

<b>Series</b>	Sermon on the Mount
<b>Study</b>	Study 11
<b>Topic</b>	Lord's Prayer Part 2
<b>Reference</b>	Matthew 6:9-13
<b>Date</b>	17 June 2019
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Welcome back to another episode of Gamma, Sermon on the Mount, and we are looking at Matthew chapter 6 verses 9 to 13, the Lord's Prayer Part 2.

Last week we looked at our Father in Heaven hallowed be your name. We talked about when we come to God we come to God and pray to him as our Father in heaven because we are his adopted children and then we talked about we need to start with worship. Now today we're going to look at the next part of our prayer where we talk about God's reign and God's will and then we got pray for daily sustenance, give us this day our daily bread. We will pray about forgiveness of our sins and the sins that we forgive others and also the avoidance of sin, leading us not into temptation but deliver us from evil.

Now let's start off,

*Your kingdom come, your will be done on earth as it is in heaven.*

So when we pray, we address the father, we worship Him and the next thing after worshipping him we align our hearts with him because we're going to pray not for our own needs first, surprise-surprise, prayer is not just coming to God with your shopping list but coming to God to align yourself to love him and his desires, his wishes, his plans. So therefore we're going to pray your kingdom come your will be done on earth as it is in heaven. So what does God's kingdom mean?

You see the concept of the kingdom of God is often been misconstrued over the course of history. It has always been envisaged in triumphalistic imperialistic terms, focusing in the outward change without initiating an inward change, without dealing with the central problem of our human existence, which is sin, rebellion and alienation from God. The Jews had originally assumed that Jesus was to bring in a physical Kingdom that under the Messiah's rule they would overthrow the yoke of the Roman Empire, which is oppressing the society. But because they thought of the Messiah in such terms that they could not understand how a messiah could be executed on the cross with his weakness laid bare for the whole world to see in shame. 900 years later on or almost a thousand years later on politicians would invoke the concept the king of God to rally believers to their own imperialistic gain.

Byzantine Emperor Alexios the first was under attack from Muslim Turks and ask for help from Pope Urban the second and he recast the political struggle as a spiritual one and persuaded all of Europe to start the First Crusade in AD 1095. The Pope offered eternal salvation to anyone who would fight for the kingdom of God, which is not very much different from today's Muslim terrorists with the exception of the 40 virgins. Thankfully the imperialistic misinterpretations of the kingdom of God have been long relegated to the trash heap of history but today we still have Christians, some Christians who believe that in order for Christ to return to the earth the church must take control of

seven major spheres of influence of society for the glory of Christ. Like the seven mountains. Once the world has been made subject to the kingdom of God Jesus will return and rule the world. The seven mountain mandate has its roots in Dominion theology which started in early 1970s with a goal of taking dominion of the earth. Twisting Genesis 1:28 to include a mandate for Christians to control civilian affairs like a kingdom, physical Kingdom like the Crusades and all other aspects of society. However when Jesus was interrogated by the authorities on his address, he was accused of insurrection, starting his own kingdom because his followers called him the king of Jews. This is how Jesus replied, John 18:36

*36 Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world."*

In fact, perhaps the more appropriate picture of what the kingdom of God is like is like a man in his car. The car is his kingdom. The seat is just about the right height and just adjusted forward or backward to just the right tilt to fit exactly his body size and build and preference. The mirror slanted the way he likes it. The hands-free car kit within easy reach. The tissue in the glove box on the right and extra T-shirt in the back and mass in the glove box. And now the Kingdom of God is a place where everything's within one sphere of control. The kingdom of God is a place which perfectly reflects his character and value to the place where things operate just the way he likes them. It is a place of joy and truth and grace and health and light and Shalom and God's kingdom is a good place because he is good. It reflects him. God's kingdom is where God rules; however, one just has to switch to any news channel to see that the world is not God's kingdom yet. There is a strife and division everywhere. People are hurting. The only solution is for God's kingdom to come on to earth but when we pray this prayer we're asking that what is up there may come down here. What occurs in heaven where God is, is to be exactly duplicated down here on earth. That's what we want.

