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### SALVATION

If you are not a believer in Jesus Christ, or aren't sure and would like to become one, then you need to believe that Jesus Christ was and is the Son of God, that he was God who became a man, that he lived a sinless and perfect life, keeping the Law of God perfect in every way, that he kept faith perfectly, and that he was crucified on that cruel cross for your sins, mine and the entire world- he died for our sins! His death on the cross paid the penalty fully, one time for all sins that we have ever committed and that we will ever commit. He died; he went down into the bowels of the earth, even into Hell, and was raised from the dead on the third day in a resurrected, eternal body. He ascended back into heaven, was seated at the right hand of God, and is now Lord over heaven and earth. He is coming again to judge the world, to raise the dead, where he will give an eternal, resurrected, glorified body to everyone that has believed on him as their Lord and Savior, and to establish his kingdom one earth.

You come become a Christian right now as you read this, by personally placing your faith and trust in Jesus Christ as your Lord and Savior; believing that he is God's only begotten Son, that he died on the cross for you and that he was raised from the dead and is now seated in heaven at the right hand of God the Father. *"Believe on the Lord Jesus, and you will be saved.."* Acts 16:31a And when you do trust Christ, and Christ alone, as your Lord and Savior, then go to God the Father in heaven in prayer and tell him so. Tell him that you have believed on his Son, thank him for his Son, and thank him for forgiving your sins and saving you! *"That if you confess with your mouth, "Jesus is Lord", and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved."* Romans 10:9,10 *"For, "Everyone who calls on the name of the Lord will be saved."* Romans 10:13 *"Therefore, being justified by faith (declared righteous), we have peace with God through our Lord Jesus Christ."* Romans 5:1

# The Lord's Prayer

*“This is how you should pray: ‘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 today our daily bread and forgive us our debts, as we have also forgiven our debtors. And lead us not into temptation,, but deliver us from evil; for thine is the kingdom, and the power, and the glory forever. Amen.’” Matthew 6:9-13*

## Intro:

Over the years many ministers have written on this passage; hopefully we will be able to touch on and clarify some points. What we seek to do is to bring out some significant points for your edification, and to remind you, once again, that even though there are many applications of a passage of Scripture, there is only one interpretation. One interpretation, many applications.

## A. Our Mode of Prayer. v.9

### 1. *“This is how you should pray” - houtos our proseuchesthe*

This passage is linked back to the preceding verses by the word **therefore**, *oun*. The Lord was talking about the hypocrites in the synagogues and the babbling of the pagans and was instructing the disciples that this is **not** how the people of God are to pray to their heavenly Father. Don't follow their example.

He then goes into a form of prayer as an example of **how** we are to pray; it is the model of prayer for all Christians. The pagans, in their prayers to their false gods, babbled on with much repetition and meaningless gibberish, while our prayers are to be entirely different. The substance of the Lord's prayer is obviously great, and one that we are to be praying ourselves, **but the focus of the prayer is to be on the form or structure of how we are to pray.**

The “Lord's” prayer has structure, form, meaning and content. It deals with the person of God, his character and rule over all his creation, and then it goes into our needs, our relationship with others and protection from Satan. What the Lord is trying to do is get us away from meaningless and mechanically repeated phrases, as the unsaved do in their religious rituals, such as, the fingering of beads, chanting, etc.. When the Christian goes to the Father with his prayers; they should be structured, to the point and have content. He does not have to repeat them over and over as the pagans do, for God is not hard of hearing and he knows what we need.

The word **how** is *houtos* refers to what is following and means: in this manner, in this way, which tells us that the answer to how we should pray follows, and here is the way, or manner in which we should pray. Also the “Lord's” prayer is a misnomer, for it is not the Lord's prayer, we find that in John 17, but really is **the disciple's prayer**.

### 2. *“Our Father, who art in heaven” - pater humon ho en tois ouranois*

The locative plural tells us where God is located, in the heavens, or in the sphere of the heavens, or in the location of the heavens. “*Our Father, who is in the sphere of the heavens.*” The Word brings out that there are **three heavens**; the **first** one being the entire created universe; the **second** one being above that where the created celestial beings live; and then there is the **third** heaven where God himself dwells.

