

# Embracing and Learning God's Will by Prayer

2024.03.10 Morning Sermon in **Matthew 6:7–15**

<sup>7</sup>And when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words. <sup>8</sup>“Therefore do not be like them. For your Father knows the things you have need of before you ask Him. <sup>9</sup>In this manner, therefore, pray: Our Father in heaven, hallowed be Your name. <sup>10</sup>Your kingdom come. Your will be done on earth as it is in heaven. <sup>11</sup>Give us this day our daily bread. <sup>12</sup>And forgive us our debts, as we forgive our debtors. <sup>13</sup>And do not lead us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen. <sup>14</sup>“For if you forgive men their trespasses, your heavenly Father will also forgive you. <sup>15</sup>But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.”

**Main idea:** Prayer is a means of God's grace by which He gives us to embrace His will in submission, and to learn His will as we pray according to Scripture.

**Introduction:** Not praying as those trying to be heard, but as those who need to hear. Is it God to Whom you are coming? Is it a Father to Whom you are coming? Then come like a child who needs grace. Grace that Instills submission. Grace that reshapes our thinking. Prayer, then, is not merely a requesting but an obtaining, not merely a seeking but a finding (cf. Heb 4:16).

## 1. Prayer as a Means of Grace that Instills Submission

1. Two problems with heathen prayer: its method (vain repetition) and its purpose (making itself heard)
2. No vain repetition because there's an actual God to engage. He's actually, perfectly good, wise, and powerful. Pray as one who engages Him genuinely. Don't use the Lord's Prayer as a permanent, naked form, lest you end up turning it itself into a vain repetition! Engage God!
3. Not making yourself heard (which is a wicked and distrustful way to come to God), because the One to Whom you pray is able to hear, willing to hear, and most assuredly hearing.
4. If, then, you are actually engaging the living God, then pray not as trying to impose your will but as embracing His will, with His priorities: His perfect glory in the way He has intended to bring it, and His perfected church (along with everything that she needs unto that end). These are the priorities of the prayer template that Jesus gives us: “Your,

your, your ... Our, us, our, us, us ... Yours!" These priorities in prayer, drawn from the Scriptures, reshape our thinking.

## 2. Prayer as a Means of Grace that Reshapes Our Thinking

1. His perfect glory in the way that He has intended to bring it
  1. The glory of His Name: the Name "YHWH"; the Name "Father"; the Name "Jesus"; the Name "Father, Son, and Holy Spirit." The glory of God in His self-disclosure to men
  2. The coming of His Kingdom. That His Kingdom which is inaugurated and established would be completed. That we would see all of His enemies put under His feet (cf. Heb 2:8). That we would see all enemies destroyed, even death (cf. 1Cor 15:23–28). This prayer includes politics in a small way, but is especially a prayer for missions and revival and the second coming of Christ.
  3. The doing of His will on earth as it is in heaven. A prayer for that new earth in which righteousness dwells. A groaning for the revealing of the sons of God, for the redemption of their bodies at the ratification of their adoption, in which the creation itself will participate in their glorious freedom, and those whom He justified will have been glorified. This is a prayer for sanctification (how/who else could this be?) but especially for sanctification's end: glorification.
2. His perfected church (along with everything she needs unto that end)
  1. Basic provision as a designated, daily portion, selected in fatherly love and wisdom (cf. v31–34). Sweetness in the asking. Sweetness in the receiving. Even in receiving the correct daily portion of trouble.
  2. Sanctification. To whatever extent we are still filthy with sin, we are inhibited in desiring His glory and delighting in His glory. So we pray for gentleness of providence in light of remaining sin, to assist us in not committing it (explanation here of our uses of the word 'temptation' in light of James 1:12–17). And we pray for power of grace against the world, the devil, and most of all the flesh, for the killing of remaining sin. The greatest evil to be delivered from is our sin.

3. Constant need of forgiveness due to remaining sin. Longing/groaning for when this will no longer be needed.
4. Constant need of conformity to the Son in the likeness of the Father. Our “forgiveness” here is not about merit but likeness to Him in the parallel construction. Here is the height of conformity to Him; cf. 5:3–9, 44–48. If forgiveness is not yours at all, then you are not His at all. But if it is yours, He will discipline you in such a way as to increase and perfect it (cf. Heb 12:3–11, 1Tim 2:8, 1Pet 3:7). This is not some pleading of merit in the midst of the prayer but the climax of what we need (and the one part that He emphasizes by repetition afterward in v14–15).
3. His perfect kingdom, power, and glory now
  1. Do not pray to anyone to whom you cannot conclude this way!
  2. Though the world and we are imperfect, yet the perfection of His kingdom, power, and glory are heralded by His work in us, already, now.
  3. His kingdom and power and glory are, thus and therefore, known in the midst of such praying, by way of such praying.