When we pray let your kingdom come, we're asking for restoration of social order. Shalom as God intended it, cosmic redemption where fallen creation can be restored, global warming, climate change. We want new heavens and new earth. When we pray for his will to be done on earth as it is in heaven we're saying that we are surrendering our will, our ambition to the values of his kingdom.

If his kingdom is to come on earth it must start with us. Of all people we must start with us. If this prayer is to be a reality we will struggle when we pray because it's often what we want and what God wants. It is not the same thing. It is his plan and his rule and we naturally in sin rebel against his. This is the part of the prayer that the spirit gradually transforms us day by day when we pray and earnestly desire this.

You see the Lord's Prayer is a request only because only God can do this in our lives. It is also a declaration and affirmation. So therefore we request God to do something but in ourselves we must declare and affirm. If our hearts long for the glory of God to cover the earth as the waters cover the sea then we will work together to bring about his kingdom, which is not from this world. When we pray we reject the values of this world. Look in Luke 6, which is another complimentary record of the Sermon on the Mount.

*24 "But woe to you who are rich, for you have received your consolation.*

Jesus is asking us to reject materialism.

25 *“Woe to you who are full now, for you shall be hungry.*

Jesus is asking us to reject the love of comfort.

*“Woe to you who laugh now, for you shall mourn and weep.*

The word laugh in the original language is actually gloat. Jesus ask us to reject pride.

26 *“Woe to you, when all people speak well of you, for so their fathers did to the false prophets.*

Jesus has asked us to reject the lust of status.

This is a vision where Ezekiel the prophet records in Ezekiel 8 to 9 where God is going to judge the idolatry of Israel, his chosen race. In this vision the judgment was to be executed by six men in linen, presumably angels. Ezekiel 9:4,

*4 And the Lord said to him, “Pass through the city, through Jerusalem, and put a mark on the foreheads of the men who sigh and groan over all the abominations that are committed in it.” 5 And to the others he said in my hearing, “Pass through the city after him, and strike. Your eye shall not spare, and you shall show no pity. 6 Kill old men outright, young men and maidens, little children and women, but touch no one on whom is the mark. And begin at my sanctuary.”*

The scene is frightening. The angels strike those who do not have the mark, who do not mourn or groan the idolatry and ungodliness of their society. The mark is put on their foreheads of those to be saved and they're the ones who mourn the ungodliness of their nation. You see when we live in an ungodly society in rebellion against God, it is not enough to simply just not partake of the sin or hold your noses up in disgust. God requires that we sigh and mourn and work against the degradation of our society. The unrighteousness needs to affect us viscerally to move us if we are authentically hungry and thirsting for righteousness. The judgment begins in God's temple, which means the judgment begins with us.

In fact all of which Jesus describes is actually antithetical to our modern-day life and if we are honest in our deepest aspirations we often pay lip service to God in our prayer, not very much different from this occasion. Have a look. When President Trump strides across the road from the White House to hold up this Bible, invoke its authority as if he lives under it. When we hold up the Bible, we need not just to hold it up physically, we need to uphold its values.

*Blessed are the merciful, blessed are the peacemakers.*

And the irony is not lost on the watching world because to reach the church where he holds up this Bible, he sends his police to tear gas and ferociously dominate the largely peaceful protesters who were blocking his path. Don't laugh at Trump because he is all of us. There is picture closer to home than our own struggle in our face. We often pray for one thing and wish for an act in a totally opposite manner.

Do we yearn for his return?

For some of us we would have no objection for the Lord's return we think provided he holds off a bit and let us finish our degree, first taste marriage, give us time succeed in business or profession or

grant us the joy of seeing grandchildren. Do we really hunger for the kingdom to come at all it's surpassing righteousness or would we rather waddle through a swamp of insincerity and unrighteousness. Not only are we to pray for these values in our community and country, the prayer includes a prayer for the spread of the gospel in our community because the only way his kingdom comes is through the gospel administered by the church and every single one of us. We uphold each other in this vital task, especially those in a persecuted church, for example in China.

