

# Crossroad of Truth

<https://www.crossroadoftruth.org/>

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# The Disciples' Prayer

# Tonight's Message \*

## 1. Last Time

- a. "Our Father in Heaven"
- b. "Hallowed be Your name"
- c. "Your Kingdom Come"
- d. "Your Will Be Done"
- e. "On Earth As It Is In Heaven"

## 2. Tonight

- a. "Give Us This Day Our Daily Bread"
- b. "And Forgive Us Our Debts"
- c. "And We Forgive Our Debtors"
- d. "And Lead Us Not Into Temptation"
- e. "But Deliver Us From The Evil One"

# The Disciple's Prayer - Matt. 6:9-13 \*

9 In this manner, therefore, pray:

God's paternity

God's priority

God's project

God's plan

“Our Father in heaven,

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**10** Your kingdom come.

Your will be done

On earth as *it is* in heaven.

**GOD**

God's provision

**11** Give us this day our daily bread.

God's pardon

**12** And forgive us our debts,

As we forgive our debtors.

God's protection

**13** And do not lead us into temptation,

But deliver us from the evil one.

**US**

For Yours is the kingdom and the power and the glory forever. Amen.

# “Give us this day our daily bread”

- The expression reflects first century life - workers received their pay daily.
- "bread" refers to all our food ie all of our physical needs.
  - Bread itself is significant in the Bible (Raining Manna, Feeding 5000).
- “daily” emphasis that it’s our **needs**, not our greeds.
- It was intended to remind disciples to live one day at a time, and each day we are dependent on God to sustain us. This is even more relevant since we live in a world that glorifies self-sufficiency.
- Even though God knows what we need, He delights in our coming to him daily to ask Him for what we need. This keeps us in a close relationship with Him.
- Asking God to provide our needs does not free us from the responsibility of working. God satisfies our needs partially by giving us the ability and the opportunity to earn a living.
- Ultimately, everything comes from Him.

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## “And forgive us our debts” \*

- Some may wonder why we should ask for God's forgiveness, since the NT clearly reveals that God forgives all sins - past, present, and future - when He justifies us (Acts 10:43; Eph. 1:7; Col. 1:14).
- However, as forgiven believers we need to ask for forgiveness to continually restore our fellowship with God (1 John 1:9).
  - Our first forgiveness brings us into God's family.
  - Our second keeps our fellowship with God intimate within God's family.
- Personal fellowship with God is intended in these verses, not salvation from sin.
  - Judicial forgiveness takes care of our salvation. Parental forgiveness takes care of the joy of it - without it, we loss the fullness of joy in the intimacy of the communion we can have with God.

Acts 10:43; Eph. 1:7; Col. 1:14; 1 John 1:9

## “And forgive us our debts” \*

- "Debts" translated from the Aramaic word koba and from Greek harmartia, which was a common synonym for sins.
- The Greek word means "a failure to pay that which is due, a failure in duty."
- Viewing sins as debts was a common Jewish perspective (Ps. 51:4).
- Jesus calls sins 'debts' because we owe penalty for them, and we could in no way satisfy it unless we were forgiven by Him.
  - “There is none righteous, no, not one (Romans 3:10)
  - “For all have sinned and fall short of the glory of God” (Romans 3:23)



# “And forgive us our debts” \*

Sin is more than just doing something wrong:

1. Transgression - an overstepping of the law, the divine boundary between good and evil (Rom 2:23)
2. Iniquity - an act inherently wrong, whether expressly forbidden or not (Rom 1:21-23)
3. Error - a departure from right (Rom 1:18; 1 John 3:4)
4. Missing the mark - a failure to meet the divine standard (Rom 3:23)
5. Trespass - the intrusion of self-will into the sphere of divine authority (Eph 2:1)
6. Lawlessness or spiritual anarchy (1 Tim 1:9)
7. Unbelief - an insult to the divine veracity (John 16:9)

\*Rom 2:23; Rom 1:21-23; Rom 1:18; 1 John 3:4; Rom 3:23; Eph 2:1; 1 Tim 1:9;

# “And forgive us our debts”

## Sin

1. Originated with Satan (Is 14:12-14)
2. Entered the world through Adam (Rom 5:12)
3. Was, and is universal; Christ alone not included (Rom 3:10; Rom 3:23; 1 Pet 2:22)
4. Incurs the penalties of spiritual and physical death (Gen 2:17; 3:19; Rom 6:23)
5. Has no remedy but in the sacrificial death of Christ (Acts 4:12; Gen 9:26) made available by faith (Acts 13: 38-39)

Isaiah 14:12-14; Rom 5:12; Rom 3:10; Rom 3:23; 1 Pet 2:22; Gen 2:17; 3:19; Rom 6:23; Acts 4:12; Gen 9:26; Acts 13: 38-39

Reference; Video

## **“And forgive us our debts”**

1. Sin makes man guilty and brings judgment.
2. Forgiveness is offered by God on the ground of Christ's death. \*
3. Confession of sin is necessary to receive that forgiveness from God (Acts 20, 1 John 1:19)
4. Forgiving one another is an essential part of receiving forgiveness for ourselves.

