

What every Christian Ought To Know. How To PRAY (With POWER)



- (Matt. 6:9-13) **“After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.”**

- This entire prayer is set up to ***“GLORIFY GOD.”***
- ***“Our Father, which art in heaven,”*** that’s **GOD’S PATERNITY.**
- ***“Hallowed be thy name,”*** that’s **GOD’S PRIORITY.**
- ***“Thy kingdom come,”*** that’s **GOD’S PROGRAM.**
- ***“Thy will be done,”*** that’s **GOD’S PURPOSE.**
- ***“Give us this day our daily bread,”*** that’s **GOD’S PROVISION.**
- ***“Forgive us our debts,”*** that’s **GOD’S PARDON.**
- ***“Lead us not,”*** that’s **GOD’S PROTECTION.**
- ***“For thine is the kingdom, the power, and the glory, forever. Amen.”*** that’s **GOD’S PRE-EMINENCE.**

- Notice verse 12, *“And forgive us our debts, as we also have forgiven our debtors.”*
- You could translate it like this, *“Forgive us our debts as we have forgiven...”* The idea is before we ever seek forgiveness for our own sin against God for which we are indebted. Before we ever do that, we already have forgiven those who have sinned against us. That’s pretty potent stuff, folks. First, **WE FORGIVE**, then **WE ARE FORGIVEN**. That’s the order it’s in.
- This is another reason it **CAN’T** be talking about an **UNBELIEVER**, because an unbeliever has no capacity, no spiritual virtue to do an act of forgiveness by which he would earn forgiveness. It’s talking about a believer. Before we come to get our feet washed each day, before we bring our sins to the Lord and say, Lord, cleanse me again and use me. We’ve got to be sure that we’ve forgiven others. **THAT’S THE PREREQUISITE**.
- Trace your steps back for a minute, you look at your life and say, I come to church, I read the Bible. I go to seminars or whatever, but I don’t have the **JOY** that I ought to have. I miss out on being used by God. I feel my life isn’t all it could be. I get tired of the routine of trying to get up to a certain spiritual standard.

- Here's another illustration that's very clear. Jesus said this: ***“give and it, WHAT? Shall be given to you.”*** In whatever measure you mete it out that's exactly how God will mete it out to you. Notice **(Luke 6,)** how about this one? ***“Sow sparingly, reap WHAT? Sparingly.” “Sow bountifully, WHAT? Reap bountifully.”***
- God deals with us the way we deal with Him. Whatever we invest in His kingdom, we receive a return on. If we harbor **sins** and **grudges** and so forth, we cut ourselves off from the blessedness that can accrue to us because of those things. We have taught you so many times that as you give, you invest with God, you receive a return on it. The same thing is true on your confession of sin and seeking forgiveness. God deals with you the way you deal with others, and maybe the short circuit in your spiritual life is just that you have some people that **YOU'RE HOLDING BITTER RESENTMENT OR A GRUDGE AGAINST, AND IT'S CONSTANT.**

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- What about your life? Are you forgiving? Because if you're not God's not going to forgive you and **you're going to be going through the world with muddy feet.**
 - Oh, **JUDICIALLY** you are **JUSTIFIED**, and the righteousness of Christ is imputed to you, but the **JOY** is gone, and the **INTIMACY** isn't there, and the **USEFULNESS** disappears. So, if I have a grudge like this with somebody, how do I take care of it?
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1. **TAKE IT TO GOD AS A SIN**. That's where it starts. Take it to God as a sin. "Lord, there is this person, and this is the way I feel, and it's a sin, and I admit it, and I'm sorry, and I acknowledge it, and I repent of it, and I forsake it." That's where you start.
2. **GO TO THE PERSON**. Tough, huh? Well, I'm only telling you this so you can know spiritual joy. You make the decision, what you want to forfeit to harbor your judgment and your grudge. Second, go to the person. You say, "I want to seek your forgiveness." You know, I've had people do that to me many times, and see the freedom that comes. I may have already forgiven them. I may not even have known I did anything by which they were offended. But go to the person.
3. **GIVE THE PERSON SOMETHING YOU VALUE VERY HIGHLY**. It's a very practical approach. Let me tell you why. Jesus said, ***"Where your treasure is," WHAT? "That's where your heart will be also."*** You have a grudge against somebody or a bitterness, and maybe it's somebody in your family, work, or somebody in the church. Whatever you hold against somebody else is to be dealt with. And I'll tell you this, you put something of value, something that is precious to you in their hand, and your heart will go with it, and it will change the way you feel about them.

