

*Narrow Path: The Discipline of Doing Hard Things – Week Five*

## ***The One Prayer You Simply Must Know, pt. 2***

*Asking In Light of His Glory – Matthew 6:9-13*

### **Introduction:**

Over the past five years, I've developed a definite role within my immediate family and even within my extended family.

I stated functioning as an on-call cooking consultant. Now, this happens regularly with my daughters, and my sisters, and now sometimes with my sons.

Here is how the conversation often goes: Sarah might call me from England, and she'll say, "Dad, I'm fresh out of ideas. Here are the ingredients I have in my pantry. What do I do with them?" Or, Kristin will call me from Seattle, "Dad, I'm having some people over, and I don't get how this recipe works. How do I do it?"

Now, I'll be honest with you; I love this. I love having the ongoing relationship with my kids. But, I also love being put on the spot. I love making decisions. And I love the creative process. Sometimes, I'll concoct recipes over the phone even ones I've never even made before.

About two hours later I'll get a text like the one I received recently. Sarah says, "Dad, you are a culinary genius. That recipe you gave me was so good with carrots and buttery spinach mashed potatoes. Awesome dad. Thanks."

Now, I think about how I feel when my kids call me for recipes. Then I project that feeling on to God. How does God feel when we approach Him in prayer? Does He roll his eyes in derision? Oh brother! Now you again! Not your silly problem again! Nor does He say, "Get outta here. You didn't listen to me last time. I'm sure not helping you this time."

On the contrary, God loves it when we come to Him, because He's the quintessential father and the main point of prayer is that through prayer; we build a relationship with the God of the universe.

This is week five in our series called *The Narrow Path*. In this series we're looking at the spiritual discipline of doing hard things. One of the most challenging things Jesus calls us to do is pray, and the most basic prayer is the Lord's Prayer.

I want to remind you about Jesus' strategy in this prayer. The Lord's Prayer is a skeleton prayer. It's a springboard prayer that Jesus intended us to use pretty much every day as a means of drawing near to God.

It's a very flexible prayer and you can pray it as is, in 30 seconds. Or, you can expand each phrase, and pray it in 30 minutes. Or, you can greatly expand it and pray it for three hours. It's the ultimate model prayer.

As you may recall from last week, there are three parts.

- In part one, we address God with an incredibly intimate term: Abba-Father.
- In part two, we seek God's glory: The universe *really* is all about Him and His glory, not us.
- In part three, we address our personal needs, and this is the section I want to talk about this morning.

The big idea of this *third section* is this: We have the privilege of making specific requests, to a giving father, in light of His glory. Let me say that again:

***We get to make specific requests  
To a giving Dad  
In light of His glory***

So, let's look at the asking section of the Lord's Prayer.

Having worshipped God for His glory in the previous verses, Jesus now calls us to make four requests.

**1. *REQUEST NUMBER ONE IS THIS: “Give us this day our daily bread.”***  
*Matthew 6:11*

A. Now what did this mean for Jesus’ listeners in the first century?

*IN JESUS’ DAY, BREAD WAS THE MOST BASIC OF ALL FOOD.* But, please don’t envision the fluffy white stuff you pick up in the bread aisle of the super-market.

First century bread was high-protein meaty-stuff with no preservatives. It was not only good for you; it tasted good. If you wanted to jazz it up a bit you could dip it in olive oil and spices. That bread sustained you and satisfied you during a strenuous day.

Bread was something that you’d make each day. You’d make it early in the morning and you’d consumed it that very day. Bread-making was a daily ritual.

Now, we rarely think about how dependant we are on God for food. But, that wasn’t true in the first century. There were no grocery stores, importing mangoes from Costa Rica, and shrimp from Singapore, and Tuna from Taiwan.

You consumed what you produced with your own hands. If you had a bad harvest, it was bad news. If you experienced a famine, that was really bad news. There was nothing even remotely approaching crop-failure insurance. So, people were motivated to pray that God would grant good weather and bumper crops.

*BUT, WHEN JESUS USES THIS TERM, HOWEVER; HE’S NOT JUST ENCOURAGING PRAYER FOR OUR PHYSICAL NEEDS.* Jesus uses the term bread to represent all our needs, physical, emotional and spiritual, the whole nine yards. That means we can and should pray for every class of need from the really small stuff to the really big stuff.

In other words, if we’re allowed to pray for something as simple as daily bread, then surely we’re encouraged to pray for anything and everything else as well.

Jesus taught this same lesson in the feeding of the 5,000.

Jesus sails to the other side of the Sea of Galilee. Massive crowds see the boat on the water, and they hike over to where Jesus has disembarked. The gospels tell us 5,000 men were there. It doesn’t tell us how many women and children were present. So this could have been 15-20 thousand people. They’ve skipped at least one meal, now they’re about to skip another, and Jesus turns to his disciples and says, “All right guys, let’s feed ‘em.”

Somehow, I don’t think Thomas popped open his cell phone and dialed Wolfgang Puck catering. These guys are at a total loss and a bit huffy: “How in the world does he expect us to pull this off?”

What they should have said is this, “Lord, this is impossible for us. Uhhh...can you please do a miracle here?”

But, they're too self-sufficient, so they don't ask.

So, Jesus gives them a lesson on daily bread.