**Conclusion:** Prayer as a means of grace. Heb 4:16. Pray as children coming to a Father, engaging Him Himself, embracing His will, and shaping your thoughts according to His by humble/submissive use of His Word.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))

Matthew 6 verses 7 through 15. These are God's words. And when you pray, Do not use vain repetitions as the Heathen do. For they think that they will be heard for their many words. Therefore, do not be like them. For your father knows the things you have need of before you ask him.

In this manner. Therefore pray. Our Father in Heaven. Hallowed Be Your Name. Your kingdom, come. Your will. Be done. On Earth as it is in. Give us this day, our daily bread. And forgive us our debts. As we forgive our debtors. Do not lead us into temptation. But Deliver Us from the evil one.

For yours is the kingdom and the power and the glory forever. Amen. For, if you forgive men, their trespasses. Dear, heavenly father will also forgive you. But if you do not forgive men, their trespasses Neither will your father. Forgive your trespasses. Amanda sends this reading of God's inspired and inerrant word.

To bless his name. That he adds his power and his Blessing. Upon the preaching of it, please be seated.

I think we can too easily. Let ourselves off the hook in verse seven. When he says in, do not, when you pray, do not use vain repetitions as the Heathen do. So, as long as we aren't praying, the rosary as long as we aren't. Anglicans with their inexhaustible list of external forms that Over the course of time.

You come to be able to repeat quite mindlessly. Not that you have to do it mindlessly but come to be able to do so he said, as long as we're not those things we are We're okay in verse 7. And yet my dear reformed Presbyterian, my beloved congregation As long as you or I and whenever you or I pray, As those trying to make ourselves heard in heaven, are we not praying like those Heathen in verse 7?

Because if we are praying in such a way as to try to make ourselves heard in heaven, we're not really coming to a Heavenly father. Who knows what we need before we ask him, are we? We're coming to someone and something else, someone whose will has to be bent to our will.

Someone who has to be convinced to do us. Good. And such a god, such an object of prayer. There's no God at all and he certainly isn't the true and living God. And so here we have in hearing the what is commonly called? The Lord's Prayer opened. We come to hear.

That we should pray not as those trying to make ourselves heard, as heaven in heaven. But as those who know that we are the ones who need to hear, Our father isn't the one who needs to know. Uh, what ought to happen, he knows what we need. We're the ones who don't know what we need.

And so we come to him, reading his word responding to his word trusting that he is who he says he is and that he has done and is doing and will do what he has said. He has done what he has said he is doing what he has said, he will do.

Would come to him. As to a father. And so when you pray by even what you've just heard in, opening up verse 7, Do you ordinarily? Come to pray to the Living? God, Is it your heavenly father? Who knows better than you do. And who's already carrying it out?

Is he the one to whom you come? It was a old book written by a reformed teacher, I guess it's not that old. It's younger than I am. Is old now. If God already knows why I pray. Well, the teaching of our Lord Jesus. Is because God already knows therefore pray.

If your God doesn't already know, you're not praying to the Living God, and what you are doing, isn't true prayer. And so praise God as he teaches us the by use of this template, that he gives this example of a manner of prayer that that with which we will pray.

If we are actually coming to the Living, God, if we're actually coming to our Father in Heaven, He's teaching us how to pray. As those who need to hear our God and who are confident We come like a child. Not that God needs our help figuring what out what to do.

Not that God. Needs us to bend his will to make him more ready and willing. As of such a thing could ever happen to the Living God as if anything could ever happen to the Living. God, But as if there was any lack of the willingness of him who has loved you from before the world began, Now, we must come as children.

Who need Grace. We are the ones. That we need that needs submission to his will instilled in us and praying the way Jesus teaches us here to pray is a means by which God instills in us submission to his will. Oh, you who have rebellious and grumbling Hearts resistant.

To the day that is set out before you as you come to pray in the morning. Or questioning him and what he's doing in the world and through the world leaders, like Isaiah, like the people were in Isaiah, in chapter 45, 46. Even as we have confessed, if only there were a means of God's grace, by which he instills submission into us, designed to bring us low before God and humble us, there is praise God.

We say that like job. Don't we? If only there was a mediator who could lay one hand on God, and one hand on man, but of course what mediator can do that? Who can lay a hand on? God? Could the highest, the most glorious possible ever creature? Lay a hand on God.

And if he is God, first from all, eternity, And adds creaturliness to himself. So that he lays a hand on both. And so, like, after that pattern of job is if only there was a means of Grace. By which God instilled submission into me. If only there was a means of Grace by which God shaped my thinking to become more like his thinking, and my desires to become more like his desires and my priorities to become more like his priorities.

Let the Lord Jesus here. Teaches us in this passage. That prayer is just such a means of Grace. Because as we come praying from the scripture, according to his word, not only do we learn from the Bible, what to pray for and what to desire and what priorities to have.

But as his Spirit takes his own words and uses them to shape, our own words of our own Hearts, what happens to our hearts. The spirit shapes our hearts thinking to be like his thinking, shapes our hearts desires to follow his desires shapes, our hearts Delights and priorities to be his Delights.