The use of the word, **Father**, for addressing God **brings out a major dramatic change between God and his people**. In the past he was their God, their Creator and their King. As Israel's king, they were his subjects, this is quite a different relationship than one as a father. If we use the term, **God our Creator**, then we are looking at ourselves from the standpoint of being his creatures. If we use the term, **God our King**, then we are his subjects. If we speak of him as being **our Lord and Master**, then we would see ourselves as his servants. If we use the term, **God Almighty**, then we would view God as being the one who has power over us. If we use the term, **Sovereign God**, we would look at God from the standpoint of his will over us in all things. The Lord is instructing Christians that God now is their Father.

By the use of these terms, which are all true and good, one could easily get the impression of God being a distant God, lofty and exalted, functioning as Sovereign and Judge, distant, and in some minds, indifferent to our suffering here on earth. But, when the Lord Jesus tells us to refer to him as our Father, this tells us that we are not just his creatures, his subjects and his servants, but his **children!**

Now that we are his children, and he our Father, we can see a different relationship to God. We see someone who cares for us, protects us, blesses us, encourages us, teaches us and wants us to go on in life and have a good life. A father's relationship to his children is a close, personal one in most homes. Sometimes a person has never had this, so they don't have any good impressions to draw from. But, nevertheless, God is still our heavenly Father and cares for us and loves us all very deeply.

### 3. “*Hallowed be thy name*” - *hagiastheto to onoma sou*

The word *hagiozo* meant to sanctify, to make holy, to set apart as something special and pure. **What this is telling us is that we do not make the name of God holy - it already is! What we are commanded to do is regard it as holy, to treat it as holy!**

In those days, and over the centuries, there was that which was **common**, and there was that which was **sacred**, or considered holy. Even the small example of church yards, or temples in those days; there was the street where everybody walked that was considered common. And then there were temples and churches that had fences around them where the common man could not walk. To walk on them, like the streets, would have made them common. So by erecting fences, or court yards around them, the common man and the traffic was kept off them so they could be regarded by the people as being sacred, special, or holy.

Even the incense used in the OT temple had a special formula for it that the common man could not use. People burned incense in their homes, but there was one special smell that

only the temple used, that no one else could use, so that it could have a specialty about it, and by doing so it was set apart, made special, or the idea of holiness.

In the passage here the thing that is holy is the name of God. It is special and is to be treated that way. It is to be set apart from all other names and to be revered. His name? His name is **Yahweh**! His Son's name? **Jesus**! We are not to take his name in vain; we are not to use it lightly; we are not to use it in cursing; we are not even allowed to name our children by it as so many people in the Latin countries do.

The passage has it in the imperative mood, which is a command for us to treat the name of God as holy, to set it apart from all other names in reverence and awe. The name of God, *Yahweh*, translated means “The Eternal One”. His Son's name translated out means “*Yah's Salvation*”. It is sinful and arrogant for us to take the name of God in vain, or to use it in a common manner, to curse with it, or to name our male children by it. “*For there is no other name given under heaven that we might be saved.*” Acts 4:12. The name of Jesus belongs only to the Son of God, and the name of *Yahweh* belongs only to him.

## B. Prayer for God's Will to be Done on Earth. v.10

### 1. “*Thy kingdom come*” - *eltheto he baseileia sou*

The kingdom of God being brought down to earth has not only been the heart's desire of the Church for this past 2,000 years, but also the OT believer. Even the disciples after the resurrection of Christ were asking him if he was going to restore the kingdom to Israel. Acts 1:6 To which he replied that it was not for them to know the times or dates set by the Father. In other words, the Father has already set the date in which he is going to establish his kingdom on the earth to be ruled by his Son.

This will come to pass with his Son when he returns to earth to resurrect the dead and destroy the forces of the anti-christ. After all ungodliness is destroyed, after all those who do not want Christ to rule over them have been taken away in judgment, then the kingdom of God will be established on earth with Christ reigning as its king.

Volumes of books have been written on this subject, but what we have in effect is: the resurrection and judgment of all mankind, the removal of all the ungodly from the earth where they will be thrown into the Lake of Fire, the establishing of areas, nations and cities for the godly to rule over, Jerusalem as the world capitol and the Lord Jesus Christ reigning as the king of the earth from it.