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**11** Give us this day our daily bread.

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**US**

God's protection

**13** And do not lead us into temptation,

But deliver us from the evil one.

For Yours is the kingdom and the power and the glory forever. Amen.

## “As we forgive our debtors”

- This does not mean that we must earn God's forgiveness or that we risk losing our salvation. Jesus' conditions apply to our sanctification not our justification.
- Our forgiveness of others demonstrates our felt need of forgiveness. The person who does not forgive a person's offenses does not appreciate how much they need forgiveness themselves
- Once our eyes have been opened to the enormity of our offense against God, the hurt we caused others becomes apparent
- One cannot walk in fellowship with God if he refuses to forgive others
- This verse reminds us to confess our sins to God and to turn from them ie repent, and also to forgive others as God has forgiven us

# “As we forgive our debtors”

1. We are to forgive one another because such is the character of saints.

43 “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ 44 But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, 45 that you may be sons of your Father in heaven” - Matt 5:43-45

2 I believe we are to forgive one another not only because it characterizes saints, but it follows the example of Christ.

1 John 2:6 New King James Version (NKJV)- 6 He who says he abides in Him ought himself also to walk just as He walked.

Ephesians 4:32 New King James Version (NKJV)- 32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.

## **“As we forgive our debts” \***

Matt. 6:14 (NKJV)

14 “For if you forgive men their trespasses, your heavenly Father will also forgive you. 15 But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

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# “And Do Not Lead Us Into Temptation”

- The word temptation does not refer to soliciting evil, but refers to trials to test a person's character
- We know from 1 Corinthians 10:13 that God will not test us beyond our ability in Christ to bear it and will always provide a way out. But God sometimes subjects us to trials that may expose us to Satan's assaults for His own purposes, as in the cases of Job and Peter (Luke 22:31–32).
- This phrase must be understood in the sense of “permitting.” Jesus taught us to pray, “Do not ‘allow’ us, or ‘permit’ us, to be tempted to sin.” This request implies that God has control to save us we call upon our Heavenly Father.
- If “temptation” in the Disciples' Prayer refers to trials, then the meaning of Matthew 6:13 is, “Do not afflict or try us.”
- It is not wrong to pray that we may be delivered from trials and suffering, as long as we submit ourselves to the will of God, no matter what it is. The believer can rightly ask to be delivered from testing as well as ask for the strength to endure it if it does come.

# “And Do Not Lead Us Into Temptation”

- We know from James 1:13\* that God does not tempt us to sin. If God did tempt us to sin, He would be acting contrary to His holy nature, against His desire for us to be holy as He is holy (1 Peter 1:16), and against all other commandments in Scripture that tell us to avoid sin and flee temptation.
- For Jesus to Include a request for God not to lead us into temptation teaches us that avoiding temptation should be one of the primary concerns of the Christian life.
- God never tempts anybody. He may allow Satan to bring certain trials into our life, but Satan does the tempting, not God. God allows evil. God does not do evil or tempt to do evil. Remember, everything that proceeds from God is a good and perfect thing (James 1:17)
- The concept of God leading His people is a main theme of Scripture.
  - The book of Psalms is filled with pleas for God to lead us in His ways (Psalms 5:8; 27:11), by His truth and righteousness, and in “the way everlasting” (Psalms 139:24)
- Along with God leading us toward good, we also need God to lead us away from evil.

# “And Do Not Lead Us Into Temptation”

Why then do we need to pray that He will not lead us into testing?

- Even though God is not the instrumental cause of our testing, He does permit us to experience temptation from the world, the flesh, and the devil (Matt. 4:1; Gen. 22:1; Deut. 8:2).
- This petition is a request that He would minimize the occasions of our testing that could result in our sinning (Matt 26:41).

\*Matt. 4:1; Gen. 22:1; Deut. 8:2; Matt 26:41

\*

# “And Do Not Lead Us Into Temptation”

What can we do to lead us away from temptation?

1. Salvation - 1 Cor 10:13
2. Submit to God - James 4:7; Gal 5:16
3. Confession of Sin - 1 John 1:9
4. Prayer - Luke 22:46
5. Studying His Word - Psalm 119:11
6. Protect our body - 1 Cor 6:18-20
7. Together - 1 Peter 5:8-11

\* 1 Cor 10:13; James 4:7; Gal 5:16; 1 John 1:9; Luke 22:46; Psalm 119:11; 1 Cor 6:18-20; 1 Peter 5:8-11

# “And Do Not Lead Us Into Temptation”

- Whether we are asking for God to lead us away from sin or from difficult trials, our goal is found in the second part of verse 13: “Deliver us from the evil one.”
- A petition similar to this is offered by David in Psalm 141:4:
  - “Do not let my heart be drawn to what is evil so that I take part in wicked deeds along with those who are evildoers; do not let me eat their delicacies.”
- In all things, God is our deliverer, and we are wise to seek His power over sin

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For Yours is the kingdom and the power and the glory forever. Amen.

