduction to the Lord's Prayer

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- I. Why is the Lord's Prayer worthy of our study?
 - A. The Lord's Prayer is the Word of God, from the lips of Our Lord.
 - B. The Lord's Prayer has played a significant role in Christian history.
 - C. The Lord's Prayer is an amazing and brilliant piece of literature.
 - D. The Lord's Prayer is doctrinally instructive and practically applicable.
 - E. The Lord's Prayer manifests the blessings that are ours in Jesus Christ (Col. 2:2,3).
 - F. The Lord's Prayer is intended to teach us to pray.
- II. What are some things to keep in mind as we study Our Lord's Prayer?
 - A. We are entering a "land of giants."
 - B. This Scripture, as all Scripture, is inexhaustible and bottomless.
 - C. Jesus is giving us a pattern, a template, a model of prayer, not a rote prayer (Matt. 6:7).
 - D. We study so that we might pray.

Christ is not telling His people to pray in His form of words, but only showing them the direction along which all their supplications and prayers should tend. Thus the petitions include everything that we might rightly wish from God. This is a lesson of incomparable value to us, for though it is the principal exercise of our devotion, yet when we come to frame prayers and form requests, all our ideas run out. So no one will learn to pray aright whose lips and heart are not schooled by the heavenly Teacher. For this end, there is handed down to us this pattern, by which we must control our prayers, if we wish them to be in true form, and to be approved by God. . . . Thus we conclude, that it is not in the words, but in the matters themselves, that He gave us an ordinance for correct prayer (John Calvin, A Harmony of the Gospels, volume 1, pp. 205)

- I. Why are Matthew's version (6:9-13) and Luke's version (11:2-4) different?

- A. The versions appear in two different contexts on two different occasions.
 Matthew: Sermon on the Mount, instruction on prayer.
 Luke: after Jesus finished praying, in response to disciples' question.
 - Jesus spoke two different versions of the prayer.
 - Evidence that Jesus actually prayed this pattern of prayer.
 - It is the Lord's Prayer and His disciples' prayer.

- II. What are some recommended resources one could read to complement our study?
 - The Lord's Prayer by Thomas Watson, Banner of Truth Trust
 - Jesus Pattern of Prayer by John MacArthur Jr., Moody Press
 - The Lord & His Prayer by N.T. Wright, Eerdmans

The elements, the wonders, the beauties of this model of prayer are almost infinite. Only the mind of God could have conceived such far-reaching, incredible thoughts compressed in such a tiny section of Scripture. (John MacArthur, Jesus Pattern of Prayer, pp. 21)

- I. What is the basic structure of the Lord's Prayer?
 - A. Invocation: Our Father, who art in heaven
 - B. Six Requests
 1. Hallowed Be Thy Name
 2. Thy Kingdom Come
 3. Thy Will Be Done
 4. Give Us This Day, Our Daily Bread
 5. And Forgive Us Our Debts, As We Also Have Forgiven Our Debtors
 6. And Do Not Lead Us Into Temptation, But Deliver Us From Evil.
 - C. Conclusion: For Thine Is The Kingdom, And The Power And The Glory, Forever. Amen.

- II. What are some basic ways to study the Lord's Prayer? (John MacArthur, pp. 19-21)
 - A. It reveals our multi-faceted relationship with God.

1.	Our Father:	Father/Child relationship with God.
2.	Hallowed Be Thy Name:	Deity/Worshipper relationship with God.
3.	Thy Kingdom Come:	Sovereign/Subject relationship with God.
4.	Thy Will Be Done:	Master/Servant relationship with God.
5.	Give Us This Day Our Daily Bread:	Benefactor/Beneficiary relationship with God.
6.	Forgive Us Our Debts:	Savior/Sinner relationship with God.
7.	Lead Us Not Into Temptation:	Guide/Pilgrim relationship with God.

- B. It reveals the spirit/attitude in which we are to pray.

1.	Our:	Unselfish spirit
2.	Father:	Family spirit
3.	Hallowed Be Thy Name:	Reverent spirit
4.	Thy Kingdom Come:	Loyal spirit
5.	Thy Will Be Done:	Submissive spirit
6.	Give Us This Day Our Daily Bread:	Dependent spirit
7.	Forgive Us Our Debts:	Penitent spirit
8.	Lead Us Not Into Temptation:	Humble spirit
9.	Thine is the Kingdom:	Triumphant Spirit

C. It reveals God's glory and man's need.

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|----|-----------------------------------|--------------------------------|
| 1. | Give Us This Day Our Daily Bread: | present, physical |
| 2. | Forgive Us Our Debts: | past, mental (relief of guilt) |
| 3. | Lead Us Not Into Temptation: | future, spiritual |

D. It reveals God's person and priorities, fulfilled in the Son.

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|----|-----------------------------------|------------------|--------------------------------|
| 1. | Our Father: | God's Paternity | Jesus provides access |
| 2. | Hallowed Be Thy Name: | God's Priority | Jesus incarnates His |
| 3. | Thy Kingdom Come: | God's Program | Name
Jesus ushers in the |
| 4. | Thy Will Be Done: | God's Purpose | Kingdom |
| 5. | Give Us This Day Our Daily Bread: | God's Provision | Jesus accomplishes it. |
| | Bread: | | Jesus is the bread of |
| 6. | Forgive Us Our Debts: | God's Pardon | heaven |
| 7. | Lead Us Not Into Temptation | God's Protection | Jesus is the substitute. |
| | | God's | Jesus is the one |
| 8. | For Thine is the Kingdom | Preeminence | tempted
Jesus is the victor |

Reflecting on Chapter One

Introduction to the Lord's Prayer

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1. Compare the Matthew 6:9-13 and the Luke 11:2-4 versions of the Lord's Prayer.
2. Write out each version. Use a highlighter to notice the similarities and differences.
3. What might account for the differences in Matthew 6 and Luke 11?
4. What were the circumstances that led to the giving of the Lord's Prayer in Matthew 6?
5. What were the circumstances that led to the giving of the Lord's Prayer in Luke 11?
6. What are the comments about that follow the Lord's Prayer in Matthew 6?
7. What are the comments about that follow the Lord's Prayer in Luke 11?

Chapter Two

Our Father, Who Art in Heaven

Matthew 6:9

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- I. What is meant by the title "Father?"
 - A. We come to God as to a Father.
 - God invites us to call Him, not Judge or King, but Father.
 - God is our Father by means of creation (Ps. 24:1, Mal. 2:10, Acts 17:28).
 - God is our Father by means of election, predestination, adoption (Gal. 4:4-5, Eph. 1:3-6).
 - It is the unique privilege of the redeemed to call on God as Father.
 - Apart from Christ, we are, by nature, children of wrath deserving God's judgement (Eph. 2:3).
 - Satan is the father of fallen, unredeemed humanity (John 8:41-49).

- Those who do not trust Christ, have no right to call God their Father. To these, He is judge.

Princes on earth give themselves titles expressing their greatness, as 'High and Mighty.' God might have done so, and expressed himself thus, 'Our King of glory, our Judge:' but he gives himself another title, 'Our Father,' an expression of love and condescension. That he might encourage us to pray to him, he represents himself under the sweet notion of a Father. 'Our Father.' Dulce nomen Patris [Sweet is the name of Father]. The name Jehovah carries majesty in it: the name Father carries mercy in it. (Thomas Watson, pp. 2)

God is the Best Father, because He Brings His Character to Bear in His Fathering (Watson).

1. He is the best Father, because He is infinitely wise (Rom. 11:33-36, 16:27).
2. He is the best Father, because He is perfectly good (Mark 10:18).
3. He is the best Father, because He is lavishly loving (I John 3:1).
4. He is the best Father, because He is abundantly rich (Ps. 24:1, Rom. 11:35).
5. He is the best Father, because He alone is immortal (I Tim 6:16).