And even though the kingdom of God is to come one day, we are and can still be praying for it to come. We can also pray that the rule of Christ and the will of God would be established here and now, through his Spirit and his Word, and the godly principles of his Word in our own personal lives, our homes and families, our churches, neighborhoods, cities and nations. Praying for the kingdom of God to come to earth shows that our hearts are set on the things to come, not the things that are presently seen.

### 5. “*Thy will be done on earth as it is in heaven*” - *genetheto to thelema sou, hos en ourano kai epi ges*

This clause ties in with the preceding one regarding the coming of God's kingdom here on earth. The passage is broad enough in scope that we can look at it in two ways. **One**, we are to pray for the kingdom of God to be set up on the earth, when finally the will of God will be done on earth as it is in heaven. This will be accomplished only after Jesus Christ returns to earth and establishes his Father's kingdom and reigns as king. 1 Corinthians 15:20-28.

The **second** way that we can approach this is that we are to certainly pray that God's will would be accomplished here on earth right now as much as possible. This would be done through the Church as believers in Christ would be sitting under the teaching of the Word of God, believing it by faith, living their lives by faith in the filling of the Holy spirit and applying doctrinal principles in their own lives, their homes and families, schools, jobs, communities and nation. If we truly want the will of God to be done on earth, then it must start with us first, not somebody else.

But for the believer in Christ to be praying for the will of God to be done on earth; he has to realize that **it must start in his own life with him!** He must want and actively seek to do the will of the Father in his own life, his home, family, job and business. From there he goes on to seek to establish God's principles in his community and nation! In so doing, God's will will be accomplished here on earth. But it will never be done to the scope and completion that God wants until his son reigns as king! Christ's reign on earth will be one that accomplishes every aspect of the will of God.

### C. Prayer for Daily Provisions. v.11

*“Give us today our daily bread” - ton arton hemon ton epiousin dos hemin semeron*

*“Our bread, the needed, give us today before today is over”*, translates the idea. The word for **bread**, *artos*, actually referred to not just bread but food. So what it's saying is **give us our daily food**. This speaks of our orientation to God's grace in supplying **whatever it is that we will need** to not only survive, but be healthy so we can serve God and accomplish his purpose for our lives.

The word for **daily**, *epiousios*, was understood in those times to mean, “that which is necessary for one's existence”. So, as the word for **bread** goes beyond the idea of just bread to food in general, so this word takes it past the idea of **daily**, which is OK to use because it is certainly implied in the word, to the idea of that which is necessary for our existence. Which encompasses everything one would need for survival here on earth!

**This takes in such areas as: full nutritional needs, vitamin supplements, dietary requirements for the particular needs of our bodies, medical needs, things that are needed for our body's frailties, etc..** It isn't enough to have something to fill the stomach so that you don't feel hungry, junk food will do that. What it's talking about is supplying the body its many and varied nutritional needs so it will be **healthy!**

In a time where most people have an abundance of so many things, this might not have as much significance as it would for people living in those days. In days gone by a man

would have to work all day, oftentimes just for the food his family would eat in one day. If he didn't work, due to sickness or injury, then his whole family would be in jeopardy. So we can see the significance in praying for God to give them the food necessary for their existence that day! And if we can see that the day ended at 6:00 PM, one would be praying that God would give them tomorrow's food today!

What a provision, what trust is brought out here. Each day as the family woke up to go about their chores and activities for the day, they would be praying that God would give them food, (**whatever** was needed for their existence), today, and that he would be giving them the things necessary for their survival tomorrow today. And he would, as he gave the Israelites manna for his OT people to live on in the wilderness. They gathered enough to live on that day, not too much, not too little and nothing left over. And we note that the manna supplied **all their body's nutritional needs**.

#### D. Prayer for Forgiveness. v.12

##### 1. *"Forgive us our debts" - kai aphes hemin ta opheilemata hemon*

First of all, we need to see that this applies only to the believer in Christ and deals with the matter of confession of personal sins and his fellowship with God. The word **forgive**, *aphiemi*, meant to let go, to remit, to forget, to send away, to forgive. It had the idea of **letting something go**.

