

# **The Lord's Prayer according to JESUS as CHRIST**

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It is a great blessing for me to come to you today. Today I am going to be talking about the Lord's Prayer and especially the passage that mentions that we need to forgive other people and that God should forgive us as we forgive other people, making the forgiveness of others a prerequisite for forgiveness.

Father, thank You so much for Your grace and Your mercy. Thank You for Your kindness. Thank You for the opportunity that I have to minister to people today. Thank You that Your Spirit speaks powerfully through me and just touches the lives of people all over the world. May this message go far and wide and touch people that they can see what Your kingdom is all about and what You have come to do in the death and the resurrection of Jesus Christ and how You have come to give us life. Thank You, Father, for always clearing matters up for us, helping us to understand Your scriptures and what You have come to do. Thank You for giving life to us and bringing peace to our lives. Amen and amen

Today I am going to basically talk about the kingdom of God that has come to this world and I am going to read about eight to ten scriptures explaining that a little bit. I am going to build that on the foundation of Paul saying that he went to preach the gospel. I am going to define what the gospel is and how it started. The gospel didn't just start at the resurrection. The gospel was something that already existed before the world began there was good news and we find that this good news was coming to Earth as being preached by Jesus. Then the good news of the accomplishment of what God has dreamt has taken place in the resurrection of Jesus. Paul preached that resurrection as the gospel as the good news to all people.

We are going to take Romans 1:16-17 and use that as a foundation and just explain a little bit of what the kingdom of God and the gospel is. We're going to look at passages in the Gospels, especially the Gospels referring to the coming of the kingdom of God. Then I'm going to first go to Matthew 6 and to Luke and look at the same prayer, the Lord's Prayer, in the light of the kingdom of God that has come to the earth and what Jesus had in mind when He said, "Pray this prayer." What was in His mind and what was in the minds of the writers when they wrote that? I think that that is going to help us a lot to see this from a kingdom perspective. I've first preached this message like this in our local church service that we have via zoom and now I am preaching it on YouTube and I trust you are going to be blessed.

I've never preached it this way, I haven't read up on it somewhere in this context but I think I have a strong enough case to build to show to you that the Lord's Prayer was basically a prayer wherein we welcome the kingdom of God where it is all about saying, "I make myself available for the resurrection of Jesus Christ and to live by the body of Jesus and not to live by the Law.

As a start, I just want to explain to you how this whole kingdom thing works. Now imagine there is a good king and he has a plan and a dream for his people. He's not like the typical kings we find today where the people are the servants of the king. But he is a good king wherein he basically wants to make who he is available for his people. He's a servant of the people. He loves the people. It's not like today's politicians and today's governments which is all about power and wealth and might and rulership and the one breaking down the other one and where there is only promises of serving the people. He does not live in what we would have today, a taxation, where people are taxed and then that money is squandered and all those kinds of things.

I've said it in the previous services as well. It's amazing to think that government is supposed to serve the people and that taxation should not be seen as a tax but simply as paying for service. You pay for certain services. You want roads. You want infrastructure and everything and all of that is there to serve you so that you can run businesses, have jobs, and live peacefully in this world. Armies and all those things are not supposed to fight you. It's supposed to protect you and all those things.

So, when we look at our government systems today and all that, we find that it is a typical broken, world system that is running. And it's not really life in that but now imagine government with a king who is good, who loves people, who wants to see things go well with them, who gives his life for the people. He starts this Kingdom and it starts, basically, small. He has his piece of land where he is starting this and he has a few people there. He is starting his plan and he is good to the people. It provides an infrastructure where they can have life and not just life, but eternal life. He provides a structure where they are provided for and all those kinds of things.

And in a trust relationship, who he is and what he wants to bring comes to these people but, then there is a bad king that wants to advance his kingdom. He comes to the people of the King and he convinces them that the good King is not that good. That the good King has hidden motives and is just egocentric and narcissistic, but that they should follow him. Basically, what this king does is he introduces a system where he says, "Follow yourself". But, in following yourself you are actually following him because he's got the "Follow Yourself Kingdom". As they start to do that, destruction comes to their lives. Sickness starts to break out. Their kids start to hate one another. Bitterness breaks out. One starts to kill the other one. It brings such a destruction that a global flood kind of breaks out and people die. Then after the flood, one person gets drunk, his daughter sleeps with him. Those kinds of things start to take place. This is an absolute mess and then this good King's Kingdom is contaminated. There is a bad seed sown in his fields and he cannot have the crop that he is supposed to have.

