

# **Dr. Bill Mounce, Sermon on the Mount, Lecture 11, Matthew 6:11ff, The Lord's Prayer, Part 2**

© 2024 Bill Mounce and Ted Hildebrandt

This is Dr. Bill Mounce in his teaching on the Sermon on the Mount. This is session 11 on Matthew 6:11 and following, The Lord's Prayer, Part 2.

Okay, we're back to the next section in the Lord's Prayer, starting with the issue of daily bread.

Okay, we're all in the same place? Alright. Give us, there's your active imperative. Give us today our daily bread. It's in the NIV's translation.

We have moved into the second half of the Lord's Prayer, and as I said before, most people describe this as a change in focus—their prayer shifts to us. I don't think that's an accurate way to look at it.

Prayer isn't about us, prayer is about God. And so yes, we are petitioning God, but what we're doing, at a more fundamental level, is that we are giving our... You were talking about, with all that sugar going to your head and kind of going to sleep, I think the sugar from lunch is kicking in. I forgot what I was going to say.

The second half of the Lord's Prayer is really about an opportunity for us to gladly admit our dependence on God. So, it's not just, hey God, give me food. It's, Lord, I am ultimately dependent upon you for my physical well-being.

And so, I don't want to shift the focus too far off of God in a prayer to God. We're admitting our dependence on God for all things pertaining to life, bread's metonymy for food, clothing, and shelter. Our dependence on God for our spiritual needs and forgiveness.

Dependence on God for spiritual protection keeps us from the evil one. The interesting word is daily. Now, I think it was a grant that came from one of the federal government's humanities departments, I think.

But 20 years ago, they started keying in all Greek literature. All Greek literature. So, everything that is ancient at all is in what's called a Perseus database now.

Everything up through, I think went up to about 400, 500 AD. So, when we say the word translated daily does not occur in any known Greek literature, we can search it. The word epusia simply never occurs.

In other words, one of my questions for Jesus. Jesus, why, when you were teaching us how to pray, did you use a word that nobody knew what it meant? It's a strange, strange word. Most people are convinced that the word translated daily does refer to a unit of a day.

But we really don't know whether it's give us our food for today or give us our food for tomorrow. It's a hapax legomenon in all of Greece. And so, it's a guess.

But because of the etymology of the word, we're pretty sure it means daily. But I mean one period, a unit. Anyway, it's basically it's manna, right? The manna came, it was only good for one day.

If you try to keep it longer in one day other than over the weekend, it becomes worthless, and you can't eat it. And it's kind of like that's the model for our prayer. Again, this is an agrarian culture where you would work all day, get a denarius, and buy enough food to feed your family for one day.

It was a day-to-day existence. And so, the prayer is within this context of a day-to-day existence: please give us our daily bread. As I said, bread is a metonymy where a part stands for a whole.

You ask for a girl's hand in marriage. The hand is only part of what you want, right? You want all of her. And so, the hand is a metonymy for the whole person. And so, this is a prayer for all that we need for physical life.

So, the idea is normally understood to be food, clothing, and shelter. All of our physical needs. Which is where you go in the end of chapter 6, right? What God will provide the food and clothing that he does for the animals, he will do for us as well.

I still remember the one and only sermon I got to listen to from Rick Warren. You got to go to visit Saddleback once. If you haven't ever been there, you need to go.

It's a fascinating experience. I mean, everything is so big that it's really hard to process. But I remember the sermon, and I don't remember most of my sermons.

The sermon was about God's promises to meet our needs, not our greed. And that certainly is what the prayer is about. Give us today our daily bread.

Give us the basics. BMW doesn't come in. Janis Joplin's? Oh Lord, won't you buy me a Mercedes-Benz.

That doesn't fit in the Lord's Prayer. All right. Prayer is for our daily needs, not our daily greed.

I got a couple of quick applications. I don't have time to throw these out, and we'll move on. But it's something to think about.

Number one, do you pray that God meets your daily needs? Well, I don't know. You got a job. I have some abilities.

Little money in savings maybe. Do you really believe that we should pray that God supply our daily needs? I remember my little brother saying this to me, Bill: security is an illusion. Security is an illusion.

Right? And every pastor who's been let go goes; amen on that one. Security is an illusion. And it's easy when you get rich.

Rich is a friend of mine, and he's a missionary. He's a Wycliffe missionary in Africa. And his definition of rich is you have carpet.