The word for **debts**, *opheilemata*, originally meant to owe somebody something, to be a debtor to them, but was a Hebrew idiom for sins. So what this prayer is about is asking God to forgive us our personal sins against him, which takes us to the matter of our confession of sins to God.

*"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."* 1 John 1:9 **First** of all we need to see that confession of personal sins must be done only to God. **Secondly**, this is in a third class condition saying that, maybe we will confess them to God and maybe we won't, but if we do, then he will forgive us. The third **thing**, is that the word to **confess**, *homologeō*, means to agree with, to admit, to cite a court case. So, in the matter of confession, we must **agree** with God that what we are doing is sin, and then we must **admit** it to him.

##### 2. *"As we have also forgiven our debtors" - hos kai hemeis aphekamen tois opheiletai hemon*

What this is bringing out is the mental attitude and activity of the believer in Christ in regards to other people, who may, or may have not offended him; he must forgive them. You see, God will forgive our sins when we confess them to him, but if we come to God with unforgiveness in our hearts concerning other people, then we are in **a state of denial concerning our sin!** A state of **denial is just the opposite of admitting** to something. So it is important to us to be forgiving others while we are asking God to forgive us!

To understand this we must put it into perspective. God has forgiven all our sins; the mountain of debt we owed God in this matter has been forgiven. So, when it comes to our

dealings with each other, it is nothing but a paltry sum. Let's say that you owed someone \$10,000,000 and they forgave you that amount. And at the same time someone owed you \$1 and you refused to let it go. Do you see the problem?

What we have in view here is the attitude of forgiveness oriented believers. Once one is able to see the enormity of his offenses before God, and how God has forgiven him, then the offenses he receives from others pale into insignificance by comparison. Once he has tasted and fully appreciated God's forgiveness concerning the magnitude of his crimes against God, he finds it easy to forgive others of their small offenses against him.

Christians are to be forgiving people; this is what the Lord wants from all of us. As the Apostle Paul wrote, "*Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.*" Ephesians 4:32 Now someone, who has not known God's forgiveness, may find it hard to forgive others. But for those who have had their sins forgiven, it should be the easiest thing in the world to forgive others. **All we have to do is remember what Christ went through and did for us!**

#### E. Prayer for Protection from Satan. v.13

1. "*And lead us not into temptation*" - *kai me eisenenkes hemas eis peirasmon*

This is a prohibitive subjunctive used to express a negative entreaty to forbid the beginning of an act. The prayer is requesting God not to bring them into something, and in this case, a **severe form of testing**.

The word for **temptation** is *peirasmos* and has been rendered both to tempt to sin and to test. We can eliminate the idea of temptation because God does not tempt anyone to sin. **If there is any temptation to sin it springs out of the desires of our own flesh natures.** James 1:13,14

There are two words for **testing**, *dokimos* and *peirasmos*. *Dokimos* has the idea of testing with a view toward passing the test. It was the word used for the refining of ore to extract the gold that was in it. One subjected the ore to the fire for the purpose of not just heating up ore, but for the purpose of getting the gold that was in it. So it has the idea of being put through a trial to bring forth the faith in the believer.

While *peirasmos* was the more severe form of testing; **it had the idea of a a trial that was so severe, so harsh, so difficult, so threatening, that it was a status quo shaking event. It came to have the idea of testing a man to his limits, and maybe even beyond, to find out what was really in him, to find out what was in his heart**, like the case with Job. It was to see what was in his heart, to see if he was really positive to the Word, to see if he really loved the Word, to see if he really loved the Lord.

It never had the idea or intention of entangling the person in sin. **The test was there to determine what was in the believer**, where his heart, loyalty, allegiance, love and faith lay. Talk is cheap, but a *peirasmos* trial will bring out the truth. Many a believer has said, "I'll never leave the Word", "I'll never leave my church", "I'll never forsake you Lord", as Peter did. Really?

The problem is that during these terrible ordeals Satan enters into the picture, and combine that with our lusts, sins and weaknesses, we sometimes sin in these areas. In the severity of the trial, combined with our area of weakness, and Satan throwing his evil in there, the believer will sometimes lapse into sin.

