

THE PRAYERS OF JESUS

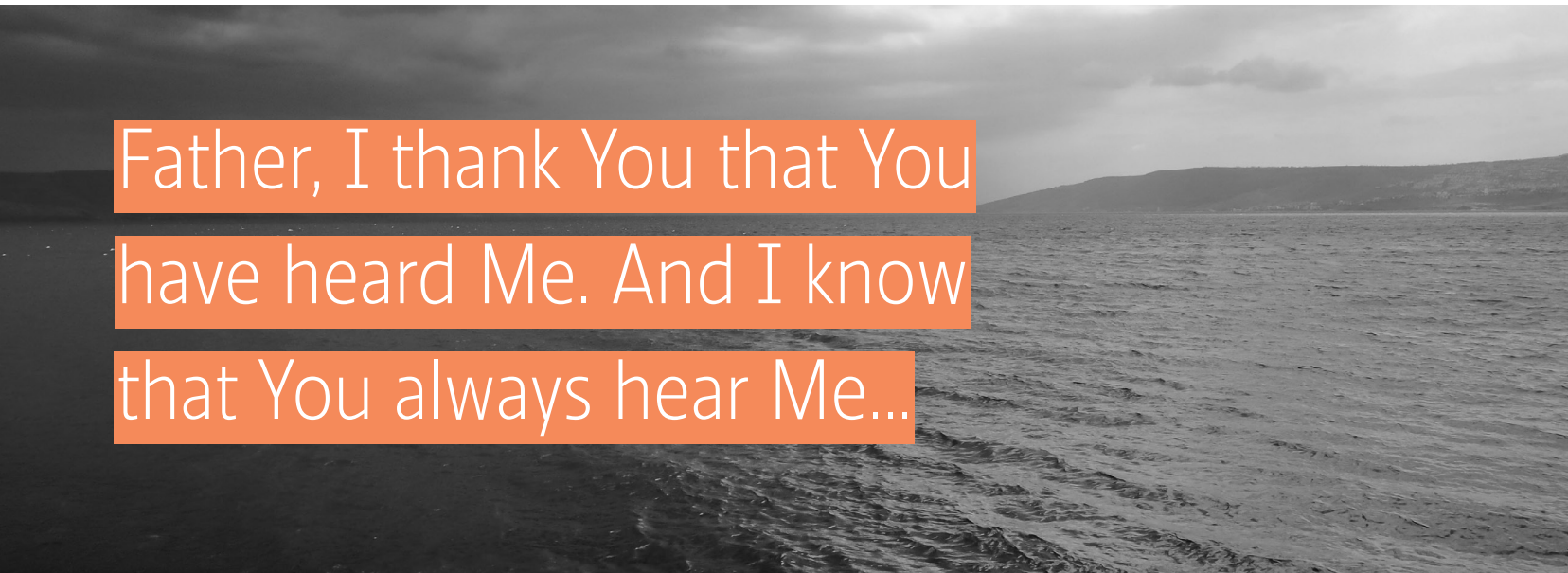
We can learn much about prayer by studying the prayer life of the Lord Jesus. He is our example in all things, and this is certainly the case when it comes to prayer.

Through the Lord's Prayer, the prayer that He provided as a model for His disciples, and through His own prayer practices, Christ makes it clear not only how we should pray, but also when we should pray, and what should be included in our prayers. The goal with this section is to take a focused look at the prayers of Jesus, to see how they can inspire our own.

With the appearance of the Son of God, the relationship of the people of God changed fundamentally, and through Him, praying became something quite different, too. Where the Israelites previously praised God as the Creator of heaven and earth, Jesus lent a new personal dimension to praying: the prayer of the child speaking with God, the Father, in heaven.

JESUS' RECORDED PRAYERS

We can find many instances of Jesus praying in the Gospels. Some of His prayers are recorded word for word, while others are very short, often only including a few words. No matter the length, we can always learn from the prayers of Jesus.



Father, I thank You that You
have heard Me. And I know
that You always hear Me...