Then this good king gathers his armies and decides, "Well, we are now going to bring peace to this place." Imagine that you are born in a place where all of this turmoil is. I don't think it is too difficult to imagine because that's what we live in, in this world. We live in a place of destruction. We live in a place where things are not always going so well. Now, should you be in a place of slavery, bitterness, hatred, sickness, disease, leaders that abuse people that lie and cheat and all those things, and you could hear of a good king. Imagine you are now hearing of a good King who had a good plan. He's gathered his armies and now he's coming to his land and he's going to sort out these people that are destroying their life. I mean it would be good news if you hear that this good king sends a message that he will come. That would be good news. Then when you see that his armies have landed, that would be very good news. The best news would be that when you see that the armies of the king have slain the bad king. That would be absolute great news! Although once you have slain the enemy, the country can still be in turmoil. The good king's structures and systems and everything must still be implemented there and he must bring forth his rulership now and fix what was broken by the other king.

With that mindset, we can go and look at the scriptures in Matthew 4. We, basically, are going to see and basically what we are reading here is that there was a prophetic word of the king coming with his army. Or in this case of God, not coming with an army. He needs just one man. He comes and he sends his army, which consists out of one man, Jesus Christ. And we always had the good news that this Messiah will come. But then there was better news and that is now when He was born and then He declared that the Kingdom of God is now at hand. This is now what we are going to read.

***Matthew 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.***

What He is saying is, "I've got good news for you: The kingdom of God is at hand." I am not just using the analogy here: "I am here. I am the one that has come to conquer and look at My power. I can conquer whatever bad there is." He comes and you start to see the power of this king. He starts to heal sick people and He declares that the true King, the good King, is now here and He's busy bringing in His kingdom, His rulership.

***And Jesus went about all the cities in the villages teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.***

This is now in **Matthew 11:5** John the Baptist asked if Jesus is the one that is to come.

***The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.***

***Matthew 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.***

***Mark 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.***

So, what is happening here? He is basically saying that there is good news. There's a new kingdom at hand. The armies of heaven have arrived in the man, Jesus. And He has got power over sin and death and whatsoever sin could bring into this world which the Jews believed would be sickness and so forth. So, when a sick person is healed, it would show the power that He has in removing people's sins from them, removing their mortality from them and giving them eternal life. It's signs of that that is taking place. And then He's preaching repentance. Repentance was not in leaving your sins. Repentance was in what kingdom you believe is at hand.

He was basically saying to them here, "Listen. A new kingdom is at hand now which is the kingdom of heaven. The kingdom of heaven, the rulership, the way things happen in heaven, has now started to come to earth. And that is now about to take over this earth and there is going to be a battle. The battle is going to be to conquer death itself."

Now, that wasn't said in direct words. But, we now, after we've seen what had taken place, know that is what Jesus has in mind when He says that. We find that repentance is the gospel that a new kingdom is now at hand. Repent and believe the gospel. Don't follow the old one. Follow the concept of a new gospel.

I watched a video the other day of where they have voice recordings of some of the slaves in the southern parts of America. They say how it was when slavery was ended. What's amazing is that after slavery was ended, the people didn't tell the slaves that they were free. They just continued to live the lives they lived as slaves. But, after two months or so, the farmers would come and government officials would come and they would say, "Listen, slavery is now over." What they, basically, would have preached is, "Repent for there is now a new kingdom at hand. That is what it would be. Repentance wouldn't be in so much as, "Don't desire or don't lust, or any of those things. Repentance would be on what you believe who the ruler is and who is in power. That is what repentance would be and then conduct your life according to that truth. So, the moment you hear that you are a free person and you are not a slave, now you have to start to ask yourself the questions, "What does freedom mean? How does freedom look? What stand do I need to do?"

