

Luke 11:1-4

"The Lord's Prayer"

May 11, 2025

1. Intro

- a. Well, here in our passage for this morning, we get a wonderfully plain and simple teaching from Jesus, as his disciples come to him with such an important request...
 - i. Lord, teach us to pray
 1. This is the only time in the Gospels where a request like this is recorded
 - a. Even though Jesus certainly taught his disciples how to proclaim the Kingdom, we don't find them coming to him and saying...
 - i. Lord, teach us how to share the Good News
 - b. Even though Jesus surely taught them how to heal the sick and cast out demons, we don't find the disciples coming to him and saying...
 - i. Lord, teach us how to do mighty works in your name
 2. The only time that God, in His wisdom, led any of the Gospel writers to record such a request was here at the beginning of Luke chapter 11...
 - a. Lord, teach us to pray
 - i. Now, what's interesting is that, when we look at the timeline of all four Gospels as a whole, Jesus has ALREADY taught them how to pray
 1. Back in the Sermon on the Mount, in Matthew chapter 6, Jesus already gave more of an extended version of this prayer
 - a. Along with some helpful additional commentary, like...
 - i. Don't go out and pray on the street corner for all to see, but instead, go into your room and pray in secret, where only your Father can see you
 - ii. And also, when you pray, don't heap up a bunch of empty phrases like the people of the world do... keep your prayers simple and to the point
 - b. In other words, God doesn't really care about our extravagant and fluffy prayers
 - ii. So, if Jesus already taught them how to pray, why are they asking again?
 1. Well, one possible reason is that, back in Matthew 6, all of the disciples had not been called yet
 - a. Matthew won't be called until Matthew chapter 9
 - b. And Jesus doesn't officially choose the twelve until Matthew 10
 - i. So a simple explanation is that this might have been one of the guys that Jesus called after the Sermon on the Mount, and he just missed it the first time
 2. A second possible explanation is found in the text though
 - a. In verse 1, we read this,
 - i. *¹Now Jesus was praying in a certain place, and when he finished, one of his disciples said to him, "Lord, teach us to pray, AS JOHN TAUGHT HIS DISCIPLES."*
 - b. We're reminded by this verse that the story of the Gospels doesn't start when Jesus comes on the scene and is baptized
 - i. But rather, it starts with John the Baptist

1. It was John the Baptist who showed up FIRST out in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins
2. It was John the Baptist who had been prophesied of long before in the book of Isaiah, as he would come FIRST,
 - a. As the voice of one crying in the wilderness, "Prepare the way of the Lord, and make his paths straight!"
3. It was John the Baptist who would come as the new Elijah, preparing the hearts of the people for the arrival of their Messiah
- c. So John had come first... and we see in multiple places in the Gospels that John had his own disciples, even after Jesus began his ministry
 - i. Andrew and John, two of the twelve Apostles, originally began as John the Baptist's disciples
3. So, how then did John the Baptist teach his disciples how to pray?
 - a. The easy answer to that question is, we don't know
 - i. We don't have any kind of written, historical accounts of John's prayers, or what he taught his disciples
 1. But the reality is, we don't need to know, do we?
 - a. I'm sure that John the Baptist had some great things to teach about prayer,
 - i. But if we're going to learn how to pray, I think we'd all rather learn from Jesus himself
 - ii. Wouldn't you agree?
 - b. So, let's look at what Jesus taught them in this moment, starting in verse 2...

2. Luke 11:2-4

- a. ²And he said to them, "When you pray, say: 'Father, hallowed be your name. Your kingdom come. ³Give us each day our daily bread, ⁴and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation.'"
- b. The first thing we need to note is that this prayer does have some significant differences from the prayer Jesus taught in the Sermon on the Mount
 - i. In Matthew 6, Jesus starts out with, "Our Father in heaven, hallowed be your name"
 1. But here in Luke 11, he simply says, "Father, hallowed be your name"
 - ii. In Matthew 6, Jesus then says, "Your kingdom come, your will be done, on earth as it is in heaven"
 1. But here in Luke 11, he only says, "Your kingdom come"
 - iii. The "give us each day our daily bread" is the same in both passages
 1. As is the "forgive us our sins," or "forgive us our debts" part
 - iv. But at the end of the prayer in Matthew 6, Jesus says, "And lead us not into temptation, but deliver us from evil"
 1. Whereas, here in Luke 11, he just says "lead us not into temptation"
 - a. So, clearly, we are dealing with more of a condensed version here in Luke's Gospel
 - i. Now, I don't think that Jesus was in a hurry, so he decided to cut things short on this day
 - ii. Nor do I think that Luke missed out on some important details in all of his research