B. We come to God through Christ, our brother.

- By eternal generation, Christ is the Son of God (John 1:1, 2, Col. 1:15-18).
- By incarnation, Christ becomes man (Heb. 2:14).
- By suffering death, Christ becomes the author of our salvation (Heb. 2:10).
- By becoming our merciful High Priest, Christ makes propitiation for our sins (Heb. 2:17).
- By resurrection, Christ transforms slaves into sons (Heb. 2:10, 14-16).
- We, like Christ, now can call God our Father (Heb. 2:11).
- Christ is not ashamed to call us brothers (Heb. 2:12).

C. We come to God as His children.

- We honor Him (Ex. 20:12, Mal. 1:6).
- We respect Him (I Pet. 1:17).
- We obey Him (Eph. 6:1).
- We love Him (Matt. 22:37-38).
- We desire to be like Him (I Pet. 1:19, I John. 3:3).
- We depend on Him (Matt. 6:11, James 1:17).

The striking fact, of which we should never lose sight, is that he who is king of heaven is at the same time the Father of its citizens. The citizens are the children. The kingdom is the Father's family. Note also the combination of immanence and transcendence, of condescension and majesty. "Our Father" indicates his nearness. He is near to all his children, infinitely near. Therefore with confidence they approach the Father's throne, to make all their wants and wishes known to him, that is, all those that are in harmony with his revealed will. They need not be afraid, for God is their Father who loves them. Yet he is the Father in heaven. Therefore he should be approached in the spirit of devout and humble reverence. The chumminess and easy familiarity that marks a certain type of present day "religion" is definitely anti scriptural. (William Hendriksen, New Testament Commentary, Matthew, pp. 326)

D. We come to God in faith. (Heb. 11:1, 6)

- It requires faith to believe that God invites us to call Him Father (Matt. 6:13).
- It requires faith to believe that you are an adopted child of God (Gal. 4:4-5).
- It requires faith to believe that you will receive a son's inheritance (Rom 8:17).
- It requires faith to believe that God has your best interests in mind (Rom. 8:28).
- It requires faith to believe that God our Father disciplines those He loves (Heb. 12:7-11).
- Praying "Our Father" is, in itself, an expression of faith.

II. What is meant by the phrase "Who Art in Heaven?"

- A. We come to a God who sits on a throne of grace (Is. 6:1, 66:1,2, Heb. 4:16).
- B. We come to a God who is sovereign (Ps. 2:4, 115:3, Daniel 4:26).
- C. We come to a God who is set apart (Is. 6:1-4, Ps. 148:13, I Tim. 6:16).
- D. We come to a God who sees all (II Chron 16:9, Job 28:24, Ps 33:13-15, 53:1-2, Heb 4:13).

Also whereas the words "Our Father" indicate God's willingness and eagerness to lend his ear to the praises and petitions of his children, the addition, "who art in heaven" shows his power and sovereign right to answer their requests, disposing them according to his infinite wisdom. Hendriksen, New Testament Commentary, pp. 327

- III. What is meant by the word "Our?"
- A. We come to God together. (Rom. 12:4, I Cor. 12:12-27)
- The Lord's Prayer is to be prayed alone.
 - The Lord's Prayer is to be prayed together.
 - There are no singular pronouns in the Lord's Prayer.
- B. We come to God as a family. (Eph. 2:19, 4:1-6, Heb. 2:11)
- • The Lord's Prayer has a corporate, not individual, emphasis.
 - • We are brothers and sisters, who share a common Father.
 - • He is not "My Father", but "Our Father."

Reflect again on those words, "Our Father. . . in heaven." They make the Father's children feel they are pilgrims here below, and that their real home is not here but in heaven. It is comforting to know that not only do the children want to be where the Father is, but the Father also desires that his children be where he is. (Hendriksen, New Testament Commentary pp. 327)

Reflecting on Chapter Two

Our Father, Who Art in Heaven

Questions for Individuals, Couples & Families

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1. In what sense is God the Father of all?
2. In what sense is God the unique Father of the redeemed?
3. Who can rightfully call upon God as "Father"?
4. Why is God the best Father?
5. How does the work of Christ enable us to call upon God as Father?
6. What are some of the ways that children relate to their fathers?
7. What is implied by the phrase, "Who Art in Heaven?"
8. How do we come to God in prayer? (10 dimensions were listed?)
9. Reflect upon your relationship with your own father? What was positive? What was negative?
10. This week, meditate and reflect upon the reality that God is your Father, Christ is your brother and the church is the Family of God?
11. This week, focus on the Fatherhood of God in your prayer life.

Chapter Three

Hallowed Be Thy Name

Matthew 6:9

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Hallowed be Thy Name. Here we see more clearly what I have just said, that in the first three petitions we must lay aside thought of ourselves and seek the glory of God, not that it is divorced from our own salvation, but that God's Majesty deserves to be exalted far above all other concerns. It is salutary for us that God reigns, and this title is duly accorded to Him, but no one has enough of a burning passion for the divine glory unless he somehow

forgets his own position, and raises himself to seek Him in His transcendence. (John Calvin, A Harmony of the Gospels, volume 1, pp. 206)

- I. What is meant by the phrase "Thy Name?"
 - A. God's name is representative of His person.
 - We are called by His name (Is. 43:7).
 - We are to call upon the name of the Lord (Gen. 4:26).
 - We are to sing praises to His name (Ps. 68:4).
 - We are to give thanks unto His name (Ps. 44:8).
 - We are to trust in His holy name (Ps. 33:21).
 - We are to tell of His holy name to our brethren (Ps. 22:22).
 - We are to give the glory due His name (Ps. 29:2).
 - We are to boast in His name (Ps. 20:7).
 - We are to fear His name (Ps. 61:5).
 - We are to rejoice in His name (Ps. 89:16).
 - We are to bless His holy name (Ps. 103:1).
 - We are to remember His name (Ps. 119:55).
 - B. God's name is symbolic of all that He is, the sum total of His attributes.

The LORD, the LORD God, compassionate and gracious, slow to anger and abounding in lovingkindness and truth; who keeps lovingkindness for thousands and forgives iniquity, transgression and sin Exodus 34:6-7.

- C. God's names reveal His character.
 - Jehovah-Jireh: The Lord Shall Provide (Gen. 22:14, Isaiah 53).
 - Jehovah Roi: The Lord Our Shepherd (Gen.48:15, Ps.23:1, John 10:1-38).
 - Jehovah Rophe: The Lord Our Healer (Ex. 15:26, I Peter 2:24).
 - Jehovah Nissi: The Lord Our Banner (Ex. 17:15, I Cor 15:55-57).
 - Jehovah Mekaddishkem: The Lord that Sanctifies You (Ex. 31:13, Heb. 10:10-14).
 - Jehovah Shalom: The Lord Our Peace (Jude 6:24, Romans 5:1).
 - Jehovah Machsi: The Lord My Refuge (Ps. 91:9, Heb. 6:18, Rev. 21, 22).
 - Jehovah Tsidkenu: The Lord Our Righteousness (Jer. 23:6, I Cor 1:30).
 - Jehovah Shammah: The Lord is There (Ez. 48:35, Rom. 8:9, Heb. 13:5-6).
- D. D. God's name and God's glory are synonymous and interchangeable in Scripture (Ps. 66:2, 79:9)
- E. E. God does all He does for His name's sake, that is, to display and manifest His own glory.
 - Creation: Let Us make man in Our image, according to Our likeness (Gen. 1:26, Num 14:21).
 - Babel: Let us build a city, a tower, a name; lest we be scattered abroad (Gen. 11:4).
 - Call of Abram: I will make you a great nation, and I will make your name great (Gen. 12:2, Rom. 4:20-21).
 - Exodus: He saved them for His name's sake (Ps. 106:6-8, Ez. 20:5-9, Ex. 14:4,18).
 - Giving of the Law: Commandments 1, 2, 3, 4 (Exodus 20:1-8).
 - Wilderness Wandering: I withheld my hand for the sake of my name (Ez. 20:21-22, Deut. 9:27).
 - Conquest of Canaan: Now, therefore, fear the Lord, and serve Him (Joshua 24:12-14, 2 Sam.7:23)
 - Temple: For they shall hear of Thy great name, and Thy mighty hand (I Kings 8:41-45).
 - Exile and Restoration: "For my own sake, I do it, for how should my name be profaned? My glory I will not give to another." (Is. 48:9-11).
 - Jesus Birth: Glory to God in the highest (Luke 2:14, John 1:14).
 - Jesus Ministry: I glorified Thee on earth (John 17:4).
 - Jesus Death: Father, glorify Thy name (John 12:27-28).
 - The Christian's life: Whatever you do, do all to the glory of God (I Cor. 10:31, Matt. 5:16, I Pet. 4:11).
 - Christ's Second Coming: He comes on that day to be glorified in His saints (2 Thes. 1:9-10).
 - Judgment: Glory and power belong to our God, because His judgments are true and righteous (Rev. 19:1-6).
 - Heaven: For the glory of God is its light, and its lamp is the lamb (Rev. 21:23, Jn. 17:24).