And his priorities. And therefore, Praise God. Jesus is teaching us here. That prayer is a means of Grace. It means the grace by which in the first place. He instills? Submission. In the believer. He forms and shapes and grows that submission, until in the day of Christ Jesus he who has begun the work of making you submissive to God will have completed it.

And you will pray thy will be done in glory forever with just as much submission as Jesus Christ once prayed. Nevertheless not my will but thine be done. And as a means of Grace, by which He reshapes our thinking. So that we come to him praying more and more like Jesus does.

Father. Glorify your name. Wouldn't it be wonderful if you could pray and a voice would come out of Heaven. Affirming, the very thing you asked for Father, glorify thy name and the voice came out of heaven and says I have glorified it and I will glorify it. Oh as God reshapes your thinking through the means of Grace, that is prayer.

Your theology will become more and more correct, not just in accuracy of Doctrine, but in fullness of conviction and the moving of the heart and the submission of your will So that you're thinking, Our soul will be reshaped by means of prayer. And thus praise God. We know that prayer is not just requesting.

But obtaining. Not just seeking. But finding As Hebrews 4 16 says we come boldly to the throne of grace. And when you come boldly, You don't come requesting Grace and seeking Mercy to help you in time of need. No, the text there says come boldly to the throne of grace that we might obtain.

Grace, and find Mercy. To help us. In our time of need how very different Than the praying of the Heathen and the praying of the Pagan. Who is requesting from that which cannot ever give and seeking from that which cannot ever answer. Come as children. To our heavenly father.

And so, under those two main heads prayer, as a means of Grace, by which God instills in us, submission and prayer, as a means of Grace, by which God reshapes our thinking, under those two main headings, we aim now, by his help to hear this portion of his word preached, notice that there are two problems with the Heathen prayer.

It's not just the method. As we said, when you pray do not use vain repetitions, vain repetitions is a problem. Empty, repetitions is a problem. But there is also the problem of the purpose of the Heathen prayer for they think that they will be heard for their many words for their repetitions.

So it's not the substance of their praying that they hope will be heard. It is The sheer force of their praying to make themselves heard by the number of times. Uh, no vein repetition because there's an actual God whom you are to engage and pray. If God does not exist, or if he's a figment of your imagination.

Or if he is somehow able to be affected or manipulated, then maybe you would pray the rosary Maybe you would get your beads out and pray the same thing over and over and over again. Like one of those mindless repetition games. On your phone because there's a tally. And you approach the The level that you need to have so you can get your dopamine hit.

Well, vein repetition. Praying is sort of like that, isn't it? You think that there's some point at which I will repeat it enough times, I will repeat it and with enough sincerity that I'll get to the point of the tally and God will finally hear what I want and change what he was going to do.

What a dreadful way. To pray, what an unbelieving and wicked view of God in prayer. To use such a method in prayer. No prayer. Actually engages. The Living God. You you mustn't. Do it mindlessly. As if there's some mechanical or magical force behind your praying, oh, Wouldn't necessarily recommend this to everyone.

There's a lot of rubbish that comes through it through, but I have this subscription to an email, that tells me whatever Kindle books have come free. In the last 24 hours. And We have some 9 800 books, it's not as impressive as it sounds. I think 3 500 of them are cooking books or something like that.

But one of the worst pieces of literary rubbish that comes through. And there are even hundreds of these offered and not one of them purchased purchased for free. Power prayer for this 17 prayers to do that. You have prayers to accomplish the other thing. When you pray, You engage the Living God, you don't pray empty.

You don't pray a mere form of words, you don't pray a repetition. You come with your mind and your heart to God, who sees the mind and sees the heart and you interact with him, you engage him, you fellowship with him, you address him, you know that he's hearing you.

You speak as one with the care and reverence and intentionality the Wonder. But the reality of what is happening in that moment, as you call upon The Living God. Prayer as one who

engages him genuinely. What an irony and a display of How Dreadful our remaining sin is and the Folly of man is That the form that immediately follows this warning.

Has been used, not as a template, not as an instruction for how to pray. But in many cases, the only prayer that has ever prayed. And in many more cases than that, a prayer that is prayed in that form at the same time, in the same place whether in the the family service or whether in the public worship week after week after week.

Not taking into account the weakness of the Flesh and how readily and quickly. We go into mindless repetition of the words so that we get to thine as the kingdom and the power and the glory. And we cannot if we honestly admit Nine times out of ten or maybe if you're really holy seven times out of ten.

The other three times out of ten, you're thinking and sincere all the way through. But we turn even this form by which the Lord has taught us. Into vanity and emptiness. Words on the outside. Compressing sound waves through air. But no sincerity, no offering of the self in the submission to the the will of God as instructed.

By those words. Sure, it's possible. And right, To use this prayer in the right way. We may and will probably sing it twice and pray it twice. And the next minutes to come, And yet shall we not do so taking it as the form that shapes all of our prayings?