So let us continue with Lord's Prayer. Matthew 6:11

*Give us this day our daily bread.*

Now people in Jesus time lived in a largely agrarian society, but they're poor. They don't have large bank accounts or retirement funds. They used to live hand-to-mouth, not very much unlike our migrant workers and our poor people today. If they have no work today then they will have no bread for tomorrow. So daily bread represents our physical needs. You see what they recognizes in this prayer, what we should recognize is that God is our ultimate source. So this is a prayer that expresses our daily dependence on Him. We are not praying for a large retirement fund or EPF, remember. It say, give us this day our daily bread. This is very much like Exodus chapter 16 in the desert. In the desert there's nothing to eat, no water to drink and it is God who supplies both water and food. And what does God do in Exodus 16? He gives bread, manna from heaven. It falls down and they make the flour, they make that into bread and it only lasts for one day. The only time it lasts two days is just before the Sabbath. We can collect for two days' supply. Other than that it's every single day and through that lesson God taught the people of Israel to depend on him for his daily need.

So our focus is not to be on material needs. He is teaching us through this prayer because we're praying for our daily needs. We're not praying for our needs three months from now, one year from now or two years from now, or our retirement fund. We are praying for our daily needs, which mean we need to learn to trust him for our material needs on a day-to-day basis and trust him for tomorrow. That's the most important thing.

The next thing that we're going to look into a prayer is chapter 6 verse 12.

*Forgive us our debts as we have forgiven our debtors. Or forgive us our sins as we are forgiven our debtors.*

Verse 14 to 15 is a continuation of this,

*For if you forgive others their trespasses, your Father in heaven will also forgive you, but if you do not forgive others their trespasses neither will your Father forgive your trespasses.*

So often in the Bible sin is cast in two ways. It is either cast as a burden, so therefore a burden to be lifted or it is cast as a debt that you have to pay. But Jesus came on the cross to pay for us. And in this prayer, the most important thing for us now is after our daily needs is to pray for the forgiveness of our sins and God will forgive us just as we have forgiven others. And so therefore if you look in Matthew chapter 18 verse 23 to 25, Jesus tells of a parable. Parables of a king and a servant and a servant is incurred a debt and the debt is a ridiculous amount of money. It is ten thousand talents which is equivalent to billions of billions of dollars which is actually ludicrous. It is unimaginable that a servant of that caliber would have racked up such a huge debt, but it is maybe a hyperbole and the

king instead of throwing him into prison actually forgives the debt, forgives him and treats him mercifully.

Now this servant has someone else who owes him a paltry amount, a hundred talents. Compared to ten thousand talents it's nothing. And the other person couldn't pay him and because he couldn't pay him he threw him in jail. When the King found out he got really angry. He thought that his measure of grace and forgiveness to this servant would have transformed his heart so that he too would serve give the kind of generosity that he had been shown but he didn't. He closed his heart and so the King threw him in jail because he had acted in a manner that was not consistent to the grace of which he was shown.

So therefore we're not forgiving others so that God forgives us. We forgive others because our lives have been transformed, because of the forgiveness that we have received from God. So that's the kind of people that we are. We are a forgiving people. Why? Because we have been forgiven.

Now let's go to the next one. So the last petition in the Lord's Prayer is,

*Lead us not into temptation but deliver us from evil*

Now this arguably is one of the most important parts of the Lord's Prayer. The word 'temptation' in Greek means periasmos. Now it means more than temptation because periasmos can possibly mean temptation which is defined as enticement by the devil to sin or it could also mean a trial or a test and origin of that would be God in order to teach us obedience and perfection and the last possible cause is meaning for this word is a temptation which will potentially dangerous, it may cause us to fall.

Now if you look at the first meaning, temptation which is enticement to evil. When you pray, lead us not into temptation, you are not saying that God is going to lead us into temptation, therefore we are asking him not to lead us into temptation because God can't tempt us. Look at James chapter 1 verse 13

Let no one say when he is tempted. The word is periasmos. That I am being periasmos (tempted) by God, for God cannot be tempted with evil and he himself tempts no one.