- II. What does it mean to "Hallow" God's name?

- A. To "hallow" is to "consider holy."
- B. God's name is inherently holy, holy, holy (Ps. 111:9, Is. 6:1-6, Rev. 4:8).
- C. This is not a petition for God's name to become holy.
- D. This petition has to do, then, with the recognition of who God is.
- E. We are asking that God's name be considered holy by us, by those around us and by the world.
- F. To hallow God's name is to value God's glory.
- G. This is the end for which we were created: To glorify God and enjoy Him forever.

"Hallowed be Thy Name" means, therefore, that the one who has been brought into fellowship with this tenderly loving Father now calls upon everyone to share this experience with him, and to exalt this glorious God. This means far more than that the petitioner does his utmost to fight profanity. It has a positive content. The supplicant calls upon the entire creation and especially upon the world of men to praise his God. He exclaims as it were, "O magnify Jehovah with me, and let us exalt his name together" (Ps. 34:3). He traces God's steps in history, and wants his children and everyone to adore and glorify God because of his wondrous deeds. He also is filled with gratitude and amazement when he observes God's wisdom and goodness in nature, and he desires that his own thrilling observations and lasting impressions shall be shared by others, so that they too may see the reflection of God's glorious attributes in the sky above as well as on the earth below and may exult in the One whom he calls "my God." (William Hendriksen, New Testament Commentary, Matthew, pp. 329)

- III. How do we hallow God's name? (Watson)
 - A. We hallow and sanctify His name when we profess his name.
 - B. We hallow and sanctify His name when we have a high appreciation and esteem of Him, and set Him highest in our thoughts.
 - C. We hallow and sanctify His name when we trust in it (Ps. 33:21).
 - D. We hallow and sanctify His name whenever make mention of it but with the highest reverence.
 - E. We hallow and sanctify His name when we love His name (Ps. 5:11).
 - F. We hallow and sanctify His name when we give Him a holy and spiritual worship (Lev. 10:3).
 - G. We hallow and sanctify His name when we hallow His day (Jer. 17:22, Rev. 1:10).
 - H. We hallow and sanctify His name when we ascribe the honor of all we do to Him (Ps. 96:8).
 - I. We hallow and sanctify His name by obeying Him.
 - J. We hallow and sanctify His name when we lift up His name in our praises (Ps. 71:8).
 - K. We hallow and sanctify His name when we grieve when His name suffers (Is. 37:14-20).
 - L. We hallow and sanctify His name by standing up for His truths (Jude 3).
 - M. We hallow and sanctify His name when we endeavor the salvation of others.
 - N. We hallow and sanctify His name when we prefer the honor of His name before the dearest things; our own credit, our own worldly profit and interest, our own lives.

We hallow God's name by standing up for his truths. Much of God's glory lies in his truths. His truths are his oracles. He intrusts us with his truths as a treasure; we have not a richer jewel to intrust him with than our souls, nor has he a greater jewel to intrust us with than his truths. His truths set forth his glory. When we are zealous advocates for his truths, it is an honour done to his name. . . We had better have truth without peace, than peace without truth. (Thomas Watson, The Lord's Prayer, pp. 44)

May Your Name be holy. How does this take place? When God's Word is taught clearly and purely, and when we live holy lives as God's children based upon it. Help us, Heavenly Father, to do this! But anyone who teaches and lives by something other than God's Word defiles God's name among us. Protect us from this, Heavenly Father! (Martin Luther, Luther's Little Instruction Book)

What do we pray for in the first petition? In the first position (which is hallowed be thy name), acknowledging the utter inability and indisposition that is in ourselves and all men to honor God aright, we pray, that God would by his grace enable and incline us and others to know, to acknowledge, and highly esteem him, his titles, attributes, ordinances, Word, works and: Whatsoever he is pleased to make himself known by; and to glorify him in thought word and deed: that he would prevent and remove atheism, ignorance, idolatry, profaneness, and: Whatsoever is dishonorable to him; and, by his overruling providence, direct and dispose of all things to his own glory. (Westminster Larger Catechism, Question 190)

Reflecting on Chapter Three

Hallowed Be Thy Name

Questions for Individuals, Couples & Families

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1. Of what is God's name representative?
2. What are some of God's Jehovah names and in what situations were they revealed?
3. What is God's name synonymous and interchangeable with in Scripture?
4. Why does God do all that He does?
5. List some of the redemptive/historical events that illustrate that God does all things for the sake of His name/glory?
6. What does the word "hallow" mean?
7. What are five ways that we hallow God's name?
8. Reflect upon the placement of this request in the Lord's prayer? Why do you think this request is placed first?
9. This week, focus on hallowing God's name in your prayer life, reflecting upon his character, attributes and names.

Chapter Four

Thy Kingdom Come

Matthew 6:10

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"Thy Kingdom Come." An incredible statement--three simple words in both English and Greek, yet they open to us something so vast that one approaches this text like a little boy with a pail standing before the uncharted seas, wondering how to fit it all into his bucket. There is no way one can contain it, no way one can articulate all that is here. But if I can just whet your appetite, you can spend the rest of your life examining all that is beyond this. (John MacArthur Jr., Jesus Pattern of Prayer, pp. 51)

- I. Whose is the "Kingdom?"
 - A. God Himself is Portrayed as King.
 - God is King over all the earth (Ps. 47:1-9).
 - God is the King of Glory, the Lord of Hosts (Ps. 24:7-10).
 - Israel's rejection of God as their King (1 Sam. 8:7).
 - Nebuchadnezzar's realization of God's sovereign rule (Dan. 4:34-35).
 - Daniel's vision of the Ancient of Days seated on a throne (Dan. 7:9-10).
 - B. The Old Testament predicts a King.
 - One that would crush the head of the serpent (Gen. 3:15, Col. 2:15, Heb. 2:14).
 - One to whom the scepter belongs from the tribe of Judah (Gen. 49:8-12, Matt. 1:1-3).
 - One like a crouching lion whom God will bring from Egypt (Numbers 23:21b-24, 24:5-9, 17, Matt. 2:13-15).
 - One from the house of David (2 Samuel 7:12, 13, Matt. 1:6-7).
 - One to whom God will give the nations as an inheritance (Ps. 2:7-12, Rev. 5:9, 7:9).
 - One who will sit at the right hand of God himself (Ps. 110:1-7, Acts 2:25).
 - One who will spring from the stem of Jesse (Isaiah 11:1-10, Matt. 1:5-6).
 - One called the Son of Man whose kingdom will never pass away (Dan. 7:13-28, Mk. 2:10).
 - One raised up from David, a righteous Branch (Jer. 23:5-6, 1 Cor. 1:30, 2 Cor. 5:21).
 - One from the town of Bethlehem, who will be ruler in Israel (Micah 5:2, Matt. 2:1-6).
 - One who will come humbly to Zion, mounted on a donkey (Zech. 9:9, Matt. 21:5).
 - C. Jesus cast Himself as this King.
 - He was, from birth, referred to as the King of the Jews (Matt. 2:2).
 - He preached the Kingdom of God (Luke 4:43).
 - He purposely acted in order to fulfill these kingly prophecies (Matt. 21:1-5).
 - He affirmed His Kingship (Luke 23:3, John 18:37).
 - He affirmed that He possessed a Kingdom (John 18:36).

