



“Lord Teach Us To Pray: Living The Lord’s Prayer”

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“Our”	<ul style="list-style-type: none"> • We were created for community (to reflect the nature of God - Father, Son, Spirit). • Called called a community to be his people (Israel) • God is going to save us as a community (Jesus returning for the church) • We have become good at forming a committee, a schedule, a structure, a message, a communication strategy, and a marketing plan. In short, a bureaucracy. But we haven’t done so well at building relationships with one another. • We have turned people into objects - useful to the extent they can do something for me. • We were meant to pray this prayer together. We need each other. When one of us can’t find the faith to pray, the community will pray for them.
“Father”	<ul style="list-style-type: none"> • Jesus is using the term “Abba” which is a term of closeness and intimacy. • Our understanding of God as father should shape how earthly fathers relate to their children. The failures of our earthly fathers should be projected onto God. • To speak of God’s “Fatherhood” is to speak of our: <ol style="list-style-type: none"> 1. Relationship to God (our sonship/daughtership) 2. Relationship to others - we are family (brothers and sisters) 3. Status as heirs (we are no longer slaves) 4. Intimacy with the Father 5. Identity as God’s beloved (“You are my beloved child with whom I am well-pleased)
“Who Are In Heaven”	<ul style="list-style-type: none"> • Heaven is literally translated “the heavens” and has three layers of meaning: <ol style="list-style-type: none"> 1. the atmosphere around us (air we breathe) 2. everything that we see in the night sky (sun, moon, stars, planets, galaxies, etc.) 3. the very throne room of God • Each of these understandings has implications for us: <ol style="list-style-type: none"> 1. The closeness of our God - as close to us as the air we are breathing 2. The vastness of God - God will not fit into our little box and be our little personal god, God is God of all the heavens 3. is to acknowledge that God is transcendent; completely other, separate, holy, different; that we know something about God, but God is beyond our ability to comprehend; as such, God should feared, honored, and worshipped
“Hallowed Be Your Name”	<ul style="list-style-type: none"> • To “hallow” God’s name means to keep it holy (unique, distinct, sacred, set apart) • Reminder of the story of Moses and the burning bush - God gives Moses his personal name (Yahweh) • If God’s name is holy, Jesus’ name is also holy (the only name by which we must be saved) • By extension, if we carry the name of Jesus, the way we live our lives reflect the holiness (or lack thereof) of this Jesus we follow <ul style="list-style-type: none"> - example of the chair built out of 2x4’s - if you put a “Thomasville Furniture” logo on sloppy craftsmanship, it is still sloppy craftsmanship and it eventually cheapens the name - the same goes for those of us who claim the name of Jesus, but live like everyone else - it cheapens what it means to call ourselves Christians - we aren’t “hallowing God’s name”

<p>“Your Kingdom Come . . . On Earth as it is in Heaven”</p>	<ul style="list-style-type: none"> • A central aspect of Jesus’ teaching was about the kingdom (parables, sermons, etc.); he inaugurates the kingdom as well (healing, casting out demons, feeding the hungry, etc.) • When we pray for the kingdom to come, we are praying for four things: <ol style="list-style-type: none"> 1. For Jesus to return to bring the new heaven and the new earth - the Kingdom of God 2. For God’s kingdom in our hearts - that we want God to sit on the throne in our heart 3. For the Kingdom to break out in history - in the world in which we live (eliminate oppression, feed hungry, clothe the naked, heal the sick, freedom for the slave, etc.) 4. For the Kingdom to break out in the church - that the church will be a foretaste of heaven • It is a call to conversion - to exchange our citizenship in the world for the Kingdom of God
<p>“Your Will Be Done, On Earth as it is in Heaven”</p>	<ul style="list-style-type: none"> • Praying for God’s will means that we let go of our need for clarity about the future and embrace a radical trust in the God who holds the future. • Praying for God’s will involves letting go of our fantasies (the perfect job, house, spouse, children, body, church, etc.) and embracing the reality of the ones we have as gifts from God. • Praying for God’s will mean letting go of all my plans for the future and my regrets of the past and learning to live in the present moment, receiving it as a gift from God. • Praying for God’s will ultimately means surrendering control of my life to God (just as Jesus did in the Garden of Gethsemene). It’s not about who get’s there way - me or God, but about the way God is forming into the image of Jesus.
<p>“Give Us This Day Our Daily Bread”</p>	<ul style="list-style-type: none"> • This portion of the prayer teaches us that there is a connection between the physical and the spiritual; it is to acknowledge that we are integrated, whole beings; when one part suffers, everything suffers; when one area is out of balance, everything is out of balance. • To pray for “bread” helps us distinguish between wants and needs • To pray for bread <i>daily</i> is to remind us of our dependence on God • To pray “Give us this day our daily bread” is to pray a simultaneous “Thank You” and “I’m Sorry” <ul style="list-style-type: none"> - it is to thank God for God’s continual care and provision in your life - it is to pray for forgiveness for the fact that there are so many in our world that go without their daily bread and we have not done more to address that.
<p>“Forgive Us Our Trespasses. . .”</p>	<ul style="list-style-type: none"> • There is a vertical dimension and a horizontal dimension to forgiveness (we need to be forgiven by God and we need to show that forgiveness to others.) • There are different ways that we translate the Greek word ὀφειλήματα (<i>opheilēmata</i>) <ol style="list-style-type: none"> 1. “Sin” - missing the mark, falling short of expectations (receiving God’s forgiveness for not living up to God’s expectations & forgiving those who have not lived up to your expectations for them) 2. “Wrong” - forgiving the hurt we’ve cause or the hurt that has been inflicted on us by others. 3. “Trespass” - forgiving others for violating boundaries (physical, emotional, mental) or trespassing on our time and energy 4. “Debt” - releasing someone from owing us or releasing a grudge