He said when you look at most of the world if you have carpet, you're rich. So, for most of us are rich. He said that most people understand that they have no security.

The problem is if you have wealth, you think you don't need God's provision. You don't need security because you can provide it yourself. And the fact of the matter is that security is an illusion.

You have no idea when your financial stability will be removed or could be removed. So, security is an illusion, and we need to understand that. The second interesting thing, again, just in passing, is to give us this day our daily needs.

Well, God, I have abilities. I can work hard, I can think clearly, I can go out. If this job ends, I can get another job.

I can handle this on my own because I have certain natural abilities that make it possible for me to care for my family, right? Not too stupid. I can figure things out. My comment has to do with natural gifts.

And again, I have no medical background for this. I don't believe in natural gifts. I only believe in supernatural gifts.

I used to tell my students, I said, you know, you could have the same mom and dad, you could have the same genetic material, and you could have been born stupid. What was that expression? Stuck on stupid. You could be stuck on stupid.

It's the same genetic material. It would have gone differently. 40 IQ points lower.

Everything, every good and perfect gift, comes down from the Father above, right? Your intelligence, your people IQ, your ability to work, and your determination to work are traits that we have innately. All the language is wrong. It's all a gift.

And so, we need to be cautious in ourselves and in our preaching of giving this illusion that, you know, you have all these natural abilities, you can do this yourself. The fact of the matter is our prayer is a recognition of our dependence on God for our basic physical needs. So, it's just something to mull over.

You could have been born stupid—next statement. We'll go through these and then open up for discussion.

Forgive us our debts. Actually, we better do it statement by statement. Any comments or questions on that? All right.

Verse 12, the fifth imperative. Forgive us our debts as we also have forgiven our debtors. So, here's the next example of reciprocity that we looked at in the merciful beatitude.

Be merciful, and God will be merciful again. You know, the big question is, do we say debts or trespasses? And the problem is that both are accurate. The Greek word refers to sins.

So, in that sense, trespasses is a better word. But the word specifically means the sins that put us in debt. And hence, the word debts.

So, we said debts and debtors, but that was what we chose to do. The RSV was in debt. I was raised on the RSV.

Oh, okay. King James' trespasses. RSV was debts.

Yeah, yeah, yeah. Debts is a better translation as long as you understand that they're debts due to sin that we owe.

All sin is ultimately against God, and so forgiveness ultimately must come from Him. But the doctrine of reciprocity here that we struggle with is that somehow, our forgiveness is linked. God's forgiveness to us is linked to our forgiveness of others.

And how are you going to handle that? Well, let me give you a suggestion, then you can tell me why I'm wrong. There are two types of sins that can keep us from a human-divine relationship, right? There are two sets of sins, as it were. One set of sins is taken care of at conversion.

At conversion, you are forgiven of your sins. Jesus has taken the initiative and provided a way to mend a broken relationship. We didn't used to have a relationship, and I got mended.

That's the problem with the idea of men. But to create a relationship, a saving relationship with God. So, sins are forgiven, and that can't be what the Lord's Prayer is talking about.

There's no way, theologically, that our salvation is linked to our ongoing forgiveness or our ongoing lack of forgiveness, all right? I just can't imagine even Wesley would have argued that point. But there is a second type of relationship that exists between disciples and our Master, right? Between Christians and God. And even though in conversion, the mastery of sin has been broken, we still fight with sin.

And as we succumb to sin, it puts a relational wall up between us and God, right? True of any relationship. You and your spouse start fighting, or you and your best friend start fighting, and relational walls go up. The longer it goes on, the higher and thicker the walls are.

And the only way to break those walls down is to seek for forgiveness, right? So, there is a kind of forgiveness that doesn't affect salvation but does affect the health and the ongoing nature of our relationship with Jesus. And I think that's what this passage is talking about. 1 Peter 3:7. Husbands, live with your wives properly. Otherwise, your prayers will be hindered.

What? My wife is my priest, my prayers have to go through her? No. If you are the kind of husband who is not respectful, perhaps abusive to your wife, that produces an impediment, a wall between you and God, and your prayers are not heard because of the ongoing sin in your life. So, the 1 Peter passage is the best parallel I know to this.