The list below cites times that the Gospels either refer to an occasion when Jesus prayed or record the prayer itself.

- At His baptism (Luke 3:21)
- In the morning, before going to Galilee to preach and heal (Mark 1:35)
- Before choosing the twelve disciples (Luke 6:12)
- While speaking to the Jewish leaders (Matthew 11:25-26)*
- Before the miracle of the loaves and fishes (Matthew 14:19, 15:36; John 6:11; Mark 6:41; Luke 9:16)
- After the miracle of the loaves and fishes, prior to Peter's profession of faith (Luke 9:18)
- Before walking on water (Matthew 14:23; Mark 6:46)
- At the Transfiguration (Luke 9:28-29)
- At the return of the seventy (Luke 10:21)*
- Right before teaching His disciples the Lord's Prayer (Luke 11:1)
- The Lord's Prayer (Luke 11:2-4; Matthew 6:9-13)*
- Before raising Lazarus from the dead (John 11:41-42)*
- For/over the little children (Matthew 19:13-15)
- For the Father's name to be glorified (John 12:27-28)*
- At the Lord's Supper (Matthew 26:26; Mark 14:22-23; Luke 22:19)
- Praying (or promising to pray) that the Father would send the Holy Spirit (John 14:16)
- For Peter, that his faith should not fail (Luke 22:31-32)
- The High Priestly Prayer (John 17:1-27)*
- Three times in Gethsemane (Matthew 26:39, 42, 44; Mark 14:32-42; Luke 22:39-46)*
- On the cross, for those crucifying Him (Luke 23:34)*
- On the cross, asking why God had forsaken Him (Matthew 27:46; Mark 15:34)*
- On the cross, before His final breath (Luke 23:46)*
- While communing with the Emmaus disciples (Luke 24:30)

**Denotes a recorded prayer, even if short.*

To study each of these prayers would be a worthwhile endeavor given the wealth of content and subsequent potential for learning and growth. Please be encouraged to spend some time looking over each one. Here, we will take an in-depth look at the most significant of Jesus' recorded prayers, **The Lord's Prayer**. With this model prayer from the Lord, much of the "how," "when," and "what" regarding prayer is answered. We will also take an in-depth look at Jesus' High Priestly Prayer.

THE LORD'S PRAYER

The Lord's Prayer is a valuable legacy that Jesus gave to those who believe in Him. The prayer is recorded two times, once in Matthew and once in Luke with slight variation. We will mostly refer to the more detailed version found in Matthew, as this is the version that we pray communally every Sunday, preceding the absolution (CNAC 12.1.7.1). However, we must not neglect the account found in Luke, as it's here that we see *why* the Lord Jesus provided this prayer for His disciples. Luke 11:1 says, *Now it came to pass, as He was praying in a certain place, when He ceased, that one of His disciples said to Him, "Lord, teach us to pray, as John also taught His disciples."* One of the disciples was so moved by Jesus' praying that he asked if He would teach them how to pray.

Note that the disciple doesn't ask that Christ teach them a prayer, but rather that He teach them **how to pray**. The Lord's Prayer, then, is a model, or "how-to" prayer that provides a structure that can be followed. It's a pattern for prayer, and a pattern for living.

Let's take a focused look at the framework and content of this prayer.

Our Father in heaven

The form of address, "Our Father," identifies the Lord's Prayer as a communal prayer in which those praying profess to be children of God. It also alludes to our acknowledgment that God has created us, that He is our Lord, and that He provides for us. God is the source and sustainer of that which He has created (CNAC 12.1.7.2.1).

In the Old Testament, God is the Father of His people. Jesus introduces the teaching that anyone who believes in Him can call on God as Father (John 1:12). We must see that the image of a father was used for our human understanding. The intimate connection that a child has with their parents is how close God wants to be with us. However, we must also keep in mind that God is much more and entirely different than any earthly father. We are addressing the almighty Creator of heaven and earth, and we are granted the right to call Him our Father. Since Christ taught human beings to pray to God in this way, He incorporated all believers into His intimate relationship with God, the Father. When we say "Father" to God, we know that we are speaking with someone who loves us without limit, understands us, works for our good and benefit, and will never leave us nor forsake us.