#7

WE SHOULD

PRAISE HIM

FOR HIS

PROTECTION!

- We come to **verse 13**, the sixth and final petition. It's just a continuing thought. ***“Lead us not into temptation but deliver us from evil.”*** It's tied together as one. **This is God's protection.**
- Our petition begins by addressing our **PHYSICAL** need, God takes care of our daily bread. Then we move to the **SPIRITUAL**, God takes care of the sin of our lives by forgiveness, and then finally, God takes care of the **MORAL** standard of our life by guiding us away from sin.
- **Verse 12** deals with **past** sins, **verse 13** deals with **future** ones. If you're a true Christian, then you are just as **CONCERNED** about your **FUTURE** sins being **AVOIDED** as your **PAST** ones being **FORGIVEN.**

- The **SINNER** whose evil past has been forgiven longs to be delivered from the tyranny of sin in the future. I know what sin does in the past, and I don't want to get involved in it again in the future. God has been so gracious to forgive the past, I'm not anxious to **TREAD ON HIS GRACE IN THE FUTURE**.
- We not only need **FORGIVENESS**, but we also need **PRESERVATION**. We need to be forgiven when we sin, yes, but we need to be delivered so we don't sin, too. And that is the cry of **verse 13**. The true Christian doesn't find in grace a way to trample on God, a way to abuse His love, but rather he seeks **SANCTIFICATION**.
- Notice again **verse 13**. At first it seems simple, ***“Lead us not into temptation, but deliver us from evil.”*** When we say it at first, well that's clear. Keep us out of trouble, God. But as you look at it a little closer, several questions come to your mind.
 1. **Lead us not into temptation**. You mean we have to ask God to do that? Does God lead us to temptation if we don't ask Him? Can a holy, righteous, pure, undefiled, blameless, unblemished, virtuous God possibly lead anybody to temptation?

- This is a prayer based on **SELF DISTRUST**. It is the humility of self distrust that grows out of the previous petition because I know I'm a sinner, because I sense my debt, because I have gone through the pain of confession so many times, because I am so battered and bruised by a fallen world around me that continues to bump into me, **I ASK GOD, DELIVER ME FROM THESE THINGS.**
- I don't trust myself. I don't know about you, but I have to set a watchman over my eyes, my ears, and especially my tongue. I have to be careful where I go, what I see and who I talk to about what. Why? Because I don't trust myself, and when I get into a trying situation, it's at that point that I rush into the presence of God like the sentry on duty who doesn't fight the enemy himself but runs to tell the commander. I retreat to the presence of God, and I say, ***"God, I will be overwhelmed in this thing unless You come to my aid."*** And so, it's a prayer based upon **self distrust**.
- The **"kingdom child"** realizes that he/she lives in a fallen world, and that fallen world pounds against them with temptations of great strength which they, in their own humanness, **CAN NEVER RESIST!!!!!!!**

- Let's look at the text itself. ***“And lead us not into temptation.”*** Would God deliberately lead us to temptation? Again, look at **(James. 1:13)** ***“Let no one say when he is tempted, “I am being tempted by God”; for God cannot be tempted by evil, and He Himself does not tempt anyone.”***
- **GOD NEVER TEMPTS ANYBODY.** Now God may allow Satan to bring certain trials into your life, but ***SATAN DOES THE TEMPTING, NOT GOD.***
- God may allow, some evil **BELIEVER** in the church to be turned over to Satan for the destruction of the flesh, but it is Satan that inflicts it, **NOT** God. **Notice (1 Cor. 5:5)** ***“I have decided to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus.”***
- God may **DISCIPLINE**, ***“Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme.”*** (1 Tim. 1:20).