God is the universal King, and He mediates that rulership through His Son, by whom He made the worlds, and of whom is said in Colossians 1:17, "He is before all things, and by him all things consist." That is the universal kingdom. It is established in heaven, and the Disciples' Prayer is to let it come to this earth. This one little

infinitesimal speck of sand in an infinite universe that rebels against holy God, let it be brought into harmony with His will. . . . The purpose of prayer, then, is to bring His kingdom to earth in all aspects that He might put down sin, rebellion and evil. There is a coming day when He will rule and reign, when our prayers will fully be answered. (John MacArthur Jr., Jesus Pattern of Prayer, pp. 51)

II. What is the "Kingdom?"

- A. The Kingdom is the heart of Jesus Message (Luke 4:43).
 - Jesus refers to it as the Kingdom of God and the Kingdom of Heaven (Matt. 19:23-24).
 - Jesus says that the Kingdom is within (Luke 17:20-21).
 - Jesus says His Kingdom is not of this world (John 18:36).
 - Jesus spoke of the Kingdom in the Past (Matt. 8:11).
 - Jesus spoke of the Kingdom in the Present (Luke 17:20-21).
 - Jesus spoke of the Kingdom in the Future (Matt. 6:10).
- B. The Kingdom is the rule and reign of Jesus Christ.
- C. The Kingdom is "already and not yet."
- D. The Kingdom is a Kingdom of Grace.
 - We enter in by means of grace, the gospel of the kingdom (Matt. 24:15, Luke 16:16).
 - We approach a throne of grace (Heb. 4:12).
 - Christ rules our hearts by grace, not law (Rom. 6:15).
 - Righteousness is the fruit of Christ's rule by grace in the life of the believer (Rom. 14:17).
 - By his grace and goodness, Christ has made us to be a kingdom (Rev. 1:6, 5:10).
- E. The Kingdom is a Kingdom of Glory.
 - The Kingdom will be consummated by Christ's return in glory (Matt. 16:27, 24:30, 25:31)
 - The Kingdom will be consummated by the subjection of all enemies to Christ (I Cor. 15:24, 25).
 - The Kingdom will be consummated when every knee bows and every tongue confesses that Jesus Christ is Lord (Phil. 2:9-11).
 - The Kingdom will be consummated when Christ reconciles all things to Himself (Col. 1:20).
 - The Kingdom will be consummated with the redemption of all creation (Rom. 8:18-21).
 - The Kingdom will be consummated when the kingdom of the world becomes the Kingdom of our Lord (Rev. 11:15).

In the second petition, which is, Thy kingdom come, we pray that Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened. Westminster Shorter Catechism

These two kingdoms of grace and glory, differ not specifically, but gradually; they differ not in nature, but in degree only. The kingdom of grace is glory in the seed, and the kingdom of glory is grace in the flower. The kingdom of grace is glory in the daybreak, and the kingdom of glory is grace in the full meridian. . . . There is such an inseparable connexion between these two kingdoms, grace and glory, that there is no passing into the one, but by the other. (Thomas Watson, The Lord's Prayer, pp. 59)

Why is grace called a kingdom? Because when grace comes, there is a kingly government set up in the soul. Grace rules the will and affections, and brings the whole man into subjection to Christ; it kings it in the soul, sways the scepter, subdues the mutinous lusts, and keeps the soul in a spiritual decorum. . . . Till the kingdom of grace be in our hearts, ordinances do not purify us, but we pollute them. Even the prayer of an ungracious person becomes sin. In what a sad condition is a man before God's kingdom of grace is set up in his heart! Whether he comes or comes not to the ordinance, he sins. If he does not come to the ordinance, he is a contemner of it; if he does come, he is a polluter of it. A sinner's works are opera mortua, dead works; and those works which are dead, cannot please God. A dead flower has no sweetness. (Thomas Watson, The Lord's Prayer, pp. 62, 63)

III. What does it mean to pray "Thy Kingdom Come?"

- A. It means giving up "my kingdom come."
- B. It means learning to desire what God desires.
- C. It means learning to pray, "Come, Lord, Jesus." (Rev. 22:17-20).

- D. It means celebrating now that Christ's kingdom will indeed come.
- E. It means praying for the extension of Christ's rule and reign in my own life.
- F. It means praying that grace would rule in my own life.
- G. It means praying for the conversion of others, that they might come to faith in the King and accept the Good News of the Kingdom.
- H. It means praying for the extension of Christ's rule and reign in others around me and in the world.
- I. It means praying for the consummation of Christ's Kingdom.

The desire of the supplicant is . . . not only that the kingdom may come extensively but also that it may more and more be established intensively, that is, that he himself and all those already converted may increasingly acknowledge God in Christ as their sovereign Ruler. (William Hendrickson, New Testament Commentary, Matthew, p. 330)

(The) kingdom is breaking in under Christ's ministry, but it is not consummated till the end of the age. To pray "your kingdom come" is therefore simultaneously to ask that God's saving, royal rule be extended now as people bow in submission to him and already taste the eschatological blessing of salvation and cry for the consummation of the kingdom. (D. A. Carson, Expository Bible Commentary, Volume 8, Matthew, p. 170)

What do we pray for in the second petition? In the second petition, which is, Thy kingdom come, acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan, we pray, that the kingdom of sin and Satan may be destroyed, the gospel propagated throughout the world, the Jews called, the fulness of the Gentiles brought in; the church furnished with all gospel offices and ordinances, purged from corruption, countenanced and maintained by the civil magistrate: that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting, building up of those who are already converted: that Christ would rule in our hearts here, and hasten the time of his second coming, and our reigning with him forever: and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends. (The Westminster Larger Confession, question 191)

Reflecting on Chapter Four

Thy Kingdom Come

Questions for Individuals, Couples & Families

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1. What is the relationship between the God the Father's kingship and God the Son's kingship?
2. Can you recall some of the prophecies concerning the coming king and their fulfillment in Christ?
3. Take some time to compare the Old and New Testament Scriptures regarding the predicted King (section I B of notes)
4. How did Jesus cast himself as the Predicted King?
5. What are some of the qualities of the kingdom in Jesus preaching?
6. What is the simplest way to understand "the Kingdom?"
7. In what sense is the kingdom a "kingdom of grace?"
8. In what sense is the kingdom a "kingdom of glory?"
9. How will Christ's kingdom be consummated?
10. Using the section "What does it mean to pray Thy Kingdom Come?" focus on praying this second petition this week.

Chapter Five

Thy Will Be Done, On Earth as It is in Heaven

Matthew 6:10

Index

- I. What is God's "will?"
 - A. God's Decretive Will: What God Decrees.

- His decretive will is His purposed will, ordained will, will of determination, sovereign, efficacious will (Job 33:13, 42:1-3, Is. 14:24-27, Daniel 4:35, Matt. 20:15).
- His decretive will is secret, hidden in the mind of God (Deut. 29:29, Is. 55:8-9, Rom. 11:33-34).
- His decretive will is comprehensive (Eph. 1:11, Matt. 10:29, Rom. 8:28).
- His decretive will is wise (Is. 33:18, Rom. 11:33).
- His decretive will is just (Gen. 18:25, Rom. 9:14).
- His decretive will is good and gracious (Rom. 12:2).
- His decretive will is irresistible (Rom. 9:19).
- His decretive will is unchangeable (Heb. 6:17).