Because He is our Father and His love dwells in us, it should be possible for us to love one another, to look at others in a friendly manner, to give a loving word to those who are left out by some, and to not turn our backs on them. Then, the Lord's Prayer will not only be a prayer, but a way of living.

Jesus gives the first petition a special emphasis by calling God, *Our Father in heaven*. This is an indication of the superiority and glory of God. The words *in heaven* emphasize that God is exalted above all earthly existence. He – God, the Father – is greater and higher than everything and anyone else, and yet, in His omnipresence, He comes close to us as human beings.

"Abba" is only a little word, and yet contains everything. It is not the mouth but the heart's affection which speaks like this. Even if I am oppressed with anguish and terror on every side, and seem to be forsaken and utterly cast away from Your presence, yet am I Your child, and You are my Father. For Christ's sake: I am loved because of the Beloved. So this little word, "Abba," Father, deeply felt in the heart, surpasses all the eloquence of Demosthenes, Cicero, and the most eloquent speakers that ever lived. This matter is not expressed with words, but with groanings, and these groanings cannot be uttered with any words of eloquence, for no tongue can express them.

MARTIN LUTHER (1483-1546)



Below are 4 ways that we can set apart as sacred the name of God in our prayers and life:

Glorify Him - *Everyone who is called by My name, whom I have created for My glory; I have formed him, yes I have made him* (Isaiah 43:7). We glorify God when we recognize and assert that everything comes from Him and come to the conclusion that we have been created by God for God. We also glorify God when we can say: *"In word and deed, in all my nature, may Thou, Lord, be in every feature"* (Hymn *I praise God's love in adoration*, verse 4).

Praise Him - *I will praise You, O Lord, with my whole heart; I will tell of all Your marvelous works* (Psalm 9:1). Praise is recognition of the marvelous works that we have experienced in our life. As we turn our attention towards God, we begin to recognize Him for who He is and what He has done for us. We then express that recognition by the words of our mouths, by our attitude of thanksgiving, and by our desire to live by the gospel of Christ.

Keep those things holy which are holy - Holy is the word of God. Holy is the peace of God. Holy are all the gifts that come from God and holy are His sacraments.

Uphold godly principles and values - Living according to godly values centers our life around Jesus Christ and living in Christ transforms us into the new creature God wants us to be. As was with Apostle Paul, *"I am not ashamed of the gospel of Christ,"* (Romans 1:16) so our conviction can be, *"I am not ashamed to uphold the godly principles and values of the gospel!"*



Hallowed be Your name

It's good that this comes quickly after our calling God, "Father." While we can rush to God, have access to Him, and lay out all the issues of our hearts before Him, it's also important to remember that His name is to be **hallowed** or kept *holy*, *honored*, or *set apart*. With this portion of the prayer, Jesus is reminding His disciples of the second commandment, and that God's name is to be honored above all other names. We're not **making** God holy; the triune God was, is, and forever will be holy. Rather, we are recognizing and affirming His holiness.

This statement announces the enormous respect and deep reverence we have for God when we enter into His presence, and when we approach Him in prayer. David provides a perfect example of this in Psalm 103:1-2: *Bless the Lord, O my soul; and all that is within me, bless His holy name! Bless the Lord, O my soul, and forget not all His benefits.* David not only recognizes that God is holy, but also responds with blessing and praise. How beautiful it is when recognition produces a response.

The Catechism provides a few specific responses and ways that we can keep God's name holy: "By giving all honor to God, by praising and extolling Him, and by endeavoring to conduct themselves in accordance with His will, believers contribute to the hallowing of His name" (CNAC 12.1.7.2.2). Of course, we also look to Jesus as our example. Through His love, care, and compassion for others, He perfectly sanctified the name of God in His life. He drew near to those who had been rejected by others, thereby helping them in their human condition. He was also compassionate to those whom He knew would oppose Him and leave Him in His greatest moments of difficulty.