- b. I believe that Jesus gives us a somewhat different prayer here in Luke 6 because he doesn't want us to just mindlessly repeat the same words over and over...
 - i. As if getting all the words exactly right is what unlocks the doors of heaven for us
 - 1. A negative example that I can't remember if I've shared with you all, goes back to my fraternity days down at OU
 - 2. Every Sunday evening we would all gather together for our weekly chapter meetings,
 - a. And to kick off each meeting, we would all stand and recite the Lord's Prayer together, as it is found in the Sermon on the Mount
 - i. And then for the next hour, the conversation would pretty much center around which sorority we were going to party with the next week, and who was getting all the alcohol
 - b. I'm sure that, somewhere in our college frat boy minds, we felt like God's hand of blessing was on our meetings, since we opened with the Lord's Prayer...
 - i. But that's not how it works, is it?
 - 1. In fact, I think it's pretty safe to say that, even though we said all the right words at the beginning of each meeting...
 - a. Jesus would have looked upon us in pity and said,
 - i. "Brothers, all you are doing is heaping up empty phrases..."
 - ii. I don't want you to get your words right – I want you to get your HEARTS right"
 - v. I pray that we see this, as we study the Lord's Prayer this morning
 - 1. The goal is not to teach you a bunch of words that you end up memorizing and repeating perfectly in your prayer time
 - a. The goal is to give you a framework of categories that matter to God Himself
 - i. So let's look in depth at each of these categories that Jesus gives us
 - 1. And I do want to note that we'll be sticking specifically to the prayer given to us in Luke, without the additional elaborations from Matthew
 - 2. There certainly isn't anything wrong with blending both of them together,
 - a. But for our study this morning, we will just stay with the text at hand
 - 2. So first, Jesus says to them, "When you pray, say..."
- 3. Father, hallowed be your name...
 - a. Now this always throws us off a little, doesn't it?
 - i. We just don't use the word "hallowed" in our modern-day language... but for whatever reason, this is the word that Bible translators keep putting in there
 - 1. The closest we get to the word "hallowed" is of course the word, "Halloween," which comes from the old name of the holiday, "All Hallow's Eve"
 - a. There's a bunch of different ideas of when and where this name came about, but basically, at some point in history, the church wanted to Christianize one of the Celtic harvest festivals...
 - i. So they renamed it "All Hallow's Eve," or "All Saints' Eve"

1. And instead of a pagan celebration of the harvest, it instead became a day for remembering the saints and martyrs that had died in faithful service to the Lord
 - a. Sadly, I'm afraid we have definitely returned to the pagan roots of this holiday in our society
2. But this idea of "hallowing," or "remembering" the saints and martyrs can be helpful in understanding what Jesus was saying here in his prayer
 - a. The reason why the church wanted to remember the saints and martyrs was because these saints and martyrs had been faithful to the end
 - b. And they had been faithful in their pursuit of holiness...
 - i. At least as far as sinful human beings can be faithful on our pursuit of holiness
- ii. And that ultimately is what we are saying when we say, "Father, hallowed be your name"
 1. When we begin our prayers within this framework, it reminds us that we are praying to a God who is PERFECT in holiness, and UNWAVERING in faithfulness
 - a. We honor and remember the saints and martyrs who have gone before us for their lives of faith and purity and devotion
 - i. But God is in a completely different category when it comes to all of these things, isn't he?
 1. We see this in Isaiah 6:3-4, as Isaiah sees the throne room of God Himself, and he sees the great seraphim with six wings, calling out to one another...
 - a. *"Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory!"*
 - b. And as they call out, the foundations of the thresholds of heaven shook, and the throne room was filled with smoke
 2. And then again, in Revelation 4, as John sees the four living creatures around the throne, and he tells us that, day and night they never cease to say,
 - a. *⁸"Holy, holy, holy, is the Lord God Almighty; who was and is and is to come!"*
 3. And as they sing out in unceasing praise of the eternally holy God, the twenty-four elders fall down before Him and lay their crowns at his feet and say,
 - a. *¹¹"Worthy are you, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created."*
2. Brothers and sisters, if God had not willed that you were to be created, then you would not even be here to pray before Him
 - a. You exist, because the God of all Creation WILLED that you exist
 - i. Therefore, when you come to Him in prayer, may His name be HALLOWED on your lips and in your heart
 1. Remember that you are not coming to "the Big Guy," or "the Man Upstairs"
 - a. Yes, we come to Him as Father, as Jesus reminds us at the beginning of the prayer