I listened to some of the voice recordings of some of those slaves. They said that they didn't even know what to do and I find that is true in the Church. When we come and we say that we are not under the law, it is not about your good works, it is not about, "Do you go to heaven one day or not?" It's about resurrection, bodily immortality and all those kinds of things and repent and believe the true gospel. When this is heard, we find that as the slaves, not just in America but everywhere, didn't know what to do. I mean I don't know if there was a nation on the planet that wasn't enslaved to another nation. It has happened everywhere.

But, as this took place, we find that the slaves didn't know what to do. They didn't even know what to think. Those slaves in the voice recordings said, "I didn't know what to do." They said, "You are free. You can go if you want." They didn't even know where to go. They just went back to the house. Some of them just continued to work because they wanted to eat. Later on people started to realize, "Well, I can start a business", and those kinds of things and people got more free.

It is the very same way in Christianity. When we come and say to people, "The kingdom of God is at hand", we don't know what to think about that. We just continue in our old way. You say, "That is good news", but we don't know what to do. We don't know how to think. We don't know what to say. We have to go and study this out."

It's almost like the gospel of Mark. It was written and it just stops abruptly. Now it could be that part of the Gospel of Mark was lost. The beginning and the end of those scrolls were handled a lot and that normally got lost first. So, it could be that the end of Mark was lost, that we don't see how Mark really ended the letter. But, let's say it ended the way Mark ended it. What Mark did was it gave the whole account of Jesus and then ended with the resurrection. It's almost like he gives you the letter and says that this man was raised from the dead. Then you sit with stopping in verse 9. Well, what does this mean? How does this relate to me? There was a man raised from the dead, bodily. He ascended on high. He appeared to some of His disciples. He is truly risen from the dead. He is raised. What does that mean?

Then, as you start to think on what that means, you can come to conclusions on how it includes you and what this new kingdom is all about. Repentance, is then defined, in what you believe. The repentance is defined in what it means and what it concludes about your life, a bodily resurrection. I've had to repent of many things myself. You know, when I come to the conclusion, and this is one of the big things for me, as I was studying and just speaking to God about the resurrection and what it means, I had asked this question: If God's solution to all the problems of the world is a bodily resurrection, what was the problem?

Now, the problem will be defined in what medicine we get. If you go to the doctor and he says you need chemotherapy, what is the problem? The problem is cancer. I mean you can give chemotherapy to other things as well, other problems. But most of the time it is cancer. So, if the bodily resurrection is the solution, what is the problem? Mortality is the problem. Now that is repentance. That is now changing your mind having a new view about things. We always thought that the problem was something else... disobedience or something like that, not keeping to the law. In the meantime, the problem is mortality and God came to solve mortality.

I have said all of that, and we can take this together and say that the kingdom of God has now come to the earth and in this kingdom we need to repent. And the whole idea that Jesus came to the earth, in Jesus' mind was that He is part of this kingdom. And the breaking or the inauguration of this kingdom and its rule is to take place in Him.

He's going to conquer death and everything that leads to death and then He will ascend on high. He will then be made the Lord and that is where we find our Christology. He will be made the Christ of the world and He will then rule in the bodies of people by His Spirit, or by His life, and bring forth His life to man and so He will live and rule in this world.

Something else that I have to say as an introduction here is a very important point. When you read Matthew, Mark, Luke and John, we always say that they were prior to the fulfillment of the law. It was still Old Testament. I preached it that way many times but I think that I have been wrong in what I said there. Matthew, Mark, Luke and John are written from a New Testament perspective. Those letters were written long after the resurrection of Jesus Christ. I reckon that John was written between 90 and 100 AD, even after the destruction of Jerusalem. Most of them were written between 50 AD, about 20 years after the resurrection of Jesus Christ, and about 100AD. Now that's where they were written and a lot of the New Testament texts. I think Galatians is the oldest, older than the other books.

So, we find that we think it was written in this chronological order... first Matthew was written, then Mark was written, then Luke, then John, then Romans. That's not how the time span works. So, we find people already believing the good news of Jesus Christ, the gospel of the kingdom, and then taking the events and the history of what Jesus said and what He did and write it in a book which we call the gospel, the good news. And it was written to people that they could believe in the good news. That is what it was all about. It was talking about the kingdom of God that came to the earth and how everything was conquered. I can conclude that there were things that Jesus said prior to His crucifixion that was in line with old legalistic law systems and terms and what people were addressed in that way. But, we will find that Matthew, Mark, Luke and John will take the parables and put it together in ways where they have a message that they try to bring of the kingdom of God into this world, preaching the gospel.