What about the world today? In Ecclesiasticus 10:12 of the Apocrypha (KJV), it reads: *The beginning of pride is when one departeth from God, and his heart is turned away from his Maker.* It is perhaps clear that the "love of many is growing cold." When the heart withdraws from its Creator, man no longer displays that he is made in the image and likeness of God. This is why the petition, *Hallowed be Your name*, becomes more and more important. With this petition, we not only recognize the holiness of God, we also express a desire for His holiness to be evident in how we live our lives.

"How is God's name hallowed among us? When both our doctrine and living are truly Christian" (Martin Luther). We cannot say, *Hallowed be Your name*, and then dishonor God. Our entire life – everything we do, say, and even think – should reflect our awareness of God's holiness.

Our entire life should reflect our awareness of God's holiness.



Your kingdom come

Immediately following the recognition of our renewed relationship with God through Jesus Christ and of the holiness of His character comes humble submission. Here, the Lord Jesus teaches us to say, "Father, do whatever advances Your kingdom."

What is meant by "kingdom?" A kingdom is ruled by a king. When we say, *Your kingdom come*, it expresses our desire to be part of the kingdom, realm, or even state of being where God is the supreme ruler. We can understand that Jesus was not referring to earthly kingdoms when He expressed this petition. We see this even more clearly in recalling His response to Pontius Pilate: *My kingdom is not of this world... My kingdom is not from here* (John 18:36). The petition, *Your kingdom come* refers to the kingdom of God - both the kingdom that is to come, and the kingdom that already has begun with Jesus Christ.

The kingdom of God has dawned with the incarnation of Christ and becomes present in His church (CNAC 12.1.7.2.3). Thus, the plea is that the Lord's presence become more and more perceptible in the congregation, and the individuals who comprise it.

The Holy Spirit is the guarantor that the kingdom is present and experienced in the church of Christ through the apostolate, the sacraments, the proclamation of the gospel, and preparation for Christ's return. Jesus made it clear that the kingdom was in the midst of and among those who believe (Luke 11:20, Luke 17:21). We have the opportunity already today to experience the blessing of the future kingdom when we come close to Christ and accept Him as our King. This happens most significantly and impactfully when we have intimate fellowship with Him in Holy Communion, but also through our togetherness with other believers, when we serve and show compassion toward our neighbor out of love, and when we commune with Christ in worship and prayer.

This petition also alludes to the revelation of the future kingdom of God. In this respect, the plea that *God's kingdom come* refers to the return of Christ to take home His bride. However, this plea reaches even further into the future: after the marriage of the Lamb in heaven, Christ will establish His kingdom of peace on earth, in which the gospel will be preached to all human beings. Once God has created a new heaven and a new earth following the Last Judgement, the kingdom of God will appear then in perfect glory and will endure forever.

A well-known author and theologian once said, "To pray *Your kingdom come*, one must be ready to add, *and start with me*." Many have plans related to their personal future - college, work, family, retirement, etc. - and naturally, desire to turn these plans into reality. For some, the coming of Jesus may interfere with these plans. Even when one asks for the coming of Jesus, perhaps this petition may not always be expressed sincerely and honestly. Anyone who struggles with such a thought should know that God does all things well, and that moving forward with Jesus will never bring about loss.

In order to have part in the kingdom of God, we must be reborn of water and the Spirit and provide ourselves with the nourishment indispensable in the new life by accepting word and Holy Communion with a believing heart; we must be like little children (Mark 10:14) and know that we are completely dependent upon grace, and are incapable of meriting the salvation through our works; we must permit God to rule over us and want to follow the example of Jesus, whose words and deeds were determined solely by God; we must work on our salvation today (Philippians 2:12), knowing that the time of grace is limited.

CHIEF APOSTLE SCHNEIDER

June 2019, *Santa Domingo*



On the contrary, we can trust that in the end - with His grace and through His love - we will be both fulfilled and victorious. *Your kingdom come* is a significant petition, and one that should cause considerable reflection on our part.