So God can't tempt us. The word periasmos can also mean trial. James chapter 1 verses 2,

*2 Count it all joy, my brothers, when you meet trials of various kinds (periasmos of various kinds), 3 for you know that the testing of your faith produces steadfastness.*

Testing is periasmos. Or verse 12,

*12 Blessed is the man who remains steadfast under (periasmos) trial, for when he has stood the (periasmos) test he will receive the crown of life,*

So therefore we actually the devil which causes and entices you to sin, which is temptation. God who tests you in order to grow your character and obedience and then you have also got human desire, because in James chapter 1 verse 14 it says,

*14 But each person is tempted when he is lured and enticed by his own desire. 15 Then desire when it*

*has conceived gives birth to sin, and sin when it is fully grown brings forth death.*

So that is James chapter 1 verses 14 to 15. Now devil is the one who tempts.

*Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.*

God doesn't tempt anyone. Now in terms of trials, God uses periasmos to strengthen us. Hebrews chapter 5 verse 8 and 9,

*8 Although he was a son (referring to Jesus), he learned obedience through what he suffered.*

Jesus was not tempted, he was put on trial so that he would obey and verse 9

*And being made perfect (that means he is conformed to the task), he became the source of eternal salvation to all who obey him,*

Now in this particular context, periasmos means a temptation or trial, which will cause us potentially to fall. Similar to Mark chapter 14 verse 38

*Watch and pray that you may not enter into temptation. The Spirit is indeed willing but the flesh is weak.*

So temptation will possibly destroy our faith. So when we pray lead us not to temptation, it implies that human strength is insufficient. So we come to God and say look this is a battle that we need you we can't be like the Apostle Peter. Luke chapter 22 verse 33

*Peter said to him, "Lord, I am ready to go with you both to prison and to death."*

Here is Peter so full of himself, three years University of Jesus Christ. And so therefore whenever trial comes I'm going to beat it. Sadly insufficient because Jesus said to him in Luke 22:34

*I tell you Peter the rooster will not crow this day until you deny me three times that you know me.*

The truth is human strength is insufficient. We need to pray this desperate prayer every single day. Gordon MacDonald was a pastor for more than 35 years, senior minister at Grace Chapel Massachusetts, president of the InterVarsity Christian Fellowship, published dozens of books. His book ordering your private life sold 1 million copies. One day he met with a board member who asked him, "If Satan were to blow you out of the water, how do you think he would do it?" And Gordon replied, "I don't know all sorts of ways I guess, but not in the area of my personal relationships with my wife." That the place that I am strongest. The bombshell came in 1985 when he was actually found to have an adulterous affair, betraying his wife and he wrote later on how it came about. A chain of seemingly innocent choices became destructive and it was all my fault. Choice by choice, each easier to make, each becomes darker then my world broke in the very place I predicted I was safe.

You see there is no safe place because sin is subtle. As he describes it a chain of seemingly innocent choices. Choice by choice each one easier to make. The road downhill is always easier. Each one easier but each one darker then the world, his world broke out in the very area he predicted he was safe.

You see, there is no safe area because in a spiritual battle, it is not like fighting the neighborhood tug where we can assess his strengths versus our vulnerabilities. We can learn to defend against. The schemes of the devil are subtle. He will hit you where you think you are strongest. Look for example at Albert Speers, famous Nazi war criminal who was tried and found guilty after World War II, Nuremberg and sentenced to jail for 20 years. He was a minister of armaments and war production and used slave labor to sustain the Nazi war machine. He was found guilty of war crimes and crimes against humanity principally because he used slave labor. He narrowly avoided the death sentence.

When he was asked about his crimes, he said these words,

*Evil grows invisible when we are part of it. If I was ignorant, I ensured my own ignorance. If I did not see it, it was because I did not want to see.*

You see, it is not possible for us to see what is inside of us. We start off ignorant of our evil and later on we continue on that evil simply because we don't want to see our own evil till others convict us of our crimes by Albert Speers.