This is what this whole message is about: The Lord's Prayer is all about accepting the kingdom of God. When it was written by Matthew and was written by Luke, those people understood it in a way wherein they, I believe, understood every New Testament concept in the Lord's prayer. And Jesus, when He prayed, having in His mind that He has come to bring in the kingdom of God, has come to be that army on the ground, the kingdom of heaven is at hand. The way things are going to go in heaven has now come to earth and it is starting to infiltrate this world. He has that in mind and then He prayed. He teaches people how to pray.

You can jot this down: Acts 4:2, Acts 17:18, 1Corinthians 15:12. The Gospel of the kingdom is also preached as the bodily resurrection of Jesus and the influence that has on people.

With all of that said, we are getting into Matthew 6:9. I hope you understand and just bear with me in laying such a foundation. We have struggled so much with the Lord's Prayer, especially the part where it says, "And forgive us our debts as we forgive our debtors." I mean that is a big thing for us. We don't know how to bring that into the New Testament.

We take the Lord's Prayer and say that is an Old Testament prayer, which I have said before but I think I just didn't understand. I think the message that I tried to bring across was that it was Old Testament. It was prior to the cross so you had to do an action in order to be forgiven by God, and so forth. But I want to say to you that even in the New Testament, in the true context of this, if you cannot forgive man their sin according to what Jesus had in mind here, it will also be impossible for the Father to deliver you. Now that has nothing to do with "Auntie Sarah that was rude to you", and now you don't want to forgive her. It has much more to do with accepting the end of Judaism and the New Kingdom than what it has to do with forgiving people, as we think.

**Matthew 6:**

**9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be your name.**

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

**11 Give us this day our daily bread.**

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

**13 And lead us not into temptation, but deliver us from evil: For Yours is the kingdom, and the power, and the glory, forever. Amen.**

**14 For if you forgive men their trespasses, your heavenly Father will also forgive you:**

**15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.**

Now, that is as plain as day. Let me get to the punchline and then I will go through this verse by verse.

**Luke 11:** This is very interesting:

**1 And it came to pass, that, as he (Jesus) was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us how to pray, as John also taught his disciples.** That means that these disciples of Jesus were with Jesus for a long time and Jesus didn't teach them how to pray. But here He teaches them how to pray, how to speak to God, what is the framework wherein you speak to God and what to expect from God, and so forth. He comes and gives the Lord's Prayer:

**2 And he said unto them, When you pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.**

**3 Give us day by day our daily bread.**

**4 And forgive us our sins; for we also forgive every one that is indebted to us. (I like the Matthew version a little bit more there) And lead us not into temptation; but deliver us from evil.**

Now we are jumping to **verse 11**: *If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?*

*12 Or if he shall ask an egg, will he offer him a scorpion?*

*13 If you then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?*

So, what is Jesus saying? Jesus teaches them how to pray and then what He is saying is, "This prayer means that you are asking for the Holy Spirit." Because He says, "Who of you, when your child asked you for something, will give him something opposite to what he asks?" And this is in the context of the Lord's Prayer. Then He goes to verse 13 and says, "If you asked your Father for good things, how much more will He not give you the Holy Spirit?" So, to me, the Lord's Prayer is where you ask God for the Holy Spirit. It is basically a sinner's prayer in this sense where you are acknowledging the kingdom of God, opening yourself up to His rulership wherein you are saying, "I refuse to live by the law. I refuse to live by Jew/Gentile ethnicity logic anymore. I now live by the power of God and I want that life!" You are asking for that! So, here we see that the Spirit is given, according to Jesus, as a result of the Lord's Prayer.

We can also go to **Acts 19** and we are going to look at this for an example of somebody who asked for the Spirit.