So that when we come to use the very words themselves we do. So having sharpened our minds and bent our hearts and informed our Wills so that we come praying with renewed refreshed again, commitment to what the Lord Jesus is teaching us to pray here. No, we must not pray with vain repetition.

And you can have vein repetition. Of course, not just with the Lord Jesus's words, although that is a dreadful thing to do with the Lord Jesus's words. But many of you don't you've fallen to a rut. And you're praying at meals or with with a child with whom you have disciplined or when you have just sinned in the same way for the thousandth time and the last 238 of those times, you've prayed the same exact prayer so that the words hardly mean anything coming off of your lips.

Now, Do you not see the wisdom and kindness of your Redeemer? Giving you counsel giving you instruction even as to the method of your praying to vary your language. So, that even by the, the very intentionality and thoughtfulness required, to come up with a new way to say it.

You instill in yourself or God rather using prayer instills in you not a vain repetition. But a genuine meaningful engagement of God and calling upon his name. Isn't this how you are to pray? Some of you have learned to do this with men. You don't say the same thing in the same way every time and even when they speak to you and you are listening.

When it comes time for your turn to speak, you repeat to them what they have said, but you change the words, you say it in a different way so that you can communicate. I've understood I'm using my mind, I'm actually engaged Well, is that that which God has used or God has given you in the, in the common Grace, wisdom of understanding this world and understanding men.

And in speaking with them, is it not useful to you? Now at the instruction of the Lord, Jesus Christ in the special, Grace, wisdom of how to talk to God and how to call upon God. Do not pray like the Heathen. Using vein repetitions as your method and do not pray, like the Heathen trying to make yourself heard.

As your purpose. If you pray as one trying to make yourself hurt, you do not pray. As coming to one, who is able to hear. And willing to hear and most assuredly hearing you, He has told you to pray, he has given you Christ through whom to come to him in prayer.

He has given you his Spirit by whom he helps you to pray. Of course he is hearing you If you come to God, Trying to make yourself. You deny that he is God. And here also, Those who pray to Saints, those who pray to any mere creature. Really. You don't think God can hear you, but you think that person can Do you think Mary can hear?

A single prayer from the earth. You treat God as if he is unable, but A mere believer is able. Maybe one of these other Saints who sinned his whole life long, who cried out all the days of his life and on the earth that God would have pity on him, this sinning bag of dirt and mostly water.

And now by God's mercy, he's been delivered out of his sin. He hasn't become omnipotent. He's not able to carry out what you do. And though his love for God and Saint has been perfected. He does not love you as God loves. He hasn't the capacity. How can you pray to anyone else?

But God, When prayer ought to be this laying, hold of the true, and living God who hears, all and knows all and can do all. And we come to him in that way. Just the fact that we're coming to him is a confessing of him as God. And will you pray to a mere creature?

And thus imply. The confession that they are. God. Or even more dreadfully. More God than God. If you've ever heard that, excuse Jesus listened to his mother in John chapter 2. I'll ask her and she'll tell him and it'll come with more Force. What wicked idolatry. To pray. In such a way as to try to make ourselves hurt.

No true prayer. That is actually engaging. The Living God doesn't pray as trying to impose, our will upon him, but is embracing his will with his priorities. And it is in that embracing of his will that prayer. As a means of Grace, is going to reshape your thinking, or rather God the god of Grace.

By this means of his grace. Will reshape your thinking? So that you Embrace his priorities. First, his perfect glory in the way that he has intended to bring it. Not in the way that you think it will best come. No, his glory. In his way. By his plan. Upon his timing.

Priority number one in priority. Number two has perfected. For, this is the way that he is pleased to glorify himself. By atoning for accomplishing the Redemption of all those upon whom, he has set his love, all those whom he has determined to conform to the image of his son.

But first they must be redeemed and he accomplished that now in Christ. But now the application of that Redemption in the Gathering of all to himself in Christ, through faith in Jesus by the work of his spirit. Just their Gathering, but they're being perfected. So that in the last day when the sons of God are revealed and their adoption is ratified at the Redemption of their bodies and the groaning of the creation finds itself.

Finally satisfied, they shine like the sun in the Kingdom of their father. And Jesus is the firstborn among many Brethren. All each one having been conformed to his perfect likeness

His perfect Glory. In his way, his perfected. And even his perfect Kingdom power and glory. Now, Even before. The world is is filled with the knowledge of the glory of God, even before the



church has been perfected, His kingdom, his power and his glory is known in prayer and is shown In the carrying out of the application of his Redemption.

And so, as we hear in the second place about prayer, as a means of Grace, that reshapes our thinking, we're going to hear it under those three. Subheadings first, his perfect. Glory in the world, In the way that he is intended to bring it and that is in those first three petitions.