- And **GOD MAY PERMIT JESUS CHRIST TO FEEL THE ONSLAUGHT OF HELL AGAINST HIM ON THE CROSS**, but it is not God that does the tempting. Sometimes it is His encompassing will. By the way, folks, you will note that God allows all that is, because He is in control of everything, **(SOVEREIN)** so that's no problem for your theology. God has to allow everything that is, **OR IT COULDN'T BE.**
- And there are times when God allows us certain trials. There are times when God allows Satan to have his way in our lives because we've been **DISOBEDIENT** and **UNFAITHFUL.**
- There are times, like in Job's case, when God allows Satan to do some things to prove how righteous we are. But God is not the tempter. **EVIL NEVER TOUCHES GOD**, notice **(James. 1:14)** ***"But each one is tempted when he is carried away and enticed BY HIS OWN LUST."***

- This is referring to that **INTERNAL** drawing of the **(flesh)**. And “**ENTICED,**” by the **(Devil,)** is that external pull by Satan-**(the world)**. Men sin because they’re tempted, and they are tempted internally by their lust and externally by the enticement of Satan. ***“Then when lust conceives, it brings forth sin and sin, when it’s finished, brings forth death.”*** But watch this, **V. 16** ***“Do not be deceived, my beloved brethren.*** Do not make a mistake at this point. When sin comes, when lust and temptation comes, remember this. **17 *Every good thing given, and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow.”***
- **KNOW THIS!** Every gift that God ever gives is a **GOOD** and **PERFECT GIFT**, and that will never vary, and God will never turn from that, so that when evil comes it comes **NOT FROM GOD**. It’s imperative that you understand this theological **TRUTH**.

- **Why?** Because people struggle with this all the time. **“GOD ALLOWS EVIL.”** That’s in His own choice, and we’ll have to wait for eternity, if even then, to find out **WHY**. Again, God does not do evil or tempt to do evil. Everything that proceeds from God is a good and perfect thing. He may allow certain things, but they are not the expression of **HIS HEART, HIS MIND, HIS WILL OR HIS CHARACTER.**
- In fact, if you want to know what God feels about temptation, simply listen to Jesus in **(Matt 26:41)**. Jesus said to His disciples, ***“Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak.”*** In other words, He wanted them to avoid it. And how does Satan tempt us? **Lust of the eyes, lust of the flesh, and the pride of life.**
- Now the total is within the framework of God’s allowance, for He has given men a choice. He didn’t make us robots to love Him and to do right because we had no choice. And so, God does not tempt us to do evil, rather God’s desire is that **WE WATCH AND PRAY AND NOT ENTER INTO TEMPTATION.**

- Remember, when you sin, **DON'T BLAME GOD**. Lust comes, as the Latins used to say, ab intra, *“from inside”* or ab extra, *“from outside.”* Satan is the culprit, not God.
- So, the first thing we want to do, then, is go back now to **Matthew. 6**, and let's apply what we've just said. *“Lead us not into temptation.”* Now we see the word **“TEMPTATION.”** It is the word *peirasmos* and it is used over and over in the Scripture. It is a **neutral** word. It doesn't mean bad, it doesn't mean good, it is simply a **test** or a **trial**. Now the English word **“TEMPTATION”** means *“seduction to evil,”* but the word temptation is not always the right translation. Sometimes this word is translated **“test, prove, trial, or temptation.”** And that's because it can be any of those things. It is a test. It is a neutral word. We think of temptation as a seductive act which draws us into sin, but the word *peirasmos* here, would better be translated **“TRIAL.”** Let's read it that way. *“Lead us not into trials, testings.”* Now let me give you a thought here. Any time there is a legitimate trial or test, there is the possibility to *pass* or to – What? – *fail*, or it isn't a test. You got to have the possibility of pass or fail, succeed or not succeed.

- So, when God brings a trial there is always the possibility that that trial can be turned into a **temptation**. *JOSEPH* said in (**Gen. 50:20**), regarding his brothers selling him into Egypt, ***“You meant it for evil, but God meant it for”*** – What? – for ***“GOOD.”*** In every struggle and trial of life, God brings it along to test us, to exercise spiritual muscle, to strengthen us, to grow us to maturity, but in the midst of that, if we don’t perceive it through the eyes of God, committed to God, stand in His strength, Satan turns it into a temptation, entices our lust, draws us into sin.
- So, when the prayer says, ***“Lead us not into trial,”*** I believe the implication of the prayer is, **“Lord, don’t ever lead us into a trial which will present to us such a temptation that we will not be able to resist it.”** In other words, ***“Don’t ever lead us into something we can’t handle.”*** Don’t give us a trial that is going to become an irresistible temptation, but rather deliver us from any trial that would bring evil on us as a natural consequence. Don’t put us into something we can’t handle.” And, you know, that’s just a claim of a promise, as we shall see in a little while. The term implies **testing**, a **process**.