- b. But you are ALSO coming before the very throne of God, and He is to be approached with reverence and with awe
 - ii. Remember that the Lord your God is HOLY
 - 1. Father, hallowed be your name!
 - 3. Once we have reminded ourselves of Who it is we are coming to in prayer, Jesus instructs us to pray like this...
- 4. Your Kingdom come...
 - a. And again, this is such a great reset for our heart
 - i. Our Father certainly cares for our needs, and He cares for the various things we come to Him and ask Him for
 - 1. We'll dig more in depth into that next week
 - ii. BUT, when we pray in this framework that Jesus gives us here in this passage, we are reminded first and foremost that God is HOLY
 - 1. And second, we are reminded that HIS desires come before ours
 - a. And at the heart of God's desires is the expansion of HIS Kingdom upon this earth
 - b. This is the continual theme throughout the Gospels, isn't it?
 - i. When the angel Gabriel came to young Mary in Luke 1:30-33, he said to her,
 - 1. *³⁰"Do not be afraid, Mary, for you have found favor with God. ³¹And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. ³²He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, ³³and he will reign over the house of Jacob forever, AND OF HIS KINGDOM there will be no end."*
 - a. Through the power of the Holy Spirit, the King of David was about to be conceived in Mary's womb
 - i. And the advancement of the Kingdom of God on this earth would soon begin
 - ii. In Matthew 2, when the wise men from the east came to Jerusalem, and they stood before wicked King Herod, they said in verse 2,
 - 1. *²"Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him."*
 - a. The true King had been born, and magi from as far away as the lands of Persia had come to worship him
 - i. The advancement of the Kingdom of God on this earth had commenced
 - iii. Some thirty years later, John the Baptist shows up in the wilderness, wearing a garment of camel's hair, eating locusts and wild honey, and proclaiming in Matthew 3:2,
 - 1. *²"Repent, for the Kingdom of Heaven is at hand!"*
 - a. Granted, this wasn't the dignified and refined herald that we might have expected to come and prepare the way for the King of kings, but that doesn't change the truth of his message...
 - i. The Kingdom of God was now HERE, and the great King was about to enter onto the battlefield
 - iv. And then, in Mark chapter 1...
 - 1. After Jesus is baptized by John...
 - 2. After he is victorious over Satan in the 40 days in the wilderness...
 - 3. After John was arrested by Herod...

- a. Mark tells us in verse 15 that Jesus came into Galilee, proclaiming the Gospel of God and saying,
 - i. 15 “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.”
 - 1. The mighty General of the army of God was here!
 - 2. The Kingdom of God is at hand
 - 3. Repent, and believe!!
 - v. Friends, we see this again and again,
 - 1. As Jesus went out into the towns and villages, he went out...
 - a. Healing the sick, casting out demons, and proclaiming the Kingdom of God
 - 2. As he sent out the Twelve into the towns and the villages
 - a. He gave them his power and his authority to heal the sick, cast out demons, and proclaim the Kingdom of God
 - 3. As he sent out the seventy-two, he sent them out with this command,
 - a. “Heal the sick in each town that receives you, and say to them, ‘The Kingdom of God has come near to you.’”
 - vi. Do you see?
 - 1. As we saw in Revelation 4, you exist because God WILLED that you exist
 - 2. But according to 1 Peter 2, you have been SAVED, because God is creating for Himself a Kingdom...
 - a. In 1 Peter 2, verses 9 and 10, Peter writes to the churches... he writes to US...
 - i. *⁹But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. ¹⁰Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy.*
 - 1. We could say it this way...
 - a. Once you were not in the Kingdom, but NOW, you have been granted citizenship in the Kingdom
 - i. And that citizenship will NEVER be revoked
 - b. The Apostle Paul would say it this way, in Colossians 1:12-14, as he exhorts us to give thanks to the Father,
 - i. *¹²... who has qualified you to share in the inheritance of the saints in light. ¹³He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, ¹⁴in whom we have redemption, the forgiveness of sins.*
 - 1. If you are a follower of the Lord Jesus Christ, and your heart is surrendered to him as both Savior AND Lord,
 - a. Then your sins have been forgiven
 - b. You have been redeemed by the blood of Christ
 - c. And you have been brought into the very Kingdom of God!
 - vii. So there are a couple of very practical aspects of praying along the lines of “Your Kingdom come...”
 - 1. First, when we pray this, it ought to remind us of all that God has done for us in Christ Jesus
 - 2. But second, when we pray, “Your Kingdom come,” it ought to serve as a reminder for us that the full consummation of the Kingdom has not yet arrived