## **“But deliver us from the evil one” \***

- Satan is behind all evil, so it makes little difference whether we are to ask for deliverance from evil in general (sin) or from the evil one since the two are related.
- We cannot resist the devil in our own strength. The believer in Christ has been delivered from the penalty of sin (Romans 8:1), but we are still in a daily battle against sin and the devil.
- We need to rely on the Holy Spirit to help us resist temptation and overcome sin in our lives. Praying “deliver us from evil” is recognizing our limited abilities and a means of asking for God to step in and help us.
- We can pray for help to overcome temptation and sin, and that we will not be placed in positions where we face severe temptation.
- Every “hard test” is an opportunity to trust God.
- Just as we need to ask for “daily bread” for our physical needs, we need to ask for “daily deliverance” for our spiritual needs.

## “But deliver us from the evil one”

- In Greek, the term is literally rendered as “the evil.” Since the term is specific, many scholars believe that “the evil” referred to is specific and personified, that is, a reference to the devil.



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# The Disciples' Prayer - Us

- Some believers have concluded that prayer should not include anything selfish, so they do not make personal petitions. However, Jesus commanded His disciples to bring their personal needs to God in prayer.
- The first three petitions stand alone, but the last three have connecting "ands" that bind them together.
- We need all three of these things equally; we cannot make it without any of them.
- It deals with the three essential needs of human, and the three spheres of time within which we navigate.
- In these three brief petitions, we are taught to lay the present, the past, and the future, all before the footstool of the grace of God.

# The Disciples' Prayer - Us

- This prayer lays the whole of life in the presence of God; it is also a prayer which brings the whole of God to our lives.
  - When we ask for **bread** to sustain our earthly lives, that request immediately directs our thoughts to God the Father, the Creator and the Sustainer of all life.
  - When we ask for **forgiveness**, that request immediately directs our thoughts to God the Son, Jesus Christ our Saviour and Redeemer.
  - When we ask for help for future **temptation**, that request immediately directs our thought to God the Holy Spirit, the Comforter, the Strengthenener, the Illuminator, the Guide and the Guardian of our way.

# Prayer Analysis

Jonah who is in the middle of the belly of a fish, an absolutely inconceivable place, chapter 2 verse 7 says, “I remembered the Lord and my prayer came in unto Thee and to Thy holy temple.” And here was his prayer, “I will sacrifice unto Thee with the voice of thanksgiving, I will pay what I have vowed, salvation is of the Lord.” That’s a funny prayer when you’re in the middle of a fish. But the Lord spoke to the fish and it vomited out Jonah. It was a prayer for the glory of God. It was, “Thank You, God, for who You are. Bless You for Your salvation, Your delivering power.” There was no pleading and begging. And there was no claiming, naming and claiming anything. Simply extolling the character of God. And that’s the heart of what our Lord teaches us in this prayer.

# The Disciple's Prayer - Matt. 6:9-13 \*

9 In this manner, therefore, pray:

God "Our Father in heaven,  
Hallowed be Your name.

Kingdom **10** Your kingdom come. **GOD**

Will Your will be done  
Serving On earth as *it is* in heaven.

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Physical **11** Give us this day our daily bread.

Sin **12** And forgive us our debts,  
As we forgive our debtors. **US**

Spiritual **13** And do not lead us into temptation,  
But deliver us from the evil one.

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# How are we to pray?

1. Start with praise/worship
2. The focus is on the glory and the kingdom, the honor of God, the extension of His kingdom.
3. Everything in prayer revolves around who God is and what God wants and how God is to be glorified.

# Travailing in Prayer

- How fervently did the prophets of old urge us for a life of prayer.
  - "Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." (Isa. 62:6-7)
- This was the common practice of the Early Church.
  - When Peter was in prison he said that "prayer was made without ceasing of the Church unto God for him," and "many were gathered together praying."
- "Near the middle of the afternoon God enabled me to wrestle ardently in intercession for my friends. But just at night the Lord visited me marvelously in prayer. I think my soul never was in such an agony before. I felt no restraint; for the treasures of Divine grace were opened to me. I wrestled for my friends, for the ingathering of souls, for multitudes of poor souls, and for many that I thought were the children of God, personally in many different places. I was in such an agony from sun, half an hour high, till near dark, that I was all over wet with sweat" -  
David Brainerd

# Travailing in Prayer

- "It loaded me down with great agony. As I returned to my room I felt almost as if I should stagger under the burden that was on my mind; and I struggled, and groaned, and agonized, but could not frame to present the case before God in words, but only in groans and tears. The Spirit struggled within me with groanings that could not be uttered."--Chas. G. Finney.
- "I proposed that we should observe a closet concert of prayer for the revival of God's work; that we should pray at sunrise, at noon, and at sunset, in our closets, and continue this for one week, when we should come together again and see what further was to be done. No other means were used for the revival of God's work. But the spirit of prayer was immediately poured out wonderfully upon the young converts. Before the week was out I learned that some of them, when they would attempt to observe this season of prayer, would lose all their strength and be unable to rise to their feet or even stand upon their knees in their closets; and that some would be prostrate on the floor, and pray with unutterable groanings for the Outpouring of the Spirit of God. The Spirit was poured out and before the week ended all the meetings were thronged; and there was as much interest in religion, I think, as there has been at any time during the Revival."--Chas. G. Finney.