Your will be done on earth as it is in heaven

God is omnipotent, and His will stands above everything. In heaven, the domain where God rules, His will reigns supreme (CNAC 12.1.7.2.4). The petition that God may also govern everything on earth in accordance with His will comes to expression in the plea: *Your will be done*. The natural inclination for human beings is to live according to their own will, so there is an intense inner struggle when one makes this plea. It takes strength, courage, trust, hope, and complete love for God to present this request to Him with an honest heart. With this plea, we are willing to utilize our free will to choose to do His.

Consider Jesus' prayer in the garden of Gethsemane:

And He said, "Abba, Father, all things are possible for You. Take this cup away from Me; nevertheless, not what I will, but what You will. Mark 14:36

Here we can see the struggle of Jesus' humanity with fulfilling God's will. Jesus, as the Son of God, knew exactly what following His Father's will would mean; suffering, torture, and death. From this prayer, we can know and be sure that Jesus understands our struggles, injustices, pain, and fear. He has shown us what it looks like to strain against our human nature, and yet ultimately accept, *not my will, but Yours be done*.

GOD HAS GIVEN US OUR OWN FREE WILL, YET WE SAY TO HIM - *Your will be done.*

Sometimes it is difficult to seek and accept God's will, especially when we don't understand it. However, we must remember that our Father knows everything: what we can and cannot understand, the entire path for our lives, and the entire plan for all mankind. If we are Christians, we must allow ourselves to be shaped by His priorities. To pray to our heavenly Father that His kingdom come, His will be done is to pray that we obey Him, that Christ reigns in our hearts, that we feel His presence, and that we look forward to the day when Christ returns and God's will *is done on earth as it is in heaven*.

An important aspect of this plea must not be overlooked. When Jesus says, *Your will be done*, He reminds us that there is another power, the power of evil. This will can also be done. Let us not take for granted the fact that man is under the power of sin. "When we make this plea to the Lord, we are expressing our ardent desire to be saved. At the same time, we ask God to help us do His will" (Chief Apostle Schneider, May 2018, Zambia). The knowledge and acceptance of Jesus' teachings, as well as the effect of the sacraments, should enable us to both recognize and abide by God's will.

The second part of the petition, *on earth as it is in heaven*, reflects the believer's desire to succeed already today in acting in accordance with God's will. When we pray these words, *Your will be done on earth as it is in heaven*, we are asking that obedience to God's will starts **with me**, that His will and kingdom begins to be displayed **on earth in me**. This obedience is not forced or done out of fear. Rather, we allow God's will to guide us because it's what we want to do! As a child follows the will of their parents out of love, we follow God's will because we dearly love Him, and we know His will is always the best for us; it will always lead us down the right path. "We want to do God's will *as it is in heaven* – not out of obligation, but because we desire to be one with God. In praying this way, we ask the Holy Spirit to: **renew our understanding** (Romans 12:2), so that we adhere to God's will; **conform our prayers to God's will** (Romans 8:26-27), so that they may be answered (John 14:14); **and guide our actions**, so that we can truly fulfill the Father's will (Matthew 21:28-31). In praying that *Your will be done*, we ask God for the strength to faithfully imitate Jesus' example. One with His Father, He fulfilled His will to the end" (Chief Apostle Schneider, May 2018, Zambia).

Finally, asking that God's will be done means that we live with hope and expectation for the day when sin will be defeated and the will of God will finally and fully be done in this world, *as it is in heaven* (CNAC 12.1.7.2.4).



Give us this day...Christ!

Give us this day His:

- **resurrection power**
- **surrendering love**
- **unconditional peace**
- **eternal patience**
- **assurance of hope**

When we receive Christ in this way, we can be assured we will receive all that we need!

Give us this day our daily bread

There is a correspondence between the content of the Lord's Prayer and the content of our lives – a mingling of eternity and the everyday, the majestic and the mundane, the glorious and the common, the lofty and the lowly. Up to this point in the prayer, the petitions have all been about God – His name, His kingdom, His will. The last four petitions are about **our** food, **our** forgiveness, and **our** deliverance. The first three call attention to God's greatness. The last four call attention to our needs. After recognizing God's greatness, we also begin to recognize our daily dependence upon our heavenly Father.

