

Cheltenham  
Ps Rob Buckingham  
25 & 26 March 2017

## **THE LORD'S PRAYER (6)**

### **YOUR TRAVEL ESSENTIALS**

#### **Message Notes**

Text: Matthew 6:7-15

**7** *And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. **8** Do not be like them, for your Father knows what you need before you ask him. **9** "This, then, is how you should pray:*

*"Our Father in heaven, hallowed be your name, **10** your kingdom come, your will be done, on earth as it is in heaven. **11** Give us today our daily bread. **12** And forgive us our debts, as we also have forgiven our debtors. **13** And lead us not into temptation, but deliver us from the evil one.'*

**14** *For if you forgive other people when they sin against you, your heavenly Father will also forgive you. **15** But if you do not forgive others their sins, your Father will not forgive your sins.*

"Your travel essentials" as you journey through life with Our Father and with one another, as you seek to express His kingdom and His will on earth as it is in heaven; these two things are absolutely essential:

**12** *And forgive us our debts, as we also have forgiven our debtors. **13** And lead us not into temptation, but deliver us from the evil one.'*

Forgiveness & deliverance are things we need to express in community

with each other...

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## **1. Forgiveness (12, 14-15)**

A few things to say about forgiveness

There's been some very poor teaching on this subject

Forgiveness doesn't mean you have to put yourself back into a hurtful situation

Forgiveness isn't forgetting – only God can do that!

Forgiveness is a process rather than an event

A person has the choice of when and how they forgive

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What does it mean to forgive?

The Bible uses four Greek words that have various connotations of forgiveness. The one Jesus uses here (*aphesis*) is translated in a variety of ways in the New Testament. In The Lord's Prayer *aphesis* is translated "forgive" and "forgiven" but almost everywhere else it is rendered, "to leave; to have left." And so in context this word means, "to leave / to have left your desire to punish someone for their offence"

against you”

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This Greek word (*aphesis*) is used to translate its Hebrew equivalent (yebel; Yo’bel) that is usually rendered as “Jubilee” in English. It alludes to the Biblical Law that required periodic forgiveness of debt – the Sabbath and Jubilee years (7<sup>th</sup> and 50<sup>th</sup> years). Jewish lawyers had found a way to circumvent the release of debts (loophole) but, in The Lord’s Prayer, Jesus affirms the benefits of forgiving one another’s debts (see Deuteronomy 15:1-6). He’s upholding this powerful truth:

*“Only people of grace know how to give grace.”*

What is the difference between debts & sins?

**12** *And forgive us our debts, as we also have forgiven our debtors.*

**14** *For if you forgive other people when they sin against you, your heavenly Father will also forgive you.*

**“Debts”** are unfulfilled obligations – things we should have done but we left undone (sins of omission)

James 4:17, *“If anyone, then, knows the good they ought to do and doesn’t do it, it is sin for them.”*

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Our sins of omission (our debts) are the times we could have helped,

could have offered compassion, could have made a difference but we failed to do so.

And so this part of The Lord's Prayer could read:

*Forgive us for the things we should have done but left undone, as we also have forgiven the things others should have done for us but failed to do.*

**"Sins"** (Gk. *paraptóma*) = trespasses

I.e. things we do that we shouldn't have done (sins of commission) ~ thought, said or done (crossed a line)

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Of course we all know the sign really read, "Trespassers will be prosecuted." It's the same with God and His laws.

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And so Jesus teaches us to pray...

*"Forgive us our trespasses, for we also forgive everyone who has trespassed against us"* (Luke 11:4). And the good news is that God has made forgiveness possible for all people...

2 Cor. 5:19, *"God was in Christ, reconciling the world to himself, no longer counting people's trespasses (Gk. *paraptóma*) against them. And he gave us this wonderful message of reconciliation"* (comment)

## **2. Deliverance (13)**

The second travel essential is deliverance...

**13** *And lead us not into temptation, but deliver us from the evil one.'*

### Lead us not into temptation

Why should we pray this when God has made it clear that He doesn't tempt people?

James 1:13-15, *"When tempted, no one should say, "God is tempting me." For God cannot be tempted by evil, nor does he tempt anyone; but each person is tempted when they are dragged away by their own evil desire and enticed. Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death"*

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A better translation would be *"do not permit us to go into temptation"* or *"let us not sin when we are tempted."*

This recognises five facts:

- The fact that God does not tempt anyone
- The fact that Jesus was tempted in every way like we are
- The fact that we all have a natural predisposition to go astray
- The fact that we need to pray about this tendency every day!
- The fact that prayerlessness will lead us into temptation

(Mark 14:27-41; Cf. Luke 4:1; Hebrews 4:15-16)

*"Do not permit us to go into temptation; let us not sin when we are tempted, but..."*

### Deliver us from the evil one

Or *"deliver us from the evil."*

Both are correct and both statements are illustrated by Jesus' comments to Peter...

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The evil one and evil were working together. The answer, our prayer and Jesus' praying for us...

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*"Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as it is in heaven. Give us today our daily bread. And forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one. For yours is the kingdom and the power and the glory forever. Amen."*