*1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,*

*2 He said unto them, Have you received the Holy Ghost since ye believed? (When you believe, what happens? You receive the Holy Spirit.) And they said unto him, We have not so much as heard whether there be any Holy Ghost.*

Then Paul's mind immediately jumped to, "What is your doctrine?"

*3 And he said unto them, Unto what then were you baptized? And they said, Unto John's baptism.*

*4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.*

*5 When they heard this, they were baptized in the name of the Lord Jesus.*

*6 And when Paul had laid his hands upon them, the Holy Ghost came on them (They received the Holy Spirit,)*

So, when did the disciples or Apollos and all those people receive the Holy Spirit? It's after they believed in the true gospel and then they were basically baptized, meaning, "We accept this gospel." And when they accept this gospel, what happened? They received the Holy Spirit. Now let's link that to the Lord's Prayer. Then the Lord's Prayer is taught and then the Father said, "If you pray this, you shall receive the Holy Spirit." So what can we liken it to? I believe that we can run it parallel to receiving Jesus and receiving the kingdom of God. I believe that is what Jesus had in mind when He prayed this.



Now, let's go and look at the prayer itself:

**Matthew 6:**

**9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be your name.**

First of all, when Jesus said this, to whom did He say this? He said this to Jews. He said it to His Jewish people.

**“Our Father which art in heaven, Hallowed be your name”** is what He would say to the multitude that were worrying about food and money and all those kinds of things. He said to them, “Don't you know that your heavenly Father will feed you?” It is talking about God as their Father. He said, “Hallowed be thy name.” What is the name of God? The name of God in the Old Testament and what these Jews would have understood is, “The self-existing One.” The One who exists solely by Himself... whoever was and ever will be. Now if you call God, “The self-existing one, you can call no one else that name. That means that eternal life belongs to Him and He is the only one, the sole possessor of it, and hallowed be that name... the name that God is the one that had eternal life. That means that you come to a place where you basically acknowledge.

And this is what I would say in this prayer: In order for you to pray, to say, “Father which art in heaven, hallowed by Your name!” Your name is made holy... not unholy. The word, holiness, means, set apart. So, when you say, “Hallowed be Your name”, it means, “You, the self-existing One that is different than us. We are mortals. You are the immortal.”

I don't have time to go into that but that is very difficult for the church to pray. Ninety-five percent of the church cannot say, with true understanding, “Hallowed be Your name”, because in some form or fashion, they believe that they are inherent immortal beings themselves be it their souls or their spirits, or whatever. They don't say, “Hallowed be Your name.” and I think the problem that we have in the church today is we are still struggling with a poison of the snake, the serpent that came to Adam and Eve. When Satan said to Adam and Eve, “You have eternal life inside yourself to some form or fashion”, they believed it. Still, until today, humans cannot believe that they can really die in every area of them. A lie is taught in the church which is that you are an eternal being and it's just a matter of where you're going to live. You are either going to live in heaven or you are going to live in Hell. That is an outright lie! I challenge anybody to come and through exegesis bring truth to that to the table. It cannot be done. It is just a lie!

It says, **Our Father which art in heaven, Hallowed be your name.**

Now listen to this: **10 Your kingdom**, You are the eternal One that reigns with eternal life. **Your kingdom come...** So, what are you saying? You are saying, “Here am I. I don't have eternal life but, Your rule of life, let it come! I want it over me. **Your will be done in earth, as it is in heaven.**

What does it mean, what was in Jesus' mind, when He said these words: **Your will be done in earth, as it is in heaven.**

Just ask yourself, "What was Jesus' definition on the will of God? Jesus' definition on the will of God is recorded in **John 6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me.**

Now He is defining what the will of God is:

**39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.**

So, what is the will of God? The will of God is that Jesus would raise people up, bodily, in the last day. That is the will of God.

Say these words with me:

**John 6:38 And this is the Father's will which hath sent me..**

These are the words that John recorded that came out of the mouth of the Son of God, Jesus Himself. This John wrote after he understood the resurrection and understood the gospel in its full context. He wrote these words and he wanted people to believe this.