- a. Yes, God has brought US out of the domain of darkness and into the Kingdom of His beloved Son
 - i. But there are still many more that are still out there to bring in, aren't there?
 - 1. The promise that we look forward to is the promise that, at the FINAL consummation of the Kingdom of God, there will be people from EVERY tribe and EVERY tongue and EVERY people group worshiping around the throne
 - a. But as we've talked about many times before, the statistics show that we are still FAR away from seeing these promises realized
 - b. There are still THOUSANDS of tribes and tongues and people groups where the Kingdom of God has not yet been established
 - i. And therefore, there is still much work left for the church to do
- viii. So when we pray, "Your Kingdom come," it serves as a reminder for us that we have been saved for a purpose
 - 1. And that purpose is to advance the Kingdom, through the proclamation of the Good News of the grace of God through Jesus Christ
 - a. When we place the advancement of the Kingdom AHEAD OF our own PERSONAL requests, it sets things in the proper order
 - i. So here's maybe a challenge for each of us...
 - 1. When you go to the Lord in prayer,
 - a. First, remember that you are coming before the infinitely holy God
 - 2. But second, before you come with your own personal requests, or before you come praying for someone who is sick, or before you come asking God to meet a need in your own life...
 - a. Start instead by praying for the salvation of someone you know is lost
 - b. Start instead by praying that God would give you an opportunity to advance His Kingdom that day
 - c. Start instead by praying that the thousands of unreached people groups out in the world would quickly be reached, as the church sets her gaze on the consummation of the Kingdom of God
 - 2. And then, Jesus gives us the freedom and the encouragement to pray for ourselves, as he says in verse 3 to pray this...
- 5. Give us each day our daily bread...
 - a. I love the simplicity of that statement, don't you?
 - i. I know that we are to be wise with our finances and our resources...
 - 1. And we ought to be wise in having savings accounts, or emergency funds, or retirement plans
 - ii. But Jesus simply says here that we are to go to our Father and ask him...
 - 1. Give us bread for today, and that will be enough
 - a. We looked at the passage in Matthew 6 last week, so we won't go there again today, but isn't that what Jesus taught us in the Sermon on the Mount?