Jesus can't be saying that our lack of forgiveness undoes the forgiveness of our conversion, but it does mean that if we steadfastly refuse to forgive, at a bare minimum, we're going to be the kind of people who will never ask God for forgiveness. I mean, you cannot live in ongoing, persistent, unforgiveness and be the kind of person who's going to ask God for forgiveness. But even if you do, apparently, in some way, God's going to say, talk to the hand.

Don't come talking to me about this. You have a forgiveness problem with Robin, or Ed, or whatever your friend is. You've got to deal with that.

I mean, that's what it says, right? There is some connection between God's forgiving us and us forgiving others. The fact of the matter is that God's forgiveness for me frees me to forgive others. This is part of the changed life.

Changed people's lives changed lives. If I... And we're not talking here about someone who struggles with forgiveness. Here's the flip side.

I know you don't tend to like it when I flip these things, but that's okay. If you flip this, we're not talking about a person who struggles with forgiveness. The fact that they're struggling is a sign of health.

I have allergy-induced asthma. And there are times when I really think I'm going to die. Because it all shuts down, and you can hear the... What's the word she uses? It's just that strange sound.

It sounds like you're barely getting any air into your lungs. And she'll say, I know it doesn't... Why on earth am I talking about this? Okay, we're not talking about the person. She'll say to me, you're breathing.

I can hear you breathing. I know you don't think you are. You are breathing.

Just keep going. Okay, the bad analogy is that we're not talking about the person who struggles with forgiveness. The fact that they're struggling for air, struggling with forgiveness, is a good sign.

It means they're alive. It means they're functioning. They're working.

And it's a struggle. We're talking... The flip side is that if I'm the kind of person who, if I refuse over a long extended period of time, I refuse to show mercy, I refuse to forgive, there comes a point where I need to ask myself, was I ever forgiven? So maybe I'm saying that between the two kinds of forgiveness, there is some kind of overlap. So, if somebody goes year after year and is absolutely comfortable living in anger and unforgiveness towards someone else, somewhere in there, they may have crossed over.

And again, I'm not talking about a husband or a wife who's been abused by their spouse and lives in this dark, dark place and this deep pain, and it's just inconceivable to think of how I could forgive someone who hurt me this much. So, there are those kinds of situations. But for most people, God is not going to forgive our sins, and the relational walls are going to go up, and the relationship with God is going to be damaged if we do not forgive.

Because God forgave us at the gate. He changed who we are, and that means that if I'm going to be a son of God, I need to look like my father, and he forgives me; I need to learn how to forgive. If I don't, there's a penalty to be paid.

I intimated this story earlier, but now is the place to tell it. We went through this terrible ministry experience, and we were sitting there going, how on earth are we going to forgive the elders? I mean, how are we going to forgive them? We're looking at the pain in our own lives, we're looking at the pain in our kids' lives, and you all; the first time my daughter went into a Protestant church after all this happened, about two years later, she literally went in the bathroom and threw up the entire hour. She just puked her guts out.

It was so hard to be back in a building that reminded her of our church. That's why she went to the Catholic church. It didn't matter to her at all that she went to a Protestant church.

That was the kind of pain we were looking at. I had a long talk with my son before he went into the Marines. I had several.

I said I need to know why you want to be a Marine. He goes, I'm afraid that you can't shoot the elders, so you want to go shoot somebody. And are you sure this isn't deferred anger? And he goes, no, Dad, I don't.

Why do you want to be a Marine? I want a group of people who will die for each other, and I want to do something of importance and significance. It sounds like a missionary to me, but that is actually what it sounds like. But I said, okay, all right.

That was the kind of pain that we had. And so, we knew we had to forgive. And the question is, we had to look at ourselves, too.

Okay, what did we do wrong? What are things that we could have done differently? But we had a lot of forgiveness. And we have a friend named Jerry Sitzer. Do you know his book? He wrote a book called *A Grace Disguised*.

It is the best book on pain there is. I'd really encourage you to keep 10 copies in your library for counseling purposes. Give it to people.

*A Grace Disguised* is a story about a 10-year period in Jerry's life. He's a professor at Whitworth College in Spokane. He was once driving north out of Spokane and was hit by a drunk driver.

His mother, his wife, and one of his daughters died. And he was sitting there almost having to decide which of his kids would live because he couldn't do CPR on all of them. And so, I've never pushed him on the details, but he had a son, a daughter, and a very young son who survived.