Hallowed Be Your Name, Your Kingdom come your will be done. His perfect glory in the world in the way that he is intended to bring it. And then his perfected, Along with, of course, everything that she needs. Unto that end. And so that she receive her daily portion. Every step along the way that you receive not according to what she deserves.

But according to what Christ deserves her debts, being forgiven, that she receives sanctification, That God hold, her remaining sin at Bay and deliver her from her remaining sin at the last lead us not to temptation. Remaining sin held at Bay Deliver Us from the evil. Deliverance from all sin at the last and really The Capstone of the needs of his church that she would be perfected.

As we forgive our debtors. As we forgive our debtors in the context praying. Not God. See how well I have forgiven my debtors now you you quit pro quo? This for that? I offer the forgiving of my debtors. You respond! You repay me. Oh, indebted God by forgiving me to As we forgive our debtors.

Marveling act asking for. That we should be made like, our forgiving father. Who gave his forgiving son. Whose life, and righteousness and character is applied to us by his forgiving. Realizing that as we forgive, our debtors is actually the Capstone. Of our sanctification. When we are made, like our God, And so prayer as a means of Grace that reshapes our thinking first, his perfect glory, In the way that he has intended to bring it.

And this of course, is the glory of his name. Our Father in heaven Hallowed be your name thy name. This is of course that name that he glorifies that name that he declares Yahweh. Yahweh God, merciful and so forth when he declares and shows his glory to Moses, he shows his glory to Moses, not so much by that, which visually passed, by while Moses was hidden between in the cleft of the Rock.

But you remember there in Exodus 34, that showing of the glory came, when the Lord, declared his name, the name Yahweh, The God, Who is the God? Who not always has been, but always is from all eternity outside of time. The one who is independent of the creature, not depending on anyone or anything, but everything else depends upon him entirely the I am.

Given this name, especially to his people to call upon him by a covenant name. Where we don't come to him, merely using other titles. Like those who are strangers. But as those who have been redeemed and bound to him and fulfillment of that Covenant promise, I will be your God and you will be my people.

He says here is my memorial name Throughout all your Generations. Here is the name by which you are meant to remember. Me here is thy name by which you are to call me, and he glorifies and he hallows that name by Saving his people. And of course, also the name That you a creature and a sinner.

And one day, child of the first Adam in whom you sinned against God and rebelled against him and fell, and became an enemy as an enemy and as have acted that way against him, your whole life long. But now God having given his son to be the last Adam in his son, in the Lord, Jesus Christ, you call God.

Father, you say Our Father in heaven, and you come with that faith in Jesus being part of a new Humanity. That knows God as the savior of Sinners and the father of adopted children adopted sons in his only begotten, son, and he is honored and hallowed and glorified. When you say father in that way, Away word.

A pair of syllables that you have learned to put at the beginning of prayers. But a name a self-disclosure of God to you, which you receive and respond to by embracing him the one who has disclosed himself made himself known to you. As a father. And the name, Jesus.

He shall be called Emmanuel said the prophet and then came the angel to Joseph and said you shall call him Jesus. And fulfillment of the prophecy that he would be called Emmanuel. Because it is, especially in the Sun, that the father has made himself known. So that Jesus would say to Philip when he asks to see the father, have I been with you so long and you still don't know me.

He who has seen me, has seen the father and when you pray to Jesus and you hallow Jesus's name as the name of Yahweh as the one in whom you know the father, that's the disclosure, the display of the Living God to you. So that if you want to know who God is, you look at Jesus, if you want to know what God is like, you look at Jesus, and when you think of Jesus this way and you pray to Jesus this way, his name is Hallowed.

When you believe into Jesus Christ and, you know, God and Jesus and you know, the father in his son and you know, the father in his son by the work of the spirit. And therefore, he gives that name. Into which, You are to be baptized that name. That is spoken.

At every truly Christian, baptism in the name singular. Of the And of the And of the Holy, So the first thing we pray for is the glory of God and his self-disclosure to men as the Triune God who has conspired to save. From the before the foundations of the world in the second place.

Second, the coming of his kingdom. Your kingdom, come. Now his is the kingdom already verse 13. Yours is the kingdom. And if you have a critical text, it's not going to be Yeah, look in your worship, booklet or even better. Uh, you check new King James your brother next to you.

Yours is the kingdom already. And yet the kingdom is something that is is yet, coming is not yet. Here, in its fullness, the knowledge of God and the knowledge of his glory does not cover the Earth as the waters, cover the sea. His we do not yet. See all of his enemies put under his feet, says Hebrews chapter 2, verse 8, the the coming of the kingdom and the placing of all things, not only under Christ's feet.

But then as the sun, delivers them, to the father, In First Corinthians 15, this is what we are praying for. That all the church would be gathered in that. All the church would be perfected.

So something that Comes in a small way. It includes in a small way politics. We pray that the law of King Jesus. Would be that to which the laws of the land would be conformed. We pray that those who are ministers under Christ, ministers of God, with the power of the sword would serve under Christ as they wield.