How different is the God of the Bible from the God of modern Christendom! The conception of Deity which prevails most widely today, even among those who profess to give heed to the Scriptures is a miserable caricature, a blasphemous travesty of the Truth. The God of the twentieth century is a helpless, effeminate being who commands the respect of no really thoughtful man. The God of the popular mind is a creation of maudlin sentimentality. The God of many a present-day pulpit is an object of pity rather than awe-inspiring reverence. (A. W. Pink, The Sovereignty of God, pp. 19-20)

B. God's Preceptive Will: What God Demands.

- His preceptive will is His commanded will, revealed will (Matt. 7:21, 12:50).
- His preceptive will is His righteous demands as revealed in Scripture, His law (Ex. 20).
- His preceptive will is to be our delight (Ps. 40:8, 119:16).
- His preceptive will can be and is violated.

The decretive and the preceptive will of God. The former is that will of God by which He purposes or decrees whatever shall come to pass, whether he wills to accomplish it effectively (causatively), or to permit it to occur through the unrestrained agency of His rational creatures. The latter is the rule of life which God has laid down for his moral creatures, indicating the duties which He enjoins upon them. The former is always accomplished, while the latter is often disobeyed. Louis Berkhof, Systematic Theology, pp. 77

C. God's Dispositional Will: What God Desires.

- His dispositional will is what pleases God's will of desire.
- His dispositional will includes those things which He decrees (Ps. 135:6).
- His dispositional will includes those things which He does not decree, but desires (Ez. 18:23, 32, 33:11, Jer. 13:16-17, Matt. 23:37, 1 Tim. 2:4, II Pet. 3:9).
- His dispositional will includes those things He commands.

A judge may will the happiness of a man whom he sentences to death. He may will him not to suffer when he wills him to suffer. The infelicity in such forms of expression is that the word "will" is used in different senses. In one part of the sentence it means desire, and in the other purpose. It is perfectly consistent, therefore, that God as a benevolent Being, should desire the happiness of all men, while purposes to save only His people. (Charles Hodge, Systematic Theology, Volume I, pp. 405)

III. What does it mean to pray "Thy will be done, on earth as it is in heaven?"

A. It means praying that we and others may SUBMIT to God's sovereign, decretive will.

- We pray Christ's prayer in the garden (Matt. 26:39, Acts 2:23, 4:28).
- We pray that we may humble ourselves under the mighty hand of God (I Pet. 5:6).
- We pray that we may accept all that happens as the will of God (Job 2:10).

And so when I pray, "Thy will be done," I'm saying, "Oh, God, fulfill your comprehensive will in the world. Bring it to consummation. Take every struggle and trial in my life, every pain and anxiety, every sorrow, every sickness, every death, and somehow reverse those results of sin and fit them into your eternal plan by your infinite mind." (John MacArthur, Jesus' Pattern of Prayer, pp. 80)

B. It means praying that we and others may DO God's preceptive will.

- We pray that we and others may know His will and so do it (Ps. 119:33-40).
- We pray that we and others may do His will now.
- We pray that we and others may do His will finally and completely.
- We pray that God's will may be done on earth in the same way it is done in heaven (Ps. 103:20).

5. The angels do God's will without wavering.
 6. The angels do God's will completely.
 7. The angels do God's will sincerely.
 8. The angels do God's will heartily.
 9. The angels do God's will fervently.
 10. The angels do God's will immediately.
 11. The angels do God's will constantly.

We must not only do what he appoints, but as he appoints. Here lies the very life-blood of religion. It is a great question, therefore, "In what manner are we to do God's will that we may find acceptance?" . . . We do God's will acceptably when we do it as it is done in heaven, that is, as the angels do it. (Thomas Watson, The Lords Prayer)

- C. It means praying that God's dispositional will may BECOME the will of us and those around us.
 - We pray that His desires would become our desires, His delight our delight, his heart our heart.
 - We pray that He will give those around us a new heart, desire and disposition to know and obey Him.

In the third petition, which is, Thy will be done in earth, as it is in heaven, acknowledging, that by nature we and all men are not only utterly unable and unwilling to know and do the will of God, but prone to rebel against his Word, to repine and murmur against his providence, and wholly inclined to do the will of the flesh, and of the devil: we pray, that God would by his Spirit take away from ourselves and others all blindness, weakness, indiposedness, and perverseness of heart; and by his grace make us able and willing to know, do and submit to his will in all things, with the like humility, cheerfulness, faithfulness, diligence, zeal, sincerity, and constancy, as the angels do in heaven. (Westminster Larger Catechism, Question 192)

Reflecting on Chapter Five

Thy Will Be Done

Questions for Individuals, Couples & Families

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1. When we speak of God's "decretive" will, what do we mean?
2. Who knows God's decretive will? See Deut. 29:29.
3. Is God's decretive will conditional or dependent or up for grabs in any way?
4. When we speak of God's "preceptive" will, what do we mean?
5. Is God's preceptive will conditional or dependent or up for grabs in any way?
6. When we speak of God's dispositional will, what do we mean?
7. Does God always decree what He desires? Does God always desire what He decrees?
8. Give an example of something which God does not desire, but still decrees.
9. With these three dimensions of God's will in mind, what does it mean to pray, Thy Will Be Done?
10. How is our doing of Gods' will different than how the angels do God's will?
11. Using the section "What does it mean to pray Thy will be done?," focus on praying this third petition this week.

Chapter Six

Give Us This Day Our Daily Bread

Matthew 6:11

Index

Give me neither poverty or riches; feed me with food that is my portion, lest I be full and deny Thee and say, "Who is the Lord?" Or lest I be in want and steal and profane the name of my God. Proverbs. 30:8b-9

- I. What is meant by the term, "daily bread?"
 - A. Literally "bread for one day."
 - B. Daily sustenance, not limited to literal bread, but including all that we need for life.
 - C. We live like the children of Israel, daily from the hand of God.

What does "Daily Bread" mean? Everything that nourishes our body and meets its needs, such as: food, drink, clothing, shoes, house, yard, fields, cattle, money, possessions, a devout spouse, devout children, devout employees, devout and faithful rulers, good government, good weather, peace, health, discipline, honor, good friends, faithful neighbors, and other things like these. Luther's Shorter Catechism, The Fourth Request

- II. What is implied by the petition, "Give us this day our daily bread?"
 - A. Our Dependence on God's Provision.
 - We pray "give."
 - All things come from the hand of God (I Chron. 29:14).
 - Every perfect gift comes from the hand of our gracious heavenly Father (Jam. 1:17).
 - What do we have that we have not received? (I Cor. 4:7).
 - B. Our Trust in God's Providence.
 - Our asking implies our confidence in God's ability and willingness to meet our needs.
 - Our Father feeds the birds of the air (Matt. 6:26).
 - Our Father knows what we need (Matt. 6:32).
 - God's children don't go hungry (Ps. 37:25, 26).
5. God has the blessed the earth to yield its harvest (Gen. 1:11, 24).
 6. God sends forth the rain (Ps. 38:28).
 7. God feeds every beast of the field (Ps. 104).
 8. God equips man with mind, body, energy and industry (Gen. 2:15, 3:17-18).
 9. God allows man to fashion the fruit of the earth into all that we see.
 - C. Our Willingness to Work.
 - God's providence includes man's responsibility to work (Gen. 2:15, 3:17-18).
 - God created man to work, as He works (Gen. 1:18).
 - God blesses the labor of our hands.
 - If a man does not work neither let him eat (II Thes. 3:7-12).
 - D. Our Moderation in Petitioning God.
 - God has promised to supply all our needs, not our desires (Phil. 4:19).
 - Both riches and poverty are challenges (Prov. 30:8b-9).
 - If we have food and covering we shall be content (I Tim. 6:7).
 - E. Our Thankfulness for God's Blessings.
 - All that God sees fit to give is to be received with thankfulness (I Tim. 4:3-7).
 - We are to give thanks for and in all things (Eph. 5:20, I Thes. 5:18).
 - We are to enjoy God's blessings as from His hand (I Tim. 6:17).
 - F. Our Contentment with God's Gifts.
 - The secret of contentment is the recognition of God as the giver (Phil. 4:11-12).
 - Discontentment is dissatisfaction with God's "daily bread."
 - Godliness with contentment is of great gain (I Tim. 6:6-7).
 - G. Our Stewardship of God's Resources.
 - God is the owner of all who loans us the use of His resources (Luke 16:12).
 - We have responsibility to be faithful stewards of God's resources (Luke 16:10).
 - We will all give an account to God for our use of His resources (Luke 16:2).
 - H. Our Generosity Toward Others' Needs.
 - We do not merely pray, "Give me this day, my daily bread."
 - Praying "us" and "our" implies our sensitivity to others needs (Ps. 37:26).
 - God blesses that we might be a blessing (Prov. 11:25, 22:9, I Tim. 6:17-19).
- III. What does it mean to pray, "Give us this day our daily bread?"