The youngest son, John, was in a body cast for either six to nine months. He was one of my son's best friends in high school. That's how we got to know him so well.

And he waited until John was old enough to write the book. He didn't want to write the book while his son was still really young. And John got 15, 16 and said, Dad, you can write the book about what happened.

And so, it's a story about how something that was absolutely horrific was really a disguised grace. He also talks about what came out of that experience. You know, I'm sure he'd rather have his wife and mom and daughter back, but it was a grace disguised.

It's a powerful story. So, because we were friends through John and because I knew him at Whitworth, we asked him over for dinner because he was aware of what had happened. And I said, Jerry, how do we forgive? And he started laughing.

He pushed back from his chair a bit, literally just started from the table, just started kind of laughing. You can't forgive. I know what happened to you.

You can't forgive. You can't say you're going to forgive. It's too painful.

He said, what do I do? And he says you pray for a forgiving heart. Pray that someday you will actually want to pray the prayer of forgiveness. And what will happen is as you faithfully say, God, someday I would like to be able to forgive; there will come a point in your life, Jerry said, where you realize, you know, I am ready to ask God to forgive.

I don't really mean it, but I'm at a place where I'm willing to, okay, I think I need to start praying the prayer. And he said, what will happen, as you pray that prayer, someday you'll all of a sudden realize, oh my goodness, I really mean it. I've learned that life is a journey, right? Who I am, who are we becoming, who we will be.

And he said, this is all a process, and you've never had to really learn forgiveness. Nothing like this has ever happened to you, and so this is a learning thing for you. So, you start praying for a forgiving heart.

Someday, that will lead you to pray that God forgive them. Someday, you'll actually mean it. For us, it took a while.

We got there. Yeah, we got there. And that is what life is, you all.

That's why I'm writing a book called The Path. It's about the journey we're all on and how we learn things cyclically, over and over, in ever-deepening ways. So, whenever you talk about forgiveness, it is crucial to not just say, so you have to forgive.



There is only one guy, as I said earlier, who was able to just forgive—hanging on a cross. That is an unrealistic model for you and me.

Someday, that will be possible for us. It may be in this life, it may be in the next. I don't know.

But this is a process. And so, if you do not start learning how to forgive your brother, you'll never learn how to forgive your brother and sister. And so, we start, and it's a process.

So, what do you think of that? The whole thing. Forgiveness is a central, vital part in every Christian's life. All of us are called to forgive, to learn how to forgive.

We must forgive. Otherwise, it will damage our relationship with others and with God. That's why I made a reference to the seminar on biblical training about forgiveness and why forgiveness is a selfish act.

That's what you do to be freed. And so, you forgive. You give up any rights to retribution, which you never really had, to begin with, but it's important that you release it.

And then the whole question is, will the other people repent? If they don't repent, there's no relationship, and you're free. If they do repent, then it's an issue of whether they are willing to do the hard work to build the relationship back up to reestablish trust. Or if they don't repent, you just put up boundaries and say, okay. It's a fantastic seminar to go through.

I encourage you to do it. Well, I would never say I've arrived, but I've gotten to the point of offering. And it's not just for the church.

It bleeds over into other things in your life. Right when I was kind of getting a handle on the church, there was another huge relational kaboom in my life. I go, oh, great.

Thanks, God. I'm just kind of getting a handle on one. And what I found is that because I was kind of coming to terms with one, the other one was a lot easier to deal with.

I think it came to, I talk to myself all the time. I've always talked to myself. As one friend says, sometimes it's the only way to have an intelligent conversation.

But my conversations were angry conversations on what I thought of the elders. And part of me knowing that I was growing was the conversation stopped. And my friends encouraged me, you know, forgiveness needs to be done out loud.

You say the person's name. You use the words that they used to hurt you. And then you say, God, I forgive them.

I give up any right of retribution. And my prayer is that you bring them to a point of repentance. But that's your job, not mine.

And I went through that cycle. And then, two months later, I went through it again. And somewhere along, I realized if they don't repent, God has to punish them.

It's not a bad thing. If God had no vengeance, then he does not reward the righteous and punish the wicked. And that means we live in a phenomenally unjust world.

Vengeance is a good thing if it's a God thing. And I got to a point where I said, God, I don't want you to have to punish them. I mean, I really don't.