It's important to note the words *our* and *us* in these final petitions. We're not only praying for ourselves here, but for all of our brothers and sisters in Christ. In an even broader sense, this plea is directed at the preservation of the fullness of creation, including all mankind as well. Everything comes from God, and He gives in such a way that there is more than enough for everyone. It is the responsibility of all humans that everyone can participate in this grace. *Give us this day our daily bread* is therefore not only a petition to God, but also an assignment to humanity to help ensure that every human being has the food, clothing, lodging, and daily necessities for earthly life.

This petition echoes back to God's caring for the people of Israel while they were wandering on their way to the Promised Land. He provided for them, day after day, their daily bread in the form of manna from heaven. The people were allowed to gather only what they needed for one day, further reinforcing their daily dependence on God.

Beyond our physical needs, there is a spiritual side to this plea. Jesus said, *I am the bread of life. He who comes to Me shall never hunger, and He who believes in Me shall never thirst.* (John 6:35). We are petitioning here not only for natural provision, but especially for Jesus, *the Bread of life*. Only He can satisfy our souls! In this sense, the petition can also be interpreted this way: Every day I pray that Jesus may permeate my thinking, speaking, and doing. In Holy Communion, Jesus shares His nature with the believer, which is distinguished by the perfect strength to overcome, consequently allowing us to take steps toward becoming the creation that God created us to be. We learn to live without the things we think we need, realizing that all we really need is Jesus and all that flows so freely and abundantly from Him.

Forgive us our debts as we forgive our debtors

With the plea, *forgive us our debts*, we confess that we are sinners before God, and we implore Him for grace and mercy. We must remember, *the wages of sin is death* (Romans 6:23). Thus, when we ask Him to *forgive us our debts*, we are really asking God for the gift of life made possible through the sacrifice of Jesus Christ. Here it becomes clear that the Lord's Prayer also incorporates aspects of repentance and confession.

Our debts, or sins have a profound effect upon us. With every sin we distance ourselves from God, pushing away His will to follow our own. We see this often portrayed in the Old Testament, mostly the Israelites (2 Kings 17:7, Jeremiah 8:14), but even Pharaoh (Exodus 10:16) realizes what he has done, *"I have sinned against the Lord your God and against you."* In the New Testament, Jesus further confirms this in the parable of the Prodigal Son, when the son comes to the realization, *"I have sinned against heaven and before you"* (Luke 15:18). As these verses display, when we sin against one another, we also sin against God because we have turned away from His will. Here, Jesus teaches us the importance of reconciliation: *Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift* (Matthew 5:23-24). This phrase in the Lord's Prayer is unique because it is the only time we voice an expectation of ourselves.

What is forgiveness? *Forgiveness is not a feeling, but rather an act of will, a series of decisions. Forgiveness is deciding not to mention, recount, or think about what others have done to hurt us. Forgiveness is not forgetting, which is passive, and may be impossible to do. It is also not excusing. Rather, forgiveness is acknowledging that what was done was wrong, and though it has been forgiven, there might still be consequences to those actions. Forgiveness is a radical decision to not hold an offense against the offender. Forgiveness is also costly. When someone sins they create a debt, which is owed to God, but is also owed to the person they sinned against. There is hurt and anger, but instead of lashing out or thinking of revenge, we chose a different path. We work, with the power of Christ, to bear and forgive the impact of that person's sin against us. And sometimes that takes time. When we truly recognize, understand, and experience God's forgiveness for us, we will be able to forgive others – forgiven people forgive. Even if the one we forgive doesn't reciprocate our forgiveness (in other words, the forgiveness is one-sided), we can still experience the peace of Christ that comes as a result of forgiveness.*

When we speak the words, *forgive us our debts as we forgive our debtors*, we are humbly imploring God to forgive us for those sins we have committed against Him and make a commitment to Him to forgive and reconcile with our neighbors. The One who forgives all will certainly help us to forgive.

Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you. Ephesians 4:32

And do not lead us into temptation

The Greek verb *peirazo* and noun *peirasmos*, which are often translated as “temptation” literally mean to *test, try, or check*. For believers, this term is generally used to describe everything that compels a person to separate themselves from God. In this way, *temptation* is a strong challenge or test of faith and trust in God. This is part of the life of a believer; no Christian lives without temptation, and it is rooted in the inherent human inclination to sin, for God does not tempt us: *Let no one say when he is tempted, “I am tempted by God”; for God cannot be tempted by evil, nor does He Himself tempt anyone (James 1:13-15).*

However, God does give the necessary strength to pass the test (1 Corinthians 10:13), and when a person fails, God raises him up through His grace and faithfulness to start anew. The intent of the test is to provide an opportunity for growth and maturation. “What [God] wants is for us to be able to freely decide for Him and overcome sin” (Chief Apostle Schneider, July 2019, Zambia).

In thinking about this phrase in the Lord’s Prayer we can focus on three aspects of the request, *do not lead us into temptation*:

1. God allows temptation. He grants the evil one room to lead a person into a decision-making situation, a choice that will bring us closer to God or further from Him. In this regard, **we are asking that God not give too much room for the evil one to tempt us, but rather constrain him, and deliver us.**
2. With these words, **we also refer to the evil in ourselves**, our inclination to sin, and ask that God protect us and give us the strength to fight the ways we tempt ourselves.
3. Finally, **this request looks forward to the day when evil will no longer have a hold on the world**, and nothing will separate humans from God; when Jesus’ defeat of sin will become a reality for humans, with evil eradicated from the world forever.

The petition could also be formulated in this way: *Lead us through the temptation*, or, *Lead us in the temptation*. “We ask God to inspire us so that we can make the right choice, and humbly request that He support us in our fight against evil” (Chief Apostle Schneider, July 2019, Zambia).

*God is faithful, who will not
allow you to be tempted
beyond what you are able,
but with the temptation
will also make the way of
escape, that you may be
able to bear it.*

1 CORINTHIANS 10:13



DECIDING FOR OR AGAINST

God created man and woman in His image and gave them some of His attributes. Highlighted among these is the ability to choose freely, free will. Throughout the course of humankind, we can observe how this great gift could bring people into God's proximity under His blessing and joy, or separate them from the Almighty, resulting in sorrow and even disaster.

God allows us a free will to be able to decide for Him or not, to love Him or not.

In the Lord's Prayer, we express the words,
Do not lead us into temptation, but deliver us from the evil one.

One way we can understand this phrase is in relation to our concern about the decisions we make with our free will. It is during the time of decision-making that we are most exposed to temptation. Our free will allows us to do whatever we want, but we need to ask ourselves, "Just because I can do something, does that mean I should do it?" Paul said in 1 Corinthians 10:23, *All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify.*

Consider the third verse from *Come, Thou Fount of Every Blessing*:

**O to grace how great a debtor
daily I'm constrained to be!
Let Thy goodness, like a fetter,
bind my wand'ring heart to Thee.
Prone to wander, Lord, I feel it,
prone to leave the God I love;
Here's my heart, O take and seal it;
seal it for Thy courts above.**

In these moments of temptation, where our free will is tested, we need to trust God to provide for us the right path, be sure of and strive to fulfill our purpose, and be convinced that God's will is best.

God has given us the gift of free will. However, to grapple with this correctly, when we pray the words, *Do not lead us into temptation*, we are asking God to help us govern our free will, to realize the great benefit in aligning our desires with what God desires. His will is what we strive to fulfill, looking to Jesus as the ultimate example in accomplishing the Father's will.

Excerpt from Winter VISION 2020, *Free Will... but for what?*

When faced with temptation we need to put on the full armor of God (Ephesians 6:10–20). Out of His wisdom and sovereignty, our heavenly Father will sometimes take us places that we would not otherwise go, so that He can prove to us that He is the only One who can keep us from falling (Jude 24).