We can't see the sin. In the 1940s there were two famous evangelists. Many of us know Billy Graham but not many are familiar with Charles Templeton who's very famous in his day. They were friends, close friends. Templeton so gifted that many I thought that he would be the one that God would use to overturn the world with the gospel but you never heard of Templeton. He fell into the temptation of believing in the superiority of a human intellect. He waited until every possible objection to the faith was answered and if they were not answered, it would be deemed as irrationality. In the end he left the faith and became an atheist and never came back, and he disappeared on the pages of history. Billy Graham less gifted but after looking at the evidence and the Bible concluded there was a sufficiency in probability. There is time when you we must stop, the kind of questioning that comes prior to faith and make a decision. This is faith seeking understanding. We believe in order to understand. We have faith and seek understanding.

Praying daily for help in temptation is a prayer that expresses dependency and him for spiritual survival. You see even Jesus Christ in the garden of Gethsemane facing the greatest trial of his life. Prays,

*Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done.*

He struggles in prayer as this momentous task that's before him. Luke 22 verse 31, Jesus says to Peter,

*Simon, Simon, behold Satan demanded to have you, that he might sift you like wheat.*

So Satan comes to Jesus. It is not very much different from Job when God is there with his angels and Satan comes up to God and wants to sift Job like wheat and now he comes up to Peter after three years with Jesus and he wants to sift him like wheat and in Luke 22:32 this is what Jesus said,

I have prayed for you that your faith may not fail. And when you turn again, strengthen your brothers.

So here Jesus prays because each episode of temptation is dangerous and so therefore there's a

spiritual battle. Ephesians chapter 6 verse 12.

*12 For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.*

The forces raid against us are not small. They are not visible but they are the most powerful forces that you can ever experience and therefore we have to battle with the spirit and you can see in this chart Satan sifting like wheat three people, three kinds of people; Judas, Peter and the disciples. Each of these three were tempted, each of these three fell. It was Judas who fell and there was no repentance for his 30 pieces of silver he killed himself. Peter fell, betrayed Jesus Christ, did not admit that he was his disciple but he actually came back. He repented.

The disciples all ran away. They were not innocent but they all came back. It is the Holy Spirit, it is Jesus that brings you back. You see the word deliver us from evil, the word deliver us in Greek is Hruomai and this word means when you rescue someone from a fate which he cannot escape on his own.

I remember last year we had this all the 20 over Thai students who wandered into a cave several kilometres into a deep dark cave and it rained and the whole thing was flooded up and there was no way they could have rescued themselves. They took the world's best cave divers to go in and rescue them and even one navy seal from Thailand actually lost his life in this particular rescue. Here the word is Hruomai, rescue someone from a fate which he cannot escape on its own. So you actually have a savior that you need and so therefore Ephesians tells us, Paul to be praying all the time in the spirit.

Now Jesus prays for us. He is seated at the right hand father and he intercedes for us all the time. Hebrews chapter 4 verse 15 is 16

*15 For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. 16 Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.*

So therefore we actually have someone who has gone through all the pain, all the deprivation, all the temptation and yet survived and it is Jesus and when we pray he does understand us. He is there praying for us as we pray to him and seek his strength because we are insufficient.

So let me end the Lord's Prayer. Jude chapter 1 verse 24 to 25

*24 Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, 25 to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.*

Glorious end, isn't it. The only person who is going to stand between you and the gates of heaven and in eternity is Satan and he is ever willing, ever waiting to bring us down and the person that can bring us safely to the end, you can trust him, you can believe in him, you can depend on him, that person is Jesus Christ. So therefore brothers and sisters, as we pray the Lord's 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. Forgive us our sins as we forgive those who sin against us. Lead us not into temptation but deliver us from evil.

May that be our daily constant prayer because this is what Jesus has taught us to pray. This is how we must pray. We must depend on him. Amen.