- i. That if God feeds the birds of the air, and meets all of their needs, won't He even more provide OUR food?
 - ii. If He clothes the grass of the field with beautiful lilies, won't He even more provide OUR clothing?
 - b. It's so very easy to get caught up in the rat race, trying to make sure we have all the money and clothes and resources we need for weeks and months, and even years
 - i. But in doing so, we tend to lose sight of the Kingdom of God, don't we?
 - iii. But if we can instead simply trust that God will meet our every need for today, well, now we are free to pursue the Kingdom in whatever way He calls us to
 - 1. Of course my favorite example of this was the great George Mueller, who lived in England in the 1800's
 - a. As Mueller read through the Scriptures again and again throughout his lifetime, he saw all these stories of incredible, childlike faith in the people of the Bible...
 - i. And he asked the question, "Why can't the church look like that still today?"
 - b. So Mueller began taking in orphans off the street
 - c. He began teaching Bible classes throughout the week in his city
 - d. He started establishing missionary organizations to train and send out and fund missionaries across the world
 - i. And in the course of doing all these things, he resolved to do one thing... he would trust in the Lord for his daily bread
 - 1. The church he pastored never took up an offering
 - 2. They never had fund-raising drives or building campaigns
 - 3. He never traveled around asking other churches to give to his various causes
 - ii. Instead, he and his church humbly and quietly trusted God that God would provide all that they needed for the day that was at hand
 - 1. And over the following decades, Mueller and his church would take in tens of thousands of orphans
 - 2. They would build multiple orphanages
 - 3. They would help support countless missionaries
 - e. All by simply praying each day... "Give us each day our daily bread"
 - iv. Brothers and sisters in Christ, I pray that the Lord would continue to lead us to such lives of faith and trust, both individually AND corporately
 - 1. Jesus then tells us in verse 4...
6. Forgive us our sins, for we ourselves forgive anyone who is indebted to us...
 - a. Now, we need to make an important distinction here, don't we?
 - i. We already saw in Colossians 1 that, if God has brought us into the Kingdom of His beloved Son, then our sins are already forgiven, correct?
 - 1. This was the whole purpose of Jesus dying on the cross in our place
 - a. As Paul wrote in 2 Corinthians 5:21,
 - i. *²¹For our sake God made him to be sin who knew no sin [that's Jesus], so that IN HIM [in Christ] we might become the righteousness of God.*
 - b. So because of the cross, we ARE forgiven
 - i. Positionally, we have been made righteous before God, as He has covered us in the righteousness of His Son

- ii. But that doesn't mean we are done with sin, does it? NO!
 - 1. In fact, the Apostle John wrote in 1 John 1:8 that,
 - a. *⁸If we say we have no sin, we deceive ourselves, and the truth is not in us*
 - i. I love John's logic here...
 - 1. If you say you have no sin, then you are a liar
 - 2. Congratulations, you now have sin!
 - b. Obviously, what he's saying is that we ALL still sin
 - i. But the great news is that John keeps going in the next verse, as he says,
 - 1. *⁹If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*
- iii. So this is the great distinction we make in the Christian faith...
 - 1. That if you confess with your mouth that Jesus is Lord, and you believe in your heart that God raised him from the dead, then you will be saved
 - a. Positionally, you are JUSTIFIED – you are made righteous – before God in Jesus Christ
 - 2. But as long as we are in these earthly bodies, we are still in need of an ONGOING sanctification – or an ONGOING cleansing and forgiveness...
 - a. Simply because our sin is ONGOING
 - i. And so, the evidence that we have been saved from our sin is that we will be GRIEVED by our ongoing sin, and we will continue to look to God for forgiveness
 - 1. But in contrast to that, if we SAY we are saved, and yet we continue in our sin...
 - a. Without guilt
 - b. Without remorse
 - c. Without repentance
 - 2. Then it is very likely that we have not truly experienced the forgiveness of God in Christ, and we have NOT been saved
 - a. And nowhere is this made more evident than in our forgiveness of others...
 - i. Or our LACK of forgiveness towards others
 - iv. Friends, believe me, I know...
 - 1. Forgiving those who have wronged you is hard
 - 2. Forgiving those who have SERIOUSLY wronged you is near impossible
 - a. But when we are reminded of how much WE have been forgiven, well, that ought to make it a whole lot easier to forgive others
 - v. We don't have the time to go into it this morning, but in Matthew 18, Jesus teaches the disciples about church discipline and forgiving others and restoring them back into the church
 - 1. Peter asks the question, "Lord, how many times do I have to forgive my brother... seven times?
 - a. Jesus comes back with the shocking reply,
 - i. "Not seven times, but seventy-seven times!"
 - 2. And then he goes on to tell the Parable of the Unforgiving Servant
 - a. This master of this servant ends up forgiving a MASSIVE debt that this servant owed...
 - i. Some have estimated that this was an absolutely ridiculous number, upwards of around 4 BILLION dollars