In the fourth petition, which is "give us this day our daily bread," acknowledging, that in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them; and that neither they of themselves are able to sustain us, nor we to merit, or by our own industry to procure them; but prone to desire, get and use them unlawfully:

we pray for ourselves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may, of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them; and have the same continued and blessed unto us in our holy and comfortable use of them, and

contentment in them; and be kept from all things that are contrary to our temporal support and comfort. (The Westminster Catechism, Question 193)

Reflecting on Chapter Six

Give Us Daily Bread

Questions for Individuals, Couples & Families

Index

1. What does Jesus mean by "daily bread?"
2. What is the major Old Testament example of God providing daily bread?
3. Can you recall some of the things implied by the request, "Give us this day our daily bread?"
4. Look back at the list of eight implications. Which hit home most to you?
5. Specifically, what does the word "our" imply in this request?

Chapter Seven

Forgive Us Our Debts

Matthew 6:12

Index

- I. What is meant by the phrase, "Forgive us our debts?"
 - A. We are all debtors.
 - Luke exchanges "sins" for "debts." (Luke 11:4). They are synonymous.
 - We owe God perfect obedience, but don't render it.
 - We owe God the glory due His name, but don't render it (Rom. 1:22-25, 3:23).
 - We have incurred a debt that we could never repay (Matt. 18:23-27).
 - God is just in exacting judgment upon debtors, the penalty for bad debt.
 - B. We receive effectual forgiveness in Jesus Christ.
 - Christ alone renders perfect obedience and glory to God (II Cor. 5:21).
 - Christ suffers our judgment as a substitute, effectively eliminating our bad debt.
 - Christ satisfies the demands of God, our creditor (Eph. 1:7, Col. 1:14).
 - Our past, present and future sins are effectively paid for in Christ's death (Heb. 10:12).
 - Forgiveness is the elimination of debt (Matt. 18:27).
 - C. We need daily forgiveness, the application of effectual forgiveness.
 - And yet we go on sinning, incurring new debts to God (I John. 1:8).
 - We are declaratively clean, but have need of ongoing cleansing (John. 13:6-10, I John. 1:9).
 - We are at the same time righteous and yet sinners (Luther).
 - We are humbly asking for the application of Christ's death to our present sins.
 - Christ is teaching us to ask for daily grace, mercy and forgiveness with a broken and contrite heart (Ps. 51:17, Luke 18:13).

Granted that we sin, why must we still daily pray for forgiveness, since through Christ's atonement we are already cleansed (justified) from every sin? It is true that the basis of our daily forgiveness has been established once for all by means for Christ's atonement. Nothing need be and nothing can be added to that. But this total, objective cleansing needs daily application for the simple reason that we sin every day. A father may have bequeathed a large inheritance to his son. It now very definitely belongs to the son. Nevertheless, this does not mean that the latter is immediately allowed to withdraw the entire huge amount from the bank and spend it all within one week. Very wisely the father included a stipulation limiting the withdrawal privilege to a certain generous amount each month. So also when a person receives the grace of regeneration, this does not mean that all of that which Christ merited for him is immediately experienced by him. If it were, would it not overwhelm and

crush his capacities? Rather, "He giveth and giveth and giveth again." (William Hendriksen, *New Testament Commentary, Matthew*, p. 334)

- II. What is meant by the phrase, "as we also have forgiven our debtors?"
- A. Our forgiveness of others is not the cause, but the result God's forgiveness (Eph. 4:32).
 - B. Those forgiven, who have come to know God as their Father, are those who forgive others.
 - C. A forgiving disposition is one of the many fruits of those who have been forgiven.
 - D. Those who don't forgive have need to question whether they themselves are forgiven.
 - E. It is foolish to ask from God what we are not willing to grant to others (Matt. 18:21-35).
 - F. God does not forgive those who are unwilling to forgive others (Matt. 6:14, 15).

*The condition is made to prevent anyone daring to approach God to seek forgiveness without being quite free and clear of hatred. Not that the pardon that we ask to be given us depends on that which we grant to others, but Christ decided to urge us in this way to put aside all injuries, and at the same time to have us confirm our own absolution, as by the imprint of a seal. . . . it was not Christ's intention to indicate a cause, but only to tell us the attitude we should have towards our brothers in the process of desiring to be reconciled with God. If the Spirit of God reigns in our hearts, then all ill-will and feelings of revenge must go. As we have the Spirit as the witness of our adoption, we see that this indication is simply put here to differentiate the sons of God from the outsiders. . . . God will not be affected by our prayers if we do not in turn show ourselves ready to give pardon, if any have hurt us. Certainly, unless we are harder than iron, this exhortation should soften us, and make us agreeable to remit offences. If God did not daily condone our various sins, we know that we should have died countless times. The only Law of admission to His forgiveness is that we pardon our brothers for any sin against us. Therefore it is nothing short of voluntary dedication to destruction deliberately to make God implacable to them, when men refuse to forget the wrongs done to them. (John Calvin, *A Harmony of the Gospels, Volume 1*, pp. 212-214)*

*This certainly cannot mean that our forgiving disposition earns God's pardon. The forgiveness of our debts is based not on our merits - how could we have any? - but on Christ's, applied to us. Consequently, from our point of view, forgiveness is based on God's unmerited (not merited by us) favor, that is, on divine grace, compassion, and mercy. Nevertheless, our own forgiving disposition is very important. In fact, without it we ourselves cannot be forgiven. For us it is an indispensable condition of receiving the forgiveness of sins. (William Hendriksen, *New Testament Commentary, Matthew*, pp. 334-335)*

- III. What does it mean to pray, "Forgive us our debts, as we also have forgiven our debtors?"
- A. It means recalling our sins of commission and omission.
 - B. It means requesting daily cleansing (1 John 1:9).
 - C. It means remembering Christ's payment for sin.
 - D. It means recognizing our responsibility to forgive others (Matt. 6:13, 14).
 - E. It means remaining where we began the Christian life (Ps. 51, Luke 18:9-14).

Grant me never to lose sight of the exceeding sinfulness of sin, the exceeding righteousness of salvation, the exceeding glory of Christ, the exceeding beauty of holiness, and the exceeding wonder of grace. I am guilty but pardoned. I am lost but saved. I am wandering but found. I am sinning but cleansed. Give a perpetual broken-heartedness. Keep me always clinging to Thy cross. (Unknown Puritan)

Reflecting on Chapter Seven

Forgive Us Our Debts

Questions for Individuals, Couples & Families

Index

1. Why are we debtors to God?
2. Spend some time reading Matt. 18:21-35. Who is the king? Who is the first servant? Who is the second servant? What's the point of the parable?
3. Why do we need daily pardon?
4. Read the exchange between Peter and Jesus in John 13? What's the point?
5. What does it mean to pray, "Forgive us our debts?"
6. Over these next two weeks, focus on these two petitions in your prayer life individually and as a family.

Lead Us Not Into Temptation. . .