That sword, we pray for those things, but when we pray that Kingdom come, we pray for the Fulfillment of Hebrews 2. Verse 8, we pray for the Fulfillment of First Corinthians, 15 23-28. Praying, especially for Missions, and we're praying, especially for Revival. We're praying. Especially for conversions. We're praying, especially for the second coming of Christ.

Because you see the third petition, actually explains further the second petition. When we pray your kingdom, come, we are praying that his will would be done on Earth. Not almost like or more like as it is done in heaven, but just as it is done in heaven. And however, post-millennial you are unless you are a second coming denying heretic, You do not believe.

That his will will be done on Earth as it is done in heaven. Until Jesus is on Earth. And death itself has been destroyed. And all. Who did not know God and did not obey the gospel have been cast into the Lake of Fire. And there is only. Righteousness.

Every last elect one, not just redeemed and saved but perfect, it Thy will be done in Earth as it is in heaven. So that the Holy Angels would blush To see how the holy Saints in their glorified bodies. Are holy like the Son of God.

This is what? This is what the spirit prays for. So we heard when we had those sermons, through the middle of Romans 8, And the creation that is bound to corruption and Decay and it's groaning. And what is it groaning for, for the revealing of the children of God?

That in the day that their adoption is ratified, that your adoption is ratified. When your body is made glorious, like Jesus's body to match your perfectly Sanctified soul and hear the adopted ones of the children of God are revealed at the Redemption of their bodies. And at last the creation, Is set free from bondage to corruption and Decay and enjoys its Fellowship.

Its share in the Glorious, freedom of the children of God and so it groans And we who have the first fruits of the spirit, one of the first things, the Holy Spirit ever does, in the heart of a Christian is, make him want to be that Holy, make him want to be that glorious.

Make him want to participate in that creation. Make him want to see Jesus in all of his glory in the last day and the Eternal day of the age to come. So that the creation groans and we who have the first fruits of the spirit grown and since we do not yet, Since we are not yet perfected and we do not know how to pray for what we ought.

Not only does the spirit help us with our weakness. He improves our own groaning, but he adds to it his own perfect groaning. He not only helps us in our weakness, but the spirit himself intercedes with that growing, that our words can never express. And our words can never express it.

But Jesus's words. Express it. But will be done in. Not in ephemeral bodyless theoretical. But with hands and feet and dirt and houses, and plants and animals. But they will be done on Earth. Forever and ever. And yes. You're praying for sanctification. In that third petition. But don't we hear now and see?

Now? How much more We're praying for glorification. We're praying for sanctifications progress. Because, We're praying for sanctifications completion. His perfected glory and the way that he has intended to bring Prayers and means of Grace that reshapes. Our thinking, not just so that our first priority, is his perfected glory in the way that he's intended to bring it.

But that there is this subsidiary priority his perfected. Along with everything she needs unto that end. Give us this day, our daily bread. Did you know dear children, I'm sure you did, but have you ever thought about? That whatever it is that you're going to pile onto your plate in the next building.

And I pray that by God's grace, you do it noticing, how many people are in line and noticing, how much of each thing that are there is? And the better, it is, the more math you're doing to

divide it. So that every last person could, at least get as much as you took Which means if there's 17 meatballs and you're the second person in line, you don't take four.

But have you ever thought about the fact? That every portion you have every day. Was specifically assigned to you in God's Providence. Each day. Has its portion of food each day has its portion of drink each day has its portion of clothing each day. Has even its portion of trouble.

We're going to hear about this in verses 31-34. Therefore, do not worry saying, what shall we eat? Or what shall we drink? Or what shall we wear for all? After all these things, the Gentiles seek for your heavenly. Father knows that you need all these things. And so, when you pray for your Earthly needs, You are not just laying hold of your willingness, your praying, as someone who is about to discover what that day's bread is because it has been selected for you by your loving.

Father who has written in his book, every one of your days before one of them came to be Your daily bread. One day, might be no bread. Your daily portion might be to be persecuted or executed. For confessing Jesus Christ and refusing to have merely. Freedom of worship. But insisting on practicing your religion in all of your life because Christ is your life and you do not love your life even unto death, but you overcome by the word.

By the blood of the lamb and the word of his testimony. And that may be your portion one day. And if so, it'll be your last portion in this world bless God and your best portion ever in this world. Bless God. And so when we pray, give us this day, our daily bread.

We're recognizing God has already picked out what to give me today. The Providence that comes to me today is especially designated designed carefully. Calculated planned portion from my heavenly father, Not just so that I would remember how needy I am, although it teaches me that not just, so that I would be grateful that I got fed again, though.

It teaches me that, But that I would receive Everything that I have. Every day. Especially. Set apart for me, selected for me. By my father. What is it today? Father? Give me today, my bread. Give me today, my drink. Give me today. What happens in my family? Give me today.