Whether they acknowledge it to me or not, whether they acknowledge it to the church or not, I don't want them to go to hell. I don't want them to suffer loss. And when I realized that I had reached that point, it was probably four years.

Five years. Hmm. Okay, something's changed in me at this point.

And so, plus, I'm trying to stop talking to myself because it gets me in trouble. I was going to the restroom after lunch today, just flapping away my gums. All of a sudden I heard the toilet next to me flush.

I went, oh great, there's someone in there. And I just darted out of the restroom, and hopefully, they didn't know it was me. It was a very intelligent conversation, too.

Anyway. So, I think in my life, not realizing I really do. Honestly, I don't really want reconciliation, but I really do want God not to have to punish him. So for me, that was kind of a breakthrough.

I think it's going to be different for different people depending upon how they've been hurt and whatnot. One thing that I'm seeing about relational trespass is if they persist in it, your anger about the violation against you turns into pity because you see how they're destroying themselves and you see the destruction that they've brought upon themselves. Yeah.

In this particular case, I remember going back and every once in a while I go on Facebook or something. And one of them, I'm looking at his face and I know him really well. He's my oldest friend in Spokane.

And my goodness, something's happened in his life. I can look at the picture and see things about it and go, there's issues here. And I see that and it makes me sad.

It doesn't bring me any joy to know that. I mean, I'm far from, I'm not even close to perfect on this thing. And I don't want to hold myself up as a paradigm.

I'm saying this is the process that we've been going through. Jerry's book is fantastic, but the advice he gave us was life-changing. Because now I don't have to go through this fake, yes, I forgive you.

I hope you die on the way home. I mean, I don't have to deal with that. I can be honest and say, someday, I'd really like to forgive you.

Now's not that day. But now is that day, you know, later on. Yeah.

Yeah. Yeah. Yeah, you know, maybe I need to say it differently.

I had forgotten about Stephen. There are two people that have just been able to forgive. One was on a cross, and the other was being stoned.

I wonder if there's a similarity. What great American movie is that from? One of the great all-time theologians of our day. John Candy, in Uncle Buck.

Bug. I forgot, is there any? Yeah, because Stephen got a glimpse into heaven.

And that had to be an encouragement. But he did offer, and he offered forgiveness on the spot. So, there are two.

Anyway, the longer I'm around and the more I talk to people, I realize this is just one of those central things. And if people cannot learn to forgive, the only person they're really hurting is themselves. Because they're damaging themselves, they're damaging their relationship with God and what God is willing to do in return.

Steadfastly holding on to a refusal to forgive and insisting on a right to retribution. And it only hurts you. It only hurts the person who refuses to forgive.

So, okay, the final one is the final of the imperatives, or I could say set, there are two of them. And lead us not in temptation, but deliver us from evil, or deliver us from the evil one.

So, change your rhythm in the sermon. You have two phrases, a negative and a positive. And the question is, you know, what are these two phrases? What are these things saying? What do these things mean? It's easy to point out all the problems because this is, I think, a really difficult thing.

We can figure it out daily. It's either today or tomorrow, but it's daily one way or the other. But this, again, in your model prayer, Jesus, why did you say something that is so phenomenally difficult to understand? I don't know why you did it.

But instead of focusing on what we don't know, let's focus on what we do know. The main point of verse 13 is that we are dependent on God for spiritual protection. And if you have ever been involved in spiritual warfare, you understand how phenomenal what Paul says: we struggle not against flesh and blood but against principalities and powers.

These are all evil powers in that verse. And when you're face to face with it, you realize you can't resist it. You are not strong enough to resist Satan or his angels all by yourself.

So, rather, what we're doing is admitting our dependence on God for spiritual protection. So that's the main point. So, we're talking about protection, certainly from Satan.

The evil is an adjective in Greek. It's evil, but it's the evil. Adjectives are often used when the article is with them, and a function is nouns.

So, you can translate protect us from evil or the evil one. And most people today think that Jesus is talking about Satan. Certainly, none of us by ourselves are able to defend ourselves against Satan.

And so we understand that it requires God. Satan's a roaring lion seeking those to devour. His appetite is insatiable.

1 Peter 5.8. And we need God's protection from him. I think, too, that prayer could be protection from evil in general. The prayer could be there is so much evil around us.

We live in such an evil world, in an evil culture, a culture that knows nothing of grace and that ungraceness permeates society. And there is so much bad stuff around us, right? That we pray protects us just from the evil that is everywhere. And thirdly, perhaps also, we can agree that it protects us from the evil that still resides within.