Matthew 6:13

Index

We have been learning to pray. Our teacher has been the Lord Jesus Christ, who has given us this model. My own praying has been reshaped to fit this pattern, for this Lord's Prayer, Disciple's Prayer is a skeleton for all praying. The ingredients for this prayer touch every area of need and every element of glorifying and praising God. It is a prayer that in every phrase and every petition focuses on God, His person, His attributes, and His wonderful works. True prayer is expressing absolute dependence on God. And that is what our Lord is after. (John MacArthur Jr., Jesus Pattern of Prayer, pp. 133)

- I. What is meant by the phrase, "Lead us not into temptation?"
 - A. Peirasmos: temptation (12 times in NASB), testing (2 times) trials (6 times)
 - B. God does not tempt, that is, entice to sin (James 1:13).
 - C. God does test our faith and allow trials in order to grow our character (Rom. 5:3-5, Js. 1:2-4).
 1. God tested Adam in the garden, Satan tempted Adam (Gen. 2:15-17, 3:1-7).
 2. God tested Abraham (Gen. 22:1).
 3. God tested Job; Satan tempted Job (Job).
 4. God tested Jesus, the second Adam; Satan tempted Jesus (Matt. 4:1).
 - D. There are two primary sources of temptation:
 1. External: Satan is "The Tempter," by God's permission and within God's limits (Matt. 4:3, Lk. 22:31, I Thes. 3:5, Job 1:12, 2:6, I Cor. 10:13).
 2. Internal: Misdirected, fallen desire (James. 1:14-15, I John. 2:16-17).
 - E. God the Father is the faithful rescuer in the midst of temptation (I Cor. 10:13, 2 Pet. 2:9).
 - F. Jesus the Son is our aid and sympathizer in the midst of temptation (Heb. 2:18, 4:15).

What then is the meaning to "Lead us not into temptation?" The meaning is, that God would not suffer us to be overcome by temptation; that we may not be given up to the power of temptation, and be drawn into sin. Thomas Watson, The Lord's Prayer, pp. 258.

God tempts no one of course, but we pray in this request that God will protect us and save us, so that the Devil, the world and our bodily desires will neither deceive us nor seduce us into heresy, despair or other serious shame or vice, and so that we will win and be victorious in the end, even if they attack us. (Martin Luther's Shorter Catechism)

- II. What is meant by the phrase, "Deliver us from evil?"
 - A. Tou Ponerou:
 1. The evil (neuter, Luke 6:45, Rom. 12:9, I Thes. 5:22).
 2. The evil one (masculine, Matt. 13:19, 38, Eph. 6:16, I John 2:13, 14).

'Evil' could here be read either neuter or masculine. Chrysostom refers it to the devil, who is the architect of all evil, and inasmuch as he is the bitter enemy of our salvation continually wars against us. But it could just as conveniently be explained as referring to sin. There is no need to make a controversy over the matter, for the sense stays practically the same, that we are exposed to the devil and to sin, but God protects us and snatches us away. (John Calvin, A Harmony of the Gospels, Volume 1, pp. 212.)

- B. Satan wages war against God and His people.
 1. He is the tempter (Matt. 4:1).
 2. He is our adversary, prowling about like a roaring lion seeking someone to devour (I Peter 5:8).
 3. He is the destroyer (I Cor. 10:10).
 4. He is the accuser of our brethren (Rev. 12:10).
 5. He is the god of this world who blinds the eyes of the unbelieving (2 Cor. 4:4).
 6. He schemes and struggles against us with flaming missiles (Eph. 6:10-18).
- C. Our only hope is God's deliverance, using the resources which He supplies.

Finally, be strong in the Lord, and in the strength of His might. Put on the full armor of God, that you may be able to stand firm against the schemes of the devil. For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places. Therefore, take up the full armor of God, that you may be able to resist in the evil day, and having done everything to stand firm. Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming missiles of the evil one. And take the helmet of salvation, and the sword of the Spirit which is the word of God. With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints. . . . Ephesians 6:10-18.

*Thus, the Lord's model prayer ends with a petition that, while implicitly recognizing our own helplessness before the Devil whom Jesus alone could vanquish (Matt. 4:1-11), delights to trust the heavenly Father for deliverance from the Devil's strength and wiles. (Donald A. Carson, *The Expositor's Bible Commentary, Volume 8, Matthew*, pp. 174)*

- III. What does it mean to pray, "Lead us not into temptation, but deliver us from evil?"
- A. Knowing the inevitability of temptation and testing, we still ask God to keep us from them.
 - B. Knowing our own inability to resist temptation alone, we pray for God's assistance in the midst of temptation.
 - C. Knowing God's faithfulness and promises, we pray that we might resist and walk through God's way of escape.
 - D. Knowing the reality of the evil one in our trials and temptations, we pray that God may protect and deliver us from his prowling, scheming devices.

*So the utterance should flow like this; In order that we may not be led into temptation, deliver us from evil. In brief, being conscious of our own weakness, we ask to be defended by God's protection, that we may have an impregnable position against all the devices of Satan. . . . whoever beseeches God for aid in overcoming temptations, confesses that he needs Him as Deliverer too, or else he may fall away directly. (John Calvin, *A Harmony of the Gospels, Volume 1*, pp. 212)*

Reflecting on Chapter Eight

Give Us Daily Bread / Forgive Us Our Debts

Questions for Individuals, Couples & Families

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1. How can the word Peirasmos be translated?
2. According to James 1:13, does God tempt? What is the source of temptations according to James?
3. Give a few examples of how God tested people in Scripture? In which of these were there temptations involved?
4. According to Romans 5:3-5, why does God test us?
5. What are the two sources of temptation that Scripture discusses? How are they related?
6. How can Tou Ponerou be translated?
7. What are some of the names of the devil? What is his primary purpose?
8. How is this passage related to the Christians armor in Ephesians 6?
9. Is it acceptable to pray that we would be spared from trials and temptations?
10. What passage does the doxology most closely echo?
11. Was the doxology likely a part of the original autograph of the Gospel of Matthew?

Chapter Nine

A Word about the Doxology

**For Thine is the Kingdom and the power and the glory, forever.
Amen.**

Index

- I. A Word about the Doxology
 - A. The prayer comes full circle and ends where it starts, with God.
 - B. Echoes I Chronicles 29:11:

Thine O Lord is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth; Thine is the dominion, O Lord, and Thou dost exalt Thyself as head over all.

- C. Not present in Luke's version.
- D. Not present in the earliest manuscripts.
- E. Most likely inserted by a later scribe to provide a fitting ending to Jesus prayer.
- F. It is strange that Jesus would end his prayer so suddenly and on a negative note.

There is some evidence that Jesus didn't even say that. That's why it is not included in some of the versions of the Bible. Some manuscripts have it some do not, but I'll tell you one thing--its true. It seems a fitting climax. Some commentators say it would have to have been included originally because the Jews would never have closed a prayer on a negative note. . . . And with that glorious doxology we are right back to where we began with the first three petitions in this prayer. John MacArthur Jr., Jesus Pattern of Prayer, pp. 140.

But surely it is more important to know what the Bible really contains and really means, than to cling to something not really in the Bible, merely because it gratifies our taste, or even because it has for us some precious associations. Donald A. Carson, The Expositor's Bible Commentary, Volume 8, Matthew, pp. 174.

Appendix to

"Lord Teach Us to a Pray:
A Study of the Lord's Pattern of Prayer"

Questions for Young People

Main Index Questions for Chapter 5
 Questions for Chapter 2 Questions for Chapter 6
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Reflecting on Chapter Two
 Our Father, Who Art in Heaven
 Questions for Young People

Questions Menu

What is meant by the title "Father?"

1. In one sense, God is our Father by means of _____ (Mal. 2:10, Ps. 24:1).
2. In a more specific way, God is the Father of Christians by means of _____ (Gal. 4:4-5).
3. What kind of children are we apart from Jesus? _____ (Eph. 2:3).
4. Whose children are we apart from Jesus? _____ (John 8:41-49).
5. According to Hebrews 2:12, Jesus is not ashamed to call us _____.
6. How are children to respond to their earthly and heavenly fathers?