The help that I need in fighting my remaining sin. Give me today. What happens at work? Give me today. What happens in the nation? Give me today. What happens in the world? Give me today. What the doctor is going to say, when we go into that room, or when I get on that call, Because it's been selected for me by my father.

And has not just been. Selected in ordinary, providential love. But in the love that is, is perfecting me for heaven. The love that is carefully. Calculated. To bring me at last and to perfect Holiness forever. And so, Our basic provision isn't just our daily bread and we're going to come back to verse 11.

Because ver, sorry. We're going to come back to verse 12 because verse 12 is greater than we might, otherwise think it is. But first into verse 13 and do not lead us into into temptation. Now remember James chapter 1 says, When you are tempted, when you are moved to sin.

You must never say, God is tempting me for God, doesn't tempt anyone nor can he and part of the difficulty, part of the confusion is, we use the word temptation to describe two different things. We use the word Temptation to describe opportunity to sin. And so, There is in every testing in, every trying, when God is provoking us to righteousness, calling us to resist the opportunity to sin and by the grace of Christ by faith in Christ, by the help of his spirit instead to love him and Obey him.

Even when it is most difficult and most unpleasant and most painful, But we are tempted in the other way. That we use the word Temptation which is desire to sin. So on the one hand we use the word Temptation as opportunity to sin. Well, on the other hand we sometimes use the word Temptation as desire to sin.

Or offering sin to the desire, neither of which God does He doesn't give us desire to sin, that comes from the evil that remains within us. He doesn't offer sin to us. No, the devil offers sin to us the world offers sin to us, our flesh, suggests that it's a really good idea.

But both the offer to us of sin and the impulse to take that offer those come from within us. And when we say lead us not into temptation, we are crying out to God. Who knows, our frame, who knows our weakness. That he knowing our remaining sin better than we do.

Would prevent us protect us from those situations in which the world the Flesh. And the devil would take advantage of our continuing weakness and our continuing imperfection, And saying Lord in my partially Sanctified State, I am still susceptible and in some situations more than others, please. Please have mercy on me and don't let me be in those situations where I am most susceptible.

And much of the onus is also on you under God, isn't it? How many pray lead me not into temptation and then go out and lead themselves into temptation. Temptation and drink and Temptation, and sex, and Temptation, and gossip, and Temptation, and stealing and Temptation, and lying and Temptation, and Sabbath, breaking and Temptation, and blaspheming and Temptation and disobeying mom and dad.

And, you know, each of you Which of these you are more prone to. And shall you not pray to God? Lord. Keep me from those situations. And help me to have the wisdom. To keep myself from those situations. Deliver Us from the evil. And this is not just about those more difficult situations, is it?

It's not just if I end up in the hard situation Grant that I wouldn't fall prey to the devil grant that I wouldn't give in to the remaining sin that is within me grant that I wouldn't give in to the pressure of the world around me. Because I was too foolish, and I walked, and I stood, and I sat with Sinners and then the seed of the scoffer No, we're praying.

Lord Bring me at last to the point where there is no sin left in me. Deliver me from the evil. The word one is not actually in In the text. I wish it was italicized there for you in our English version. It's just deliver me Deliver Us. Sorry, we're praying for the church.

And for ourselves as part of the church, which gives you more confidence, If you just pray for yourself individually, it's not nearly And you do not do. So in nearly as much confidence, as praying for yourself, as a member of the church as a part, a living stone of the temple as a body, part of the Bride of the Lord Jesus Christ.

If you're his Temple, his body, his bride, of course. All of his attention is going to be bent upon, perfecting you. When we pray Deliver Us from the evil, we we're praying to be delivered from all of it. And the greatest evil and every any one of, you know, us Is the evil that is within you.

Sin is worse than the devil. That's what makes the devil devilish sin is worse than the world. One day there will be a world without sin. Sin is worse than hell. One sin is worth an infinite amount of hell. We pray to be delivered from a lot of things, don't we?

But when you pray, Deliver Us from the evil, You're most of all praying. That you be delivered finally and fully from your sin. And therefore now we come back to verse 12 and we say forgive us our debts Forgive us our debts because God will not give you that daily portion that's been assigned to you.

If he treats you according to what you deserve, will he No that portion. That his love has selected for you. Only Jesus is the worthiness that deserves it. And so as you pray, all of these petitions as you pray for the church, generally It's good to pray for Hopewell this way.

Lord don't give hopeful out what we deserve. Give us what Jesus deserves. Forgive us our debts. Certainly, it's A little bit easier to say with the nation. Don't give this nation what she deserves. But here in particular, we're praying for the church. We're praying for ourselves Lord, don't give our family.

What we deserve. Forgive us our debts. Lord don't give me today. What I deserve forgive me my debts. Do you not see how this is? A means of Grace to instill. In you humility. That every time you come and you pray for that daily portion that the Lord has set out for you in Earthly things.

And for that, sanctifying work in, which he keeps your remaining sin at Bay and is delivering you at last from it, in the end that you can't pray. Give me what I deserve. You're praying, give me what Jesus deserves.

