



The Good News

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The Lord's Prayer (part 2)

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Last week we examined the first part of the “Lord’s Prayer”, concluding that the first three elements help us to pray to God with a proper mind: identifying the holiness of God, welcoming God’s rule in our life (in the Church and in Judgment), and submitting to God’s will in all things, no matter what His answer is to our prayers. These three characteristics of prayer are keys to praying properly and submissively to God. This week we examine the second part of the “Lord’s Prayer”. Many believe that if you just say the words you will be saved as if there were some “magic” to the words themselves. Again, we ask the question: If anyone were to ask you concerning the Lord’s Prayer, (i.e. “Do you say it?” “What does it mean?” etc.), what would you say about it? Does it hold some special power to forgive sins? Is it even applicable to say today? Let us consider these questions as we break down this prayer from Jesus.

Context: We find in **Luke 11:1** that certain of Jesus’ disciples came to Him and asked Him, “*Lord, teach us to pray, as John taught his disciples.*” From the get-go, we find that Jesus is giving an example of how His disciples should pray. So, in addition to the first three components, what other elements should be included in our prayers to God?

“*Give us day by day our daily bread*” – This incorporates two applications: 1) It is okay to ask God for physical blessings, particularly in terms of daily necessities. We should never, ever, feel that we cannot bring our physical concerns to God, and 2) Never forget, when God provides you with what you ask, thank Him for giving you your “daily bread”. This includes good (relative) health, financial blessings, beneficial weather, etc.

“*And forgive us our sins, for we also forgive everyone who is indebted to us*” – Again, there are at

least two applications here: 1) Ask God for forgiveness from sins. At the time of these words from Jesus, true forgiveness was not yet attainable as Jesus had not yet died (alluding to the future tense in which Jesus was speaking; see “Thy kingdom come”), but it taught and trained the disciples to seek forgiveness, which would include repentance. After the Church was established in Acts 2, we find that one must be baptized, sins washed away, (**Mark 16:16**) to ask God for the forgiveness of new sins in prayer (**I Jn. 1:9**). 2) Incorporated into the character of the Christian is to be the attribute of mercy. We must show mercy to all those who sin against us if we hope to receive mercy from God.

“*And do not lead us into temptation, but deliver us from the evil one*” – First, it is important to note that God never “leads” to temptation, as **James 1:13** tells us that God will never tempt anyone with evil. Rather, Jesus is referencing the fact that: 1) God can allow us to be tempted, as found in **I Cor. 10:13** where we find Paul writing that with the temptation, God will make a way of escape, and 2) We should pray that God will help deliver us from evil, as well as our own shortcomings that can lead us to evil, as found in **Mark 14:38** when Jesus encouraged Peter to pray “*lest you enter into temptation. The spirit indeed is willing, but the flesh is weak.*” We must always be aware of our weaknesses and pray that God will help us to avoid temptation and help us to find a way of escape when we encounter it.

These three elements help us to incorporate the proper content into our prayers: Requests (and thanksgivings) for physical blessings, seeking forgiveness with a penitent heart, and seeking out God’s help in avoiding temptation will all help to produce righteous prayers as we approach the throne of God.