**40 And this is the will of him that sent me, that everyone which sees the Son, and believes on him, may have everlasting life: and I will raise him up at the last day.**

Now I am back to the prayer:

**Matthew 6:10 Your kingdom come** (In other words, the rule of eternal life, come)

**Thy will be done** (bodily resurrection in the last day and eternal life as a possession for whosoever believes in the Son). **Your will be done in the earth, as it is in heaven.**

In other words, "Let this eternal life reign and rule, which God, the Father, possesses, the One that has no beginning and no end. And we are coming to the acknowledgement that we don't have that. We've hallowed His name. He is set apart from us. We are mortals yet we now pray and this is our request." I hope you can start to see where this is going and why you have to receive the Holy Spirit if you pray this prayer in its true context.

**Let Your will be done in earth as it is in heaven.** In other words, what was the will of God that is in heaven? The will of God is that the Word of God, the word of eternal life, comes to the earth and that this word which became flesh and dwelt among us that was raised from the dead, that is ascended on high, that this man, Jesus, that He can keep those who believe upon Him and then raise them up in the last day. That is if you want to pray with understanding. You cannot come and say, "Well, you know, your kingdom come, your will be done as it is in heaven." Then from there you say, "Well, thank God that my aim is to die one day and go to heaven." You have not understood the Lord's prayer and neither have you prayed the Lord's prayer with any form of understanding.

Understanding this would mean, "God, I come and I acknowledge that You had a plan for earth, You had a plan with the people on earth and Your plan was to conquer our mortality and Your kingdom is now here. I declare that I am a mortal being and I declare Your plan is to raise me up in the last day and I welcome that for me! I fall in with Your plan. I accept that. Let that be mine." Well, we don't live with whether we are Baptist.

I mean today, you know, when you listen to certain Gospels, you can ask, "To whose baptism were you baptized?" Some would say, "I've been baptized into the baptism of Socrates. Others who say, "I'm baptized in the baptism of Plutarch or Pluto." We've been baptized to all these different things but we've not been baptized unto the baptism of Christ where He was baptized into death Himself and then bodily raised from the dead and where we are disciples of that gospel.

Let's continue:

**11 Give us this day our daily bread.** Now what would a Jew understand if you say to him, to pray, "Give us this day our daily bread"? Where would his mind go? His mind would go directly to what Jesus said in **John 6** which refers to the bread or the manna that fell from heaven. When you tell a Jew, "Feed us. Give us this day our daily bread", in the context of the Old Testament, what does he have to think about? He has to think of the manna that fell from heaven, which is according to Jesus, that that bread that fell from heaven was not the true bread that fell from the Father. But Jesus declared in John chapter 6 that His body is the bread that falls from heaven.

**Give us this day our daily bread...** what would that mean? That would mean, "Father, the bread that falls from heaven, which You say is the true bread, which is the body of Jesus that was broken for us, so that we can eat this and never die. It is the belief in the death and the resurrection of Jesus." This is what you pray: Give us this day our daily bread. That means, "Yes, Lord. You have come with this bread and we say, "Give it. We want it. We want the bodily resurrection. We want to be fed from the fact that Jesus came from heaven to earth. That He died, rose again, and that He is the only begotten from the dead which now is given from heaven to us as what we eat every day.

So, the Lord's Prayer would be, "We agree that we daily believe on the resurrected Jesus and we are fed from the concept that He, the Word, became flesh as a mortal human, conquered death, was raised from the dead. And now, according to Ephesians 1:19-23, this resurrected Christ has now been given to the Church and we eat and are fed with the bread, the true bread, that comes from heaven. We are saying this daily. It is not a matter of we believe it was. We daily believe upon this good news.

**12 And forgive us our debts, as we forgive our debtors.** Remember, this was given to the Jews. It doesn't help if we take it and make an eisegesis out of this, meaning we are reading things into the text that is not there... Taking this just like this and giving it to Gentiles. No, this was said to Jews and contextually we have to ask the right question. The question would be, "What would a Jew think if you tell him, "Forgive us our sin as we forgive our debtors"? What would they see in that? Who were their debtors? The Gentiles, the Romans, were!

They felt the Gentiles owed them obedience, owed them homage, because they believed that they had the truth, they had the life. They thought that they were a light to the Gentiles and these Gentiles owed them obedience and all those kinds of things. But, when you come to a place as a Jew, when you say, "Forgive us our debts, as we forgive our debtors", what happens there is that you are saying that the Jew and the Gentile are both sinners.