And surely our pride is a stubborn enemy and we feel ourselves Superior to others so easily and we feel ourselves deserving from God, so easily but much less easily on your knees. And much less easily praying like this. So that as you come and you ask for forgiveness, every time coming not with your righteousness but with Jesus's righteousness coming with Jesus's atonement to take away your sin.

You say, forgive us our debts. And you say, forgive us our debts until Until you've made us like you. As we forgive our debtors. Isn't it telling? Of how sinful and foolish we are that we would read and forgive us our debts as we forgive our debtors and completely mess that what that's saying is And as you forgive us, our debts.

Keep making us to be more like you. That the parallel in the poetic couplet. Is saying don't stop working on me until I am like, you Until I am like the father who forgives all of his people's sins by the sacrifice of the son until I am, like the son.

Who prays father? Forgive them even as he dies for their forgiveness.

And so you come and you pray and you know that God is going to hold you to it. That if you pray that and then you come and you're not forgiving. If you're actually his child, he's not going to let you get away with it. You hold on to bitterness.

You bail, you hold a grudge against someone and you try to come to God praying that way. If you don't forgive others, their trespasses, your heavenly father isn't going to forgive you. And notice he's talking, especially to Believers here. Although it certainly is true of unbelievers. If you're not even trying to forgive if out of love for God, you don't want to forgive If the only reason you want to forgive is so that you will feel less bitter because frankly being an unforgiving, bitter grudge holding person is one of the most miserable conditions you can live in this in this world.

And even the, even the rank Pagan Can want to forgive in order to be delivered from his own self-loathing. And misery. But if you don't want to be forgiving in order to be like father, And

you probably aren't a child of his to begin with. But, His instruction here is especially to Believers verse 14.

Your heavenly father Verse 15, neither will Father. You see, as a good father, He's determined to keep working in us until we're holy Isn't that what Hebrews 12 says? That the true children won't be without discipline.

And so, when we pray, as we forgive our debtors, we're praying in our constant need of Conformity to the Son and the likeness of the father. That we would be more and more those that we heard about in chapters 5 verses 3 through 9 who are poor in spirit and mourn over our sin who are lowly and who hunger and thirst and who what Are merciful.

And our peacemakers. And as peacemakers, they get called, what sons of God. They love whom even their enemies. And what is this? Show that children of their father in Heaven. Perfect. As their father is perfect chapter 5 verse 43-48. Sorry, 44-48 And so, If forgiveness is ours, he is going to discipline Us in such a way as to increase and perfect it.

In fact, he singles out you husbands, In First Peter 3. He says husbands live with your wives in an understanding way or according to knowledge. Why? First, Peter 3 verse 7. That your prayers may not be hindered. If you are not understanding and forgiving and gentle with your wife, God says he will not listen to your prayers until you are because your heavenly father, who knows what you need before?

You ask knows that what you need, most of all is Conformity to him and Conformity to him. As a husband means being forgiving of your wife. And Conformity of him. As a member of your household means being forgiving of your children. Or of your parents. Or of your siblings Conformity to him.

And the church means being forgiving of your brothers and your sisters in the congregation. Forgive us our debts. As we forgive our debtors. Please stick with us, Lord until we are made. Like you. For yours is the kingdom and the power and the glory forever. Now, the world is then going to become Like, we're really asking for In the first three petitions until Christ comes back.

And we are not going to become. Like we are really asking for in verse 12, Especially, but in the sanctification portion of the prayer until we go to be with the Lord. But God. Is already. What he is like. And as he hears, And as he works in us as he sanctifies, Only the power of God.

Only the power of the king, only the power of the Glorious. One can make you more like Jesus. And so even as you are praying, You are knowing and experiencing and being a display of the fact that his is the kingdom and that his is the power. And that his is the glory.

This is already, it's not not yet. And so there is something in Christian prayer. Where those first three petitions especially. Are being answered in the praying. Prayer is a means of God's grace. So dear congregation. You must pray as children coming to a father, engaging him himself. Not emptyly.

Speaking a repetition Embracing his will not trying to impose your will upon him. As he uses prayer. To shape your thoughts according to his own thoughts. By giving you to humbly and submissively, pray, his word. After him. This is how to pray. As children. Of the heavenly father. Hey man.

Let's pray.

Of Our Father. We have considered from your word. And heard such things. Has made our hearts feel at times, like they would break with desire. And at other times like they would break with joy. That these desires shall at last be fulfilled. We pray for any who have not been thus moved.

That your spirit would make. What they have heard to Echo in their ears and in their hearts and in their minds, until he adds his divine power. And gives them the effectual calling. And we pray for all of the rest of That he would continue abiding with us. And in.

That he would work in. To will and to work, according to your good pleasure, even in this matter of prayer, And so give us Lord to obey the instruction here, working out our own salvation with fear and trembling As you work in Us by your spirit for, we ask it through Christ.

Amen.