1. And the Master just forgives the entire thing
 - b. But then this same servant goes out and finds another servant who owes him a far lesser amount
 - i. And the servant who had had his massive debt forgiven, then proceeds to have this other servant with the smaller debt thrown into jail
 1. Needless to say, things didn't go well for the first servant when the master found out what he had done
 3. And the whole point of the parable is this:
 - a. If you are in Christ, then you have been forgiven an absolutely INSURMOUNTABLE debt
 - i. It was FAR bigger than the 4 billion dollars the unforgiving servant was forgiven from
 1. And yet, in the blink of an eye, by the grace of God, that entire debt was wiped out at the cross by the very Master that you owed it to
 - a. So how could someone who has been forgiven SO greatly, then turn and refuse to forgive someone else?
 - i. Either they have forgotten the extent to which they themselves have been forgiven
 - ii. Or they never experienced that forgiveness in the first place
 - vi. Christians, you have been forgiven far more than any of us even realize
 1. In light of that, we should be more than willing to pray that the Lord would help us to be forgiving of others
 - a. And if we are faithful in forgiving others, well, at least that's one less sin we'll have to keep asking for forgiveness for for ourselves!
 - vii. And finally, Jesus closes his prayer by saying,
7. Lead us not into temptation
 - a. This is where we are often quick to jump in and come to God's defense, aren't we?
 - i. James 1:13 pretty clearly says,
 1. ¹³*Let no one say when he is tempted, "I am being tempted by God," for God cannot be tempted with evil, and he himself tempts no one.*
 - a. So if God tempts no one, why would Jesus tell us to pray, "Lead us not into temptation..."?
 - ii. Again, this is where words matter, don't they?
 1. Jesus doesn't tell us to pray, "O God, please do not tempt us!"
 - a. He tells us to pray, "Father, don't lead us into temptation"
 - i. And there is a world of difference between these two statements
 - iii. If we believe that the prayer is, "God, please don't tempt us," then as John says, we are attributing evil to God
 1. And that is something we should NEVER do
 - a. It is Satan who is referred to as "the Tempter" in Matthew 4, as he hurls temptation after temptation against Christ in the wilderness
 - b. It is Satan who is referred to as "the Tempter" in 1 Thessalonians 3:5, as Paul is concerned that Satan might have done his work in the Thessalonian church, and all of Paul's labors might have been in vain
 - c. It is Satan who tempted Adam and Eve in the Garden

- d. And it is Satan who tempts us still today, as he seeks to use our own fleshly desires to lure us away from God and into sin
 - i. Satan is the Evil One... NEVER God
 - iv. But the reality that the Scriptures give to us is that God will ALLOW us to be tempted by Satan... He will ALLOW us to be tempted by the world... He will ALLOW us to be tempted by our own desires
 - 1. For this is often what is necessary to prune us of the sin that still resides in our flesh
 - 2. And this is often what is necessary for His glory to be shown in the heavenly places
 - a. Do not forget that it was God who led Joseph into captivity, where he was faced with the temptations of anger and bitterness toward his brothers, lust toward Potiphar's wife, and all the wealth and greed of Egypt
 - i. God led Joseph into all of these temptations, and looking back, Joseph affirmed that it was ALL for good
 - b. Or think about poor Job, who lost so much more than we could ever imagine, and was faced with the temptations of utter despair and hopelessness, and even the temptation to curse God Himself
 - i. God led Job into all of those temptations, and at both the beginning and the end of the book of Job, Job worshiped God, and he did not sin
 - c. Just think about Jesus himself, who, as we said earlier, faced temptation after temptation in the Wilderness from the great tempter, until he was worn out and had to be ministered to by the angels
 - i. And Mark 1:12 tells us that it was the very Spirit of God that drove Jesus out into the wilderness to be tempted
 - v. So when Jesus is telling us to pray, lead us not into temptation, I believe this is a foreshadowing of his prayer in the Garden...
 - 1. If there is any other way, Father, then let this cup pass from me...
 - a. Yet nevertheless, not my will be done, but yours
 - vi. And so, Christian, strive for holiness
 - 1. Strive for purity in your heart and in your mind
 - a. Pray that your Father will not need to lead you into trials and temptations in order to refine away your impurities
 - i. But if that is what is necessary, then may our prayer be as our Lord's...
 - 1. Nevertheless, not my will, but yours be done
 - a. For our God is Holy
 - b. And if the advancement of His Kingdom requires us being led into the fires of temptation...
 - i. Then so let it be done to us!