...but deliver us from the evil one

This petition is a continuation of the previous one. It stems from Jesus' knowledge of the power of evil and of the perdition of those who surrender to it, but also of the power of God, which is stronger than evil.

We must be aware that we cannot eliminate evil from the world. God alone can do this. Our striving is more personal: to eliminate the evil from our hearts. Look at what Paul says in Romans 7:18–19:

For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find. For the good that I will to do, I do not do; but the evil I will not to do, that I practice.

When we petition the Lord to deliver us from evil, one of the things we're asking for is to be delivered from ourselves: "Lord, free us from ourselves!"

This final petition also has a future-oriented character. We're not only asking that God deliver us from evil and from anything that emanates from Satan right now, but also eternally. Ultimately, this plea is for final liberation from the evil one himself (Revelation 20:10).



DELIVER US

New Testament scholar Dale Bruner notes that Jesus uses an almost violent verb, translated “deliver.” It means to *snatch*; it’s what a hand does when it seizes an object in considerable danger. The idea here is that the devil is constantly luring us into pits, snares of moral destruction, and being saved from them is beyond mere human willpower. Only God’s watching, snatching, and saving can rescue us.

The victory of Christ gives us the certainty that evil does not win in the end, and we can prevent it from winning today, provided that we, time and again, bring this petition to God sincerely and allow ourselves to be led through temptation.

For Yours is the kingdom, and the power, and the glory, forever

The Lord's Prayer concludes with a statement of exaltation and majestic praise; a powerful expression that completes the worship of our Almighty Father that we started with *hallowed be Your name*, in a bold proclamation and testimony of His omnipotence and the glory that He alone holds. In addition, the petitioner not only recognizes the supremacy of God, but also places his trust in and directs his life toward the future reign of God.

A simple definition of "the kingdom" is ***wherever God reigns***. Beginning with Jesus Christ when He came to the earth, *...the kingdom of heaven is at hand* (Matthew 3:2, 4:17, 10:7), in the church of Christ, in our lives, and in the future heaven and earth, wherever God is recognized and worshiped as King and Lord, His kingdom can be experienced.

This final praise of the glory of God has a strong parallel to one of David's prayers, spoken before the anointing of his son, Solomon, to be king over Israel:

Yours, O Lord, is the greatness, the power and the glory, the victory and the majesty; for all that is in heaven and in earth is Yours; Yours is the kingdom, O Lord, and You are exalted as head over all. Both riches and honor come from You, and You reign over all. In Your hand is power and might; in Your hand it is to make great and to give strength to all. 1 Chronicles 29:11-12

What recognition and awareness of the omnipotence of God! What else can we say when we consider everything that God has done and all that He has yet to do? In the end, what moves the praying person, despite the struggles he experiences and the many dangers that are a threat from the evil one? It is that he may look to the future with hope, and bring glory, honor, and praise to his Creator. Jesus provides a powerful example here of how we are to see and approach God,

especially given all that He is and all that He has done, is doing, and will yet do. Only the Most High is worthy of being exalted, and only His *is the kingdom, the power, and the glory, forever*.

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

This phrase is known as a **doxology** (a liturgical expression of praise to God), and was added later to the first version of the Lord's Prayer (cf. Luke 11). Since the beginning of the second century, Christians still use this doxology to close the Lord's Prayer with a formula of praise.

Amen

The word *Amen*, which stems from Hebrew, translates as, "so be it!" It concludes the Lord's Prayer, and once more reinforces every plea and statement that has been brought to God in this prayer. Jesus Christ, who is called *Amen* (Revelation 3:14), who with authority and power has revealed our Father, shows us by using this word that through Him we pray the Lord's Prayer with complete agreement, confidence, and hope. Thereby, a Christian can be filled with the power that this prayer affords, and make their *life* a "Lord's Prayer" through which God is praised. Furthermore, we can gratefully profess with Apostle Paul:

For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us. 2 Corinthians 1:20