In other words, sin. You know, Peter thought he could handle temptation on his own, right? Oh, I'll never deny you. Then he denies the Lord three times.

Of course, Jesus knew otherwise. And in this case, it's Satan. Jesus says, you know, Satan's wanted to sift you as wheat, but I have prayed that you be kept ultimately from the destruction of Satan.

There is sin, and there is weakness inside of us. So maybe part of the prayer is to protect us from evil. Protect us from what's still working inside my heart.

I think we can all agree that this last stanza includes at least that, right? I mean, I think that's fair. But then all the questions come—specifically three.

Number one, lead us not into temptation. The problem with that is God doesn't tempt. James 1:13. So to pray that God not do something that he's promised not to do, that just doesn't fly.

So, it would make no sense to translate this temptation. And yet, in Matthew 4, Jesus was led out in the wilderness for the express purpose of being tempted by Satan. So, I don't know; maybe that applies to Jesus.

I don't know. But it can't be lead us not into temptation because God doesn't tempt. The second problem is that the word temptation can also be translated as testing.

Right? Testing. And so, it could be a prayer that we not be tested. The problem with that is God does test us.

And it's a good thing. God tests Job, right? He talked about having... My favorite Doonesbury cartoon of all time. Do you know the one about the deer and Hal? Two deer standing up.

One's got a target on its chest. The other deer says, Bummer of a birthmark, Hal. That's just the all-time best Doonesbury cartoon.

No, not Doonesbury, Farside. That's the best Farside cartoon ever. I actually went in an act of total mourning when they decided to stop doing the Farside.

I went and got the two-volume color. Kind of like you and Dylan. I got the two-volume color version of all the Farside cartoons.

About once a year I paged Zoom. I laughed at the same old jokes again. Anyway, bummer of a birthmark, Hal.

That's all you want to say to Job. Bummer of birthmark there, Job. Jesus says, God says, Hey, have you seen my servant? He's great.

He tested Job. God brings difficulties or allows difficulty if there is a distinction. Circumstances into our lives so we can learn and grow.

1 Peter 1, 6-7 You know, God does test us. That's how we learn. If we weren't pushed to the limits, we wouldn't learn.

And in fact, James 1:2-4 we're not to avoid testing, we're not to avoid trials, but to rejoice in those trials. Because that's how we become like Jesus, right? So this whole thing, whether it is temptation or testing, is really a hard thing. Isn't it? So that's another set of ambiguities we've got to struggle with.

And the third one is the one I mentioned. It can either be evil or it can be the evil one, namely Satan. And again, we certainly would agree that the prayer includes, God keep me safe from the direct activity of Satan in my life.

My youngest son has a very unusual spiritual gift. He absolutely hates it. Hayden can see demons.

They're very, very clear to him. And I remember coming home one day, and we've had several. Ever since he's been a little kid, there have been instances where he just got the EBGB scared out of him. We came home once, and he came tearing up downstairs.

He had a big, big old ESV study Bible wrapped in his arms. And he was 17 at the time. And he literally jumped in my arms.

And he said, Daddy, they're in the garage. They're in the garage. They can't get in the house, but they're in the garage.

He was terrified. He knows that we struggle not against flesh and blood because he can see it, and so it's been part of our ongoing conversation.

Now that he's in the Marines, I said, how are you doing with that? And he goes, every once in a while, I can still see them. I said, I don't, for the most part, but they're still there. I know they're there.

I can sense them. I have a good friend that can smell them. The sulfur stench is so strong to him at times that he has to actually physically get up and leave.

Because the spiritual activity is so strong. I always said, you know, we struggle not against flesh and blood. I said that's one of the strangest verses because I struggle with flesh and blood.

I don't know what Paul's talking about. And then all you have to do is go through your first experience as a pastor, right? Where you are involved in some kind of spiritual warfare. Not even exorcisms and stuff.

Just when Satan has direct access to people in your church or to you, and it's a scary thing. There was about a year that every morning, every Sunday morning at 3 o'clock

in the morning, and I don't mean 2.59, I don't mean 3.01, I mean 3.00. Because the clock's digital.

I got woken up. I got woken up by sounds, shrieks, my name being called, chains being rattled, and eventually being pulled out of bed. And that was one thing.

