

I. Review SOTM

A. Beatitudes - Jesus starts this Sermon by exhorting us to cultivate eight heart conditions that He carries. These are given as the purpose and context of the rest of the sermon. (Ex. 34:6-8; Matt. 11:29; 1 Cor. 2:6-16)

1. Poor In Spirit
2. Mourning for the Kingdom
3. Meekness
4. Hunger and Thirst for Righteousness
5. Merciful
6. Pure in Heart
7. Peacemakers
8. Enduring Persecution

“Encountering God” is when the Holy Spirit reveals truth about God to your spirit. In turn, this truth must be understood or comprehended by you through the work of the Holy Spirit to the level that it moves and transforms your heart in love. (Jhn. 16:14-15, 17:20-26; 1 Cor. 2:9-14)

If you position your heart God will release His presence – Mike Bickle

II. The Lord’s Prayer

A. The most well known passage in the entire bible. Overfamiliarity has caused us to lose sight of the glories of this prayer. Each phrase could be a book in itself of the beauty and leadership of our Lord, and in its entirety is a roadmap from God Himself of how to position ourselves in prayer to encounter Him.

B. Each phrase belongs in one of two categories or postures.

1. Beholding Phrases – In these phrases Jesus is showing or revealing to us an aspect of God's beauty that He wants us to focus upon and by the Holy Spirit give us more understanding into love and fascination. (John 17:24-26)
2. Declarative Intercession Phrases – In these phrases Jesus is showing us what He wants us to ask through intercession for Him to do in us and through us. (John 14:13-14)

D. Breakdown of the Lord's Prayer Continued

1. **Give us this Day our Daily Bread - Declarative Intercession Phrase - "Bread"**

throughout the entirety of the scriptures was both a symbolic or spiritual and literal or physical way in which God gives life. Jesus tells us to petition our Father "daily" to give us what we need, spiritually and physically, so that we would have life. (John 6:22-59 Specifically 33,35,48,51)

- a. It's important to note that He exhorts us to be concerned only with the bread we need for the day. This is a common theme in the SOTM and also is clearly seen in the giving of manna in the wilderness. My opinion for the reason for this is that God desires us to depend upon Him for the sake of relational intimacy (poor in spirit) rather than attempting to keep us from greed or worry. (Ex. 16:1-36; Matt. 6:25-34)

2. **Forgive us our Debts, As we Forgive our Debtors - Declarative Intercession Phrase** It is my conviction that this petition is concerned mostly with the restoration of relationship that has been damaged by sin. This has everything to do with our living condition in God rather than our legal position with God. Jesus is telling us to make it a daily lifestyle to pursue the cleansing and restorative work of feeling and knowing His forgiveness for our sins. (John 13:10; 1 Cor. 6:16-7:1)

- a. Once again, it is of great note that this phrase is spoken in the imperative mood, speaking words of confident truth of knowing we are forgiven because of His unending faithfulness to forgive. (1 John 1:5-10)
- b. Just as personal forgiveness is spoken in the imperative mood, so too, is the statement that, "we forgive our debtors". The proof that we believe we are freely forgiven of our sins against God is that we, in turn, freely forgive others. Notice Jesus does not teach us to pray, "Forgive us because we forgave", but rather, "forgive us as we forgive". In other words, we are compelled to forgive in light of forgiveness. (Matt. 18:21-35)

3. **Lead us not into temptation, but deliver us from the evil one - Declarative Intercession Phrase** - We are to petition Him with confidence in knowing that His leadership never leads us towards evil but away from it. This prayer is literally saying, "show me when I am heading towards evil and lead me away from it, and when the evil one seeks me out to lead me into darkness, deliver me from him." (Ps. 19:13; Lk. 4:13, 21:34-36; 1 Cor. 10:12-13)

- a. Our confidence of authority in the ministry work of personal and interpersonal deliverance comes from the place of knowing and leaning upon the truth that our Father is the deliverer. (Ps. 121:7-8; Jer. 15:21; John 17:15; 2 Tim. 4:17-18)

4. For Yours is the Kingdom, yours is the Power, yours is the Glory forever - Beholding Phrase - Just as Jesus wanted us to start our time in communion with God to start with beholding adoration of who He is in His nature and character, He calls us back to the place of adoration before we conclude our focused time with Him. This phrase gives us three eternal aspects of God to behold that will even further boost our confidence and faith in Him concerning the intercessory petitions we just declared in the Lord's prayer.

- a. Yours is the Kingdom - Jesus wants those who pray to the God to know that He is the possessor, the presider, and the institutor of and over His Kingdom. He is the one who has been unveiling it and causing it to increase, and He will bring it in its fullness under His perfect timing and plan. He desires and chooses to release it through us in partnership with Him, but it is He who is the true instituter and potentate over the Kingdom. (Ps. 47:2; 83:18; Jer. 10:10; Dan. 2:44-45; 1 Tim. 1:17; Rev. 17:14, 19:16)
- b. Yours is the Power - Further, Jesus taught us that when we pray, we should fully believe, understand, and declare that “the power” belongs to God. He possesses not a portion of some power to execute His will, but *the* power. He has *all* power in heaven and earth. All that God chooses to do as King, He has the omnipotence and sovereign unstoppable power to execute fully. Nothing can hinder the free exercise of His divine plan and pleasure. (Dan. 4:34-35; Is. 46:10; John 19:11; Eph. 3:20; Rev. 11:17)
- c. Yours is the Glory - Lastly, Jesus wants us to declare that to Him alone belongs all glory. The scriptures present God's glory in two ways. The primary way scriptures present God's glory is by speaking of His intrinsic glory, which is the revelation of all that God is. The secondary way scripture speaks of God's glory is God's ascribed glory, which is the glory that is given to Him. This is the praise and honor due His name. Such glory is to be ascribed to Him alone. Here, at the end of the Lord's Prayer, we find Christ referencing ascribed glory. In direct response to His vast sovereignty as King and unlimited power, all glory should be rendered to Him. In essence, such a high theology produces a high doxology. It is only fitting that this God, who is so awesome, be adorned in prayer. (Ps. 29, 96, 115:1; Is. 42:12; Acts. 12:23; Rev. 4:8-11, 14:6-7)
- d. Forever - Fervent unceasing praise, Jesus said, should come to God “forever.” His kingdom and power is without end, so must our praise be without ceasing. Every moment of life must be filled with praise, both now and throughout all eternity. (Is. 9:7; Lk. 1:33)