Exodus 20:12 _____

I Peter 1:17 _____

Ephesians 6:1 _____

Matthew 22:37-38 _____

I Peter 1:19 _____

Matthew 6:11 _____

What is meant by the phrase "Who Art in Heaven?"

7. We come to a God who sits on a _____ (Isaiah 66:1,2, Heb. 4:16).

8. We come to a God who is _____ (Ps. 2:4, 115:3).

9. We come to a God who is _____ (Isaiah 6:1-4, I Tim. 6:16).

10. We come to a God who _____ (Ps. 33:13-15, Heb. 4:13).

What is meant by the word "Our?"

11. We come to God as a _____ (Eph. 2:19, Heb. 4:1-6).

Reflecting on Chapter Three
Hallowed Be Thy Name
Questions for Young People

Questions Menu

What is meant by the phrase "Thy Name?"

1. God's name is representative of His _____.

2. God's name is symbolic of _____, the sum total of all His _____.

3. God's names reveal His _____.

Jehovah Jireh: The Lord _____ Genesis 22:14.

Jehovah Roi: The Lord _____ Genesis 48:15.

Jehovah Rophe: The Lord _____ Exodus 15:26.

Jehovah Nissi: The Lord _____ Exodus 17:15.

Jehovah Mehaddishkem: The Lord _____ Exodus 31:13.

Jehovah Shalom: The Lord _____ Judges 6:24.

Jehovah Machsi: The Lord _____ Psalms. 91:9.

Jehovah Tsidkenu: The Lord _____ Jeremiah 23:6.

Jehovah Shammah: The Lord _____ Ezekiel 48:35.

4. God's _____ and _____ are synonymous and interchangeable in the Bible.

5. God does all He does for _____, to display and manifest His _____.

What does it mean to "hallow" God's name?

6. To "hallow" means to _____.

7. Since God's name is already _____, this is not a request for God's name to become holy (Isaiah 6:1-6, Rev. 4:8).

8. We are asking that God's name be _____ to us, those around us and by the world.

9. To hallow God's name is to _____ God's _____.

10. What were we created for: _____.

How do we hallow God's name?

11. What do you think are some ways that we can hallow God's name?

Reflecting on Chapter Four
Thy Kingdom Come
Questions for Young People

Questions Menu

Whose is the "Kingdom?"

1. In Psalm 47:1-7 and Psalm 24:7-10, what is God described as? Who does He rule? How does He rule?
2. Look at the verses below and see how the Old Testament predicts a coming king? Write down one thing that the verses say about this king:

Genesis 3:15 _____

Genesis 49:8-12 _____

Numbers 23:21-24 _____

2 Samuel 7:12 _____

Psalm 2:7-12 _____

Isaiah 11:1-10 _____

Jeremiah 23:5-6 _____

Micah 5:2 _____

Zechariah 9:9 _____

3. According to Matt. 2:2, what was Jesus called, even when He was born?
4. According to John 18:36-37, what did Jesus say that He was just before He was crucified?

What is the "Kingdom?"

5. In Matt. 19:23-24, what two things is the kingdom called?
6. In Luke 17:20-21, where did Jesus say the kingdom was?
7. In Luke 4:43, what did Jesus come to preach?
8. According to Revelation 11:15, when will Christ's kingdom be consummated or completely realized?

What does it mean to pray "Thy Kingdom Come?"

9. In Revelation 22:17-20, what are we supposed to be saying?

Reflecting on Chapter Five
Thy Will Be Done
Questions for Young People

Questions Menu

What are the three ways of thinking about God's will?

1. God's will is what He _____.
- A. God's will is _____ (Deut. 29:29, Rom. 11:33-34).
- B. God's will is _____ (Eph. 1:11).

C. God's will is _____ (Gen. 18:25).

D. God's will is _____ (Rom. 12:2).

E. God's will is _____ (Rom. 9:19).

F. God's will is _____ (Heb. 6:17).

2. God's will is what He _____.

A. What are some of things that God demands? (Ex. 20).

B. What should be our attitude to what God demands? (Ps. 40:8).

3. God's will is what He _____.

A. What does God not take pleasure in? (Ez. 18:23) But what is reality?

B. What does God desire ? (II Peter 3:9) But what is reality?

C. Does God desire things which He chooses not to decree?

What does it mean to pray, "Thy will be done?"

4. It means praying that we and others might _____ to what God decrees.

A. Who is a good example of this in Matt. 26:39?

5. It means praying that we and others might _____ what God demands.

A. Who does God's will in heaven? Who is to do God's will on earth?

B. How is God's will done in heaven? How is God's will done on earth?

6. It means praying that we and others might _____ what God desires.

Reflecting on Chapter Six
Give Us This Day Our Daily Bread
Questions for Young People

Questions Menu

What is meant by the term, "daily bread?"

1. When was the last time you didn't have enough food? Do we really need to pray this prayer? What do you think daily bread includes?

2. Can you think of other Bible passages that talk about or mention bread?

What is implied by the petition, "Give us this day our daily bread?"

3. Dependence: Where do all things come from according to I Chronicles 29:14?

4. Trust: Who else does God feed? (Ps. 104, Matt. 6:26).

5. Responsibility: Does this mean we shouldn't work? (Gen. 1:18, II Thes. 3:7-12).

6. Moderation: What does Agur ask God for in Proverbs 30:8b-9?

7. Thankfulness: Can we enjoy God's good gifts? (I Tim. 4:3-7).

8. Contentment: What is of great gain in I Tim. 6:6-7?

9. Stewardship: Who is the owner and who is the steward in Luke 16?

10. Generosity: Why doesn't Jesus say, "Give me this day my daily bread?"

Reflecting on Chapter Seven
Forgive Us Our Debts
Questions for Young People

Questions Menu

What is meant by the phrase, "Forgive us our debts?"

1. How are you in debt to God? (Rom. 1:22-25).
2. Who was the one person who wasn't a debtor to God? (II Cor. 5:21).
3. Which of our sins is forgiven by Christ's death? (Heb. 10:12).
4. If we are forgiven, why does Jesus instruct us to ask for forgiveness? (John 13:6-10).

What is meant by the phrase, "as we also have forgiven our debtors?"

5. How does someone become a debtor to you?
6. Why do we forgive others? (Eph. 4:32).

What does it mean to pray, "Forgive us our debts, as we also have forgiven our debtors?"

- It means _____ our sins of commission and omission.
- It means _____ daily cleansing (I John 1:9)
- It means _____ Christ's payment for sin.
- It means _____ our responsibility to forgive others (Matt. 6:13, 14)
- It means _____ where we began the Christian life (Ps. 51, Luke 18:9-14)

Reflecting on Chapter Eight
Lead Us not into Temptation
Questions for Young People

Questions Menu

What is meant by the phrase, "Lead us not into temptation?"

1. According to James 1:14, does God tempt?
2. According to Genesis 22:1, does God test? Why?
3. How did God test Adam in Gen. 2:15-17, 3:1-7? Who tempted Adam?
4. How did God test Job in Job 1:6-12?
5. Who led Jesus into the wilderness in Matt. 4:1? Who tempted him?
6. What does God promise in I Cor. 10:13 when we face temptation?
7. Why does Jesus understand our temptation, according to Heb. 4:15?

What is meant by the phrase, "Deliver us from the evil one?"

8. What do we learn about the evil one in the following passages?

Matt. 4:1 _____

I Peter 5:8 _____

I Cor. 10:10 _____

Rev. 12:10 _____

2 Cor. 4:4 _____

Eph. 6:10-18 _____

9. When we pray, "Lead us not into temptation, but deliver us from evil" we pray for four things:

1. We pray that God would _____ temptations and trials.
2. We pray that God would _____ when we face temptations and trials.
3. We pray that we might _____ and _____ God's escape.
4. We pray that God would _____ and _____ from the evil one.