But they pulled my wife out of bed one morning. And it was 3 o'clock before I went to preach the Gospel. And Satan did not want me to preach the Gospel.

So, there is a spiritual warfare. It's for you as the leaders in your church. And if he can't get at you, he's going to get at your wife, or he's going to go after your kids.

And to deny the reality of spiritual warfare is so unwise. That's why you all, you've got to, I keep coming back to this, you've got to listen to Gary Beshear's 10-hour seminar on spiritual warfare. If you're not familiar with the wiles of Satan, please, please get caught up with what Satan is doing.

And that's the best way I know to do it. So, what on earth? What on earth? It's interesting. As soon as I stopped preaching, it all went away. It was only once I woke up that I knew something was in the room.

But it's only happened once since I stopped preaching. Satan does not want you to preach the Gospel. So, if you don't want any demonic activity around you, just tell everyone they're doing fine and just sit back and enjoy life.

And you'll have no demonic activity in your life. I don't know that, but my guess is what Satan fears is the clear proclamation by a herald of the king about the coming of the kingdom of God and the power to resist Satan that comes with it. That's what he's terrified of.

Anyway. So, what on earth is this saying? I'm going to give you the only answer I've been able to come up with. And I've read and read on this.

Maybe someone else has got another one. But there's a figure of speech called litotes. L-I-T-O-T-E-S And we don't use it much in English anymore.

So, it's kind of a strange thing. And what litotes means is that if you want to say one thing, you deny the opposite. So, for example, you would say, not a few.

So, you deny the opposite. You want to mean many. So normally, now we just say many.

But in older English, litotes were used a lot more, and there were not a few. No mean city. Mean, right? It was a major city.

It was no mean city. That's a good parallel. Thank you.

Pardon? She ain't bad looking. Yeah, that is a really good way to get a first date. Hey, you ain't bad looking.

I think if this is a litotes, and I'm not convinced it is. I just can't find a better explanation. It is not saying that God is leading us into temptation or that God is even leading us into trial.

He's saying the opposite of what He wants to say. And so, the thrust is to deliver us from the evil one. And in order to drive that point home, He states the opposite.

And the opposite is leading us into Satan's temptation. So, He doesn't do that, i.e., He delivers us from the evil one. That's the only way I can make sense of this.

And so when I preached it, I left it open, but I said the point, the main point, questions aside, the main point of verse 13 is that we are God has to be the one to protect us from Satan and from Satan's work. And I left, I said I think the first half of this thing is stating the opposite to drive the point home. And I just tried to focus on what I was sure of.

So anyway, I would say for the final doxology, for that is the kingdom and the power and the glory forever, amen. It is not in the earliest manuscripts. That started appearing again about 150 years after Matthew was written.

We know that early Christian scribes had a tendency to add flowery ecclesiastical language. We can see it in many other places in the Bible. When we said the Lord's Prayer, we always said it just because to not say it, it just feels like you're not done praying for people who've been raised in the church.

But it was certainly added well after Matthew wrote his gospel, which is why it's not in any of the modern speech translations. You know, I really forgot to point out verses 14 to 15. I think he finished the stock, about debt.

He said the prayer about Satan. And then again, he's saying, I know this is really hard, but you need to know that I really did say what I just said. I mean, I wonder if the disciples even heard verse 13.

My guess is that verse 12, they were still scratching their head and going, huh, what, what did he say? Peter, did you say that? And Jesus saying, no, I really did say that. If you forgive other people when they sin against you, your heavenly father will also forgive you. But if you do not forgive others their sins, your father will not forgive your sins.



Doctrine and reciprocity, as hard as it is, you can't really say it any clearer than that. Okay, any comments or questions on the prayer, especially on verse 13? What if the trial is a disciplinary trial over non-forgiveness? He is not into disciplinary trial, yet he delivers us from this aforementioned evil. Or maybe if this, in other words, translates into another article, it may be a demonstrative point forward.

He describes this evil of not forgiving others. I've never thought of it. I'm not quite sure how to process it.

Have you guys heard this? It would technically be an anaphoric article because it would be going back to the issue of forgiveness in verse 12. That's grammatically what it would be. You know, I guess, it's always dangerous to say, well, if that's what he meant, he would have said it differently.

Because we all say things differently. It doesn't read to me, again, maybe just tradition, it doesn't read to me naturally that way. It's not this temptation, or the temptation to not forgive, or it just says temptation.