The *peirasmos* trial is not designed to get us to sin; it's designed to find out what is in us, to see what we're made of, plus other things that God may be doing. After the trial we come through the other side stronger in the Lord, wiser, a stronger faith and much more humble. Even though we may fail, God still makes it work out for our good.

With these things in mind we can better appreciate the request of, “*lead us not into temptation*”, which is really the idea of bringing us into a severe trial. Why? That's obvious! Who wants to go through that kind of ordeal! And there is also the risk of failing the test! **The purpose of the test is to develop faith, or to demonstrate faith!**

There is also another idea connected with this and that is some have thought that this might have reference to the final apostasy. So the request is that God would not let them be put to such a test where their faith might be tested to its limits to the place where they would not pass the test of faith and become apostate!

And that's probably the idea of what's going on here. It expresses the idea of wanting to avoid testings of such intensity and magnitude that one would be tempted to walk away from the Word of God, the local church, filling of the Holy Spirit, etc.. Requesting God to not be brought into a severe trial is basically for two reasons: **one**, one would want to avoid the personal pain and suffering, that's understandable, and **two**, one definitely does not want to fail the test by turning away from faith and the Word.

2. “*But deliver us from evil*” - *alla rhusai hemas apo tou ponerou*

“*But rescue us from the evil (one).*” This is a reference to being delivered from, or out of the grasp of Satan's influence and attacks on us and our families. The conjunction of contrast, *alla*, shows that this clause is connected to the idea of the clause preceding it telling us that Satan often enters into the *peirasmos* form of testing. The prayer request is that we would not be brought into the type of trial where Satan would be involved, as the case was with Job, but that we would be delivered from that.

There are normal problems and testings that come in life that we are all familiar with, then there are tests that are set up to test our faith and bring us into a higher plane of insight, knowledge, faith, growth and service. And then there are those trials, situations that Satan attacks us in, that hit at the very fabric of our existence; these are the *peirasmos*.

The thrust of the prayer request is not to be brought into these types of trials, and if already in one, then the request is to come out of it. The word *rhuomai* meant to rescue someone, to free or deliver someone from a dangerous or harmful situation.

If anyone doubts the severity of the *peirasmos* type of trial just look at Peter in Luke 22:

31-34. Peter walked and talked with the Lord; he loved him and he would die for him. The Lord was not only Peter's Savior, he was his beloved friend, his God and his Creator. And when he told the Lord that he was willing to go to prison or die for him he meant it with all his heart.

But when Satan got through with him, he was denying that he even knew him! Now if Satan can put a believer through such a testing experience that can result in a believer, even an Apostle, to deny that he ever knew Jesus Christ, think of what he can do to any of us! Therefore, the prayer request is that the Lord would keep us from these types of trials and rescue us from the evil one.

2. *“For thine is the kingdom, and the power, and the glory forever. Amen.” - hoti sou estin he basileia, kai he dunamis, kai he doxa eis tous aionas. Amen*

This tells us that the kingdom, the power and the glory all belong to God. They originate in him; they belong to him and they are his forever. This also tells us **that God's eternal kingdom is one of power and of glory.**

**Forever, *eis tou aionas*, is literally, into the ages. The eternal state will be one of unfolding ages, each succeeding each other.** In each age there will be something that characterizes it. It will have a beginning; there will be certain and many things accomplished in it according to God's plan and will, then it will reach its consummation and successful conclusion. **To be then followed by another age, and so on, and so on throughout eternity.**

The word ***amen*** means I believe this to be true and am basing my entire existence upon it. So when Christ says the *Amen*, it means he believes it to be true and has put his life on the line. And for all those who name the name of Christ, the *Amen* is also their statement of faith. They believe this to be true and are basing their lives on it.

The **Lord's Prayer** is actually a model for prayer for all true believers in Christ; it is the disciple's prayer; it is our statement of faith, it contains our hopes for the future, and our concerns for the present. It has been quoted by millions of believers in countless thousands of churches in our worship services and our funerals. I hope this brief overview will help enlighten, edify and encourage all who study it.

Pastor Mike