<p>“Lead Us Not Into Temptation”</p>	<ul style="list-style-type: none"> • Temptation is <u>not</u> the same as sin • Life cycle of temptation: enticed by our own evil desire, seed of temptation planted in our heart/mind, we nourish it by continuing to think about it, it gives birth to sin, sin grows into death • Eight primary temptations (from the Desert Mothers and Fathers): <ul style="list-style-type: none"> - Food - most basic, primal need; we often use food to mask or run away from emotions - Sex - intended as a means/expression of intimacy, not an end in itself; turn people to objects - Things - too often things become more important than people, focus on the gift instead of giver - Anger - reaction to unfulfilled desires unmet expectations, manifestation of self-absorption - Dejection - when our anger turns inward upon ourselves - Acedia - laziness/sloth, spiritually occurs when we just give up because something is too hard - Vainglory - always pat yourself on back for what we have been able to accomplish - Pride - belief that we truly are better than others • Eight saving graces that are the anecdote to temptations (from the Desert Mothers and Fathers): <ul style="list-style-type: none"> - Self-control (Food) - Chastity (Sex) - Generosity (Things) - Patience (Anger) - Diligence (Dejection) - Perseverance (Acedia) - Humility (Vainglory) - Charity (Pride)
<p>“Deliver Us From Evil”</p>	<ul style="list-style-type: none"> • We began by lighting candles for the victims of the Newtown, CT shooting. • Bible teaches a 4-layered approach to evil, understood as concentric circles moving inward <ul style="list-style-type: none"> - Cosmic evil - Satan is a real power and a real force in the world (spiritual warfare is real) - Systemic evil - corporate evil in our world (seen in the “ism’s” - racism, sexism, classism, etc.) - Personal evil - individual acts of evil (murder, rape, abuse, neglect, apathy, unfaithfulness, etc.) - Internal evil - we each have evil in our hearts and need to be delivered from it first • Like a rock thrown into a lake ripples outward, we need to begin by addressing the innermost circle (the evil in each of our hearts) and allow it to move outward from there.
<p>“For Thine Is the Kingdom, and the Power, and the Glory Forever”</p>	<ul style="list-style-type: none"> • We looked at the Christmas story through the lens of this phrase: <ul style="list-style-type: none"> - Jesus is the rightful king - his kingdom has no borders because it covers all creation (this confronts our desire to build up our own little kingdoms in the world) - Jesus was there at creation and all things were created through him (this confronts our constant desire for more and more power and influence over others) - Glory comes from Hebrew word <i>kevod</i> (meaning weighty or substantial) - Jesus is the most substantial, weighty, life-changing person/event in all of history and everything else pales in comparison to him (this confronts our desire for recognition and glory because we realize that the glory this world offers is here today and gone tomorrow)
<p>“Amen”</p>	<ul style="list-style-type: none"> • It is a Hebrew word that we do not translate. • Means: “truly, surely, so be it” or “I totally agree,” “Yes, this is true,” “May it most certainly be as you say!” or “Make it so!” • If we are seriously going to say “Amen,” it means that we are saying “I really want this to be true in my life. I really want to follow Jesus. I want to make this prayer a reality in my life.” • To pray “Amen” is to stop praying with our lips and to start praying with our life.

The Lord's Prayer - and I

(author unknown)

I cannot say *our* if my religion has no room for others and their need.

I cannot say *Father* if I do not demonstrate this relationship in my daily living.

I cannot say *who art in heaven* if all my interests are in earthly things.

I cannot say *hallowed be thy name* if I, who am called by his name, am not seeking to be holy.

I cannot say *Thy kingdom come* if I am unwilling to give up my own sovereignty and accept the righteous reign of God.

I cannot say *Thy will be done* if I am unwilling or resentful of having it in my life.

I cannot say *on earth as it is in heaven* unless I am truly ready to give myself to His service here and now.

I cannot say *Give us this day our daily bread* without expending honest effort, while hoarding resources and building bigger barns, or without caring for the genuine needs of others.

I cannot say *forgive us our trespasses as we forgive those who trespass against us* if I continue to harbor a grudge against anyone

I cannot say *lead us not into temptation* if I deliberately choose to remain in a situation where I am likely to be tempted.

I cannot say *deliver us from evil* if I am not prepared to fight in the spiritual realm with the weapon of prayer, beginning with the evil in my own heart.

I cannot say *Thine is the kingdom* if I do not give the King the disciplined obedience of a loyal subject.

I cannot say *Thine is the power* if I fear what my neighbors and friends may say and do.

I cannot say *Thine is the glory* if I am seeking my own glory first.

I cannot say *forever* if I am too anxious about each day's affairs.

I cannot say *Amen* unless I honestly say, "Cost whatever it may, this is my prayer. This is my desire. Help me to live it Lord."