So, you would have to come up with some, and you would, knowing you, come up with a pretty strong contextual argument that it wasn't just, even though the Greek says temptation, that he's thinking about a specific kind of temptation. Your argument would be, well, that's what he just said, and it's what he's going to say. So it's sandwiched between those two.

If it's the trial of not forgiving. Don't you like how I'm helping you here? I'm not convinced, but I'm helping. He actually switches from an imperative to an aorist subjunctive, which is another way of stating a prohibition.

So, there is a change in the nature of grammar. So even though in English, it reads like yet another imperative, it actually isn't. It has an imperitival force, but it breaks the grammar.

And do not lead us into temptation. I would want to say this temptation: I just wish the Greeks were different. Delivers from the evil, the evil of not forgiving.

The other argument is you've got a 4 in v. 16, which links 14 to the preceding. And so, what the traditional interpretation does is the 4, you've got to skip v. 13 to get to v. 12. And in your interpretation, you don't have to skip anything.

And that's an argument. I keep moving this thing forward when I lean on it, don't I? Sorry. I'll make Matt get up and check the focus again.

Sorry about that. Well, it would certainly have been a result of paradox, and obviously, God's left you with your disciplinary trial. Yeah, and that's the point.

That's why if it's not all the litotes, I would say your interpretation may be number two because I can't make any sense. High praise indeed.

I can't find an interpretation of verse 13a by itself. I can't think of any way that that makes any sense. So, either you tie it into the second half of 13, or you have to do something like this.

But again, I would... I'm not telling Jesus how to talk, but I would have really expected some indicator in temptation that he was thinking about a specific temptation, the one he just... Something along those lines. Anyway. Well, if you didn't have James, it would be fine.

What we do, God does... He doesn't tempt us in the sense that he wants us to fail. When I was in... I was really tall in Scotland. Scots are very short.

And I used to be a little taller and be able to jump a lot higher. I played low post on the national Scottish team. And it was a lot of fun.

Because I was so much bigger than everyone else, and so we were playing a national tournament game somewhere. And I'm not a good free-throw shooter.

It just... I mean, for a while, I just started shooting jump shots. My percentage of completion of the jump shot was way higher than a free throw. But anyway, I struggled with free throws.

So, I was getting ready to shoot a free throw, and all of a sudden I heard, Bet you miss it! I'm just being heckled, so I dribbled again. Bet you miss it! That voice is so familiar. It was the coach.

And I looked over at him. We must have been way ahead or I wouldn't have let him get to me. And I looked over at him, and he goes, Bet you again if you miss it.

He started betting me beer that I was going to miss my free throw. But that's the oddest thing in the world. And I shot, and I missed.

And I had to buy him a beer. You know, he wanted me to fail. He didn't like me for some reason.

I don't know. He really wanted me to miss it. He fought not to let me play.

But I was good enough that I got to play. But there was always this tension with him. He wanted me to fail.

That's the exact opposite of God. God does not want us to fail. He will walk with us through the valley of the shadow of death.

He will discipline us. His children. Hebrews 12.

But he doesn't want us to fail. He's not the coach. The idea of leading someone and then going, I hope they fail.

They succumb to the temptation. That's not God. That's not God.

But he does put us in situations where we're tested, and we grow, and we stumble, and we learn. There's a thing in Johnny Erickson Tata's brochure on suffering. I think she's quoting Piper or Keller.

I don't know which. But the line is about suffering. Sometimes, God allows what he hates to accomplish what he loves.

And that fits right here, doesn't it? Sometimes, we are in situations where there are problems in the church or problems in the marriage or physical damage or Kirsten being attacked kind of stuff. He's right there with us, but the whole point is time to learn and time to grow. This will be okay.

You just need to walk with me and learn and grow. That's the problem. That's the problem.

I can't lead. I can't pray, God, please don't put me in a time of testing. I can pray you don't put me in a time of testing where I will fail.

But that's already the promise. 1 Corinthians 10. And so, as a general regular prayer, I can't say, God, keep me out of those situations where I can grow.

If this is tied into unforgiveness, the temptation is to not forgive. And it will destroy you.

This is Dr. Bill Mounce in his teaching on the Sermon on the Mount. This is session 11 on Matthew 6:11 and following, The Lord's Prayer, Part 2.