And if you read Romans, especially chapter 2, you will find that Paul comes and says the very same thing. And he says that both Jew and both Gentile are sinners and we are now saying that we saw them on a Jewish platform as sinners and we are righteous. But, now, we say that we don't see them as sinners anymore from a Jewish platform. We see both of us sinners. "I'm a sinner now. Would You deliver me, Father?" I accept, as a Jew, that I am as much a sinner and I need salvation because I've come to the place where I see that it is not Jew or Gentile anymore. It's all about Your kingdom that has come to the earth.

Remember, if you have prayed that prayer, the result of that prayer would be, if you prayed it with understanding, that you will receive the Holy Spirit. What do you need to do in order to have the Holy Spirit? Just go and read Romans 10, verses 9 and 10. You must believe that He died and that He was raised from the dead by the Father. If you believe upon this, what will happen? We shall be saved or we shall receive the Holy Spirit.

So, when we look at the Lord's Prayer, you have to look at it as a belief in the work of Jesus Christ and how that pertains to Jew, Gentile, and so forth. And he goes so far here is that he says that,

***14 If you forgive men their trespasses, your heavenly Father will also forgive you.***

What He is saying is that if you come to a place where you can say that the Gentile is delivered from being a sinner because of the law system, you will find, through that same logic where you are set him free on account of what Jesus Christ has done, you shall be set free... and it is impossible! And I agree 100%. It is 100% impossible for you to receive deliverance and freedom and the Holy Spirit, or a system where life comes from the Spirit of God and not your own flesh, if you continue in old Jewish way of thinking. That is it! It makes absolute, 100% sense!

When He says in verse 13, ***And lead us not into temptation, but deliver us from evil,*** the way I see that is, "Father, I thank You." This is an openness where we are saying, "We are open for You to lead us into a place where we are not tempted."

When are people tempted? When was Adam and Eve tempted? Adam and Eve were tempted when they were led into a place where the focus was themselves and their own ability. So what this does is, we are saying, "Father, thank You that You lead me away from finding my identity in my own works, where I will not be tempted with evil... evil defined in Romans chapter 7 where Paul says that whenever I want to do good, I find evil is with me and the temptation was to find life by ethnicity. I think that is why these two verses go next to one another. He says, "Forgive us our debts as we forgive our debtors and please help us not to go back to our old system where we will be tempted to go back to the law system and be tempted to go to have evil. It is basically saying, "I'm finished with this and thank You, God, that You helped me that I never go back to it!"

***:13 And lead us not into temptation, but deliver us from evil: For yours is the kingdom, and the power, and the glory, for ever. Amen.***

He says, "Thank You that You are the leader. You are the One by whom our lives are formed and thank You that under Your rulership, I'm thanking You that You lead Me and help Me. Keep Me away from ever going back to that system, for I declare that all authority and all power belongs to the eternal, immortal God that has come to bring eternal life and immortality to man which I am open for. And as you pray that, you are actually saying the following words: Father, thank You that You give me the Holy Spirit that I, from the Spirit, can have life that I can be bodily reborn from the Spirit in the last day and that my life can now be born from Your life and not from my own power. That's the Lord's Prayer.

I trust that this message has encouraged you and blessed you and it just brings peace to your heart.

Father, we just want to come and we just want to pray and say, "Our Father which art in heaven, hallowed be Your name. Your kingdom come, Your will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Yours is the kingdom, and the power, and the glory, forever and ever. Amen

Thank You for that Father. Thank You, Lord, that we can also say as the scripture says so clearly in Luke: For if we then being evil know how to give good gifts to our children, how much more will You, Father, not give us the Holy Spirit as we have requested it from You. Thank You that we have requested it and we have received the Holy Spirit and thank You for Your life that is directed towards us. Thank You that Your kingdom is in this world and as we look to the world, as we look to the craziness of the news media and the craziness of what people are doing, we are saying, "Thank You, Lord, that our life is not from that system because it will surely perish and be no more! But our life is from You who is eternal and we have hallowed Your name and now, from You, we receive life. Amen and amen