Some little kid's mom had packed a humble lunch for her son, barley bread (the most humble of breads) and two salted dried fish (maybe the size of sardines). So, Jesus takes the bread and fish, and starts breaking them up, and handing them out, and the result is an astounding miracle. Not only is everyone well-fed, but there is an immense amount of food left over.

- In the feeding of the five thousand, there are 12 baskets left over. What a coincidence, one basket for each disciple! I wonder if they're going to learn anything from that?
- In the feeding of the 4,000, there are seven baskets left, and again; what a coincidence! Seven shows that Jesus can meet our needs perfectly.

Nothing could be clearer. Jesus has the ability to meet each disciple's daily need and then some.

But, the disciples still don't pick up the message. Jesus has to remind them several times before they even begin to understand what he's done.

I am really glad the disciples struggled with this, because we struggle with it too. Each one of us struggles with whether or not God will provide our daily needs? We fantasize about financial self-sufficiency because we're so anxious about poverty. And then, those who do achieve financial-self sufficiency obsess about losing it.

But this is reality, we are dependent on God for our daily needs. God is our ultimate provider, and He wants us to simply pray for those things that we need.

B. Let's talk about what this means for us.

*FIRST OF ALL, IT MEANS WE ASK GOD FOR SIMPLE THINGS.* What could be more simple than bread? What could more daily than bread? When we pray, God invites us to ask for things that might seem inconsequential.

There have been many times that I've prayed a simple prayer of dependence. Maybe I've lost my keys, or maybe I'm running late for an appointment, or maybe I'm stressed out about a meeting, or maybe I'm uncertain about a decision. Jesus invites me to pray for those simple, seemingly, inconsequential things that I need in the moment.

Now, I know some people think, "God is so highly exalted and so mighty that we shouldn't bother Him with the petty little stuff. But, that's not true!

You moms and dads, think about this. When your four year-old says, "Mommy will you give me a drink?" What are you going to say? "Hey, I'm big; you're small. I'm important; you're not. How dare you ask me for a drink?

You'd never do that, nor does God. God loves you with a fatherly love. He'll never chastise you for small requests. Those small requests honor Him.

*BUT, WE DON'T JUST PRAY FOR SMALL STUFF. WE ALSO PRAY FOR THE BIG STUFF.* Think about some of the big things we face. Sometimes, we come to one of those crossroads in life. If things go well, it'll make a huge difference. If things don't go well, life could get real painful. God urges us to pray during those times. It could be a career shift. It could be a new relationship or a big financial decision. God invites prayer for the big stuff, too.

At other times, we face emergencies. We might be lying on the operating table for a life-saving surgery. Jesus invites us to cry out to Him for help.

At other times, we face life's tragedies. Cindy and I have friends in Dallas who endured one of these. They went on a mission trip to China. While on the trip, she encountered discomfort in her leg. She saw a doctor and the diagnosis came back, Lou Gehrig's disease! God chose not to heal her and within a year she was gone.

During the last months of her life, her husband read Randy Alcorn's book, *Heaven*, preparing her for the blessings that were about to be hers. God created a space of spiritual beauty even in the suffering.

To pray for our daily bread means we radically depend on God for *all* the small stuff and *all* the big stuff and all the *common stuff* in between.

*I THINK THIS ALSO MEANS THAT WE PRAY FOR THOSE THINGS RELATED TO OUR "THORN IN THE FLESH."* Remember Paul's thorn? We don't know what it was, but whatever it was, it was painful. The Greek word literally means a "stake in the flesh". Paul prayed three times it might be removed. God said, "No. Paul, you're going to have to live with it." He said, "*My grace will be sufficient for you.*"<sup>1</sup>

Whatever your thorn is, it's a chronic thing that doesn't seem to go away. You might live with it for years, maybe decades. Every day, your thorn cries for relief.

But, Jesus' challenge is that you pray for your daily bread, meaning you pray for grace in the context of pain. You're praying for grace *for that day*. Not tomorrow, not next week; the prayer is for today. That's what it means to pray for daily bread in the context of our thorn.

I hope you see the wonderful scope of this prayer. Praying for your daily bread means you pray about anything and everything, from the small stuff to the big.

- C. Now, that raises a question, what expectations should you have as you pray for daily bread?

*THE FIRST EXPECTATION IS THAT I LIVE IN THE MOMENT.* This is daily bread. What most of us want is a lifetime of bread in our pantry, right now; so that we can live a stress-free, problem-free, chaos-free life.

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<sup>1</sup> 2 Corinthians 12:9

That's a myth. You can't have a stress-free, problem-free life this side of heaven. Even a lifetime of daily bread is not going to do it for you. First of all, those with *much* have a different anxiety. They're terrified of losing it and they struggle with greed.

Besides, that stress-free existence is not for this life. It's for the next life; it's for heaven. If you try to place heavenly expectations on this earthly existence, you'll be disappointed every time.

*HERE'S A SECOND EXPECTATION. WE SHOULD BE DEVELOPING AN ATTITUDE OF GRATITUDE.* I had a milestone experience several years ago. I was praying about a need, and feeling somewhat stressed out about it. God convicted me to write down the various ways He had met that need over the past 30 years. When I wrote down all the examples of God's provision, I was blown away. God had provided for this need, on average, every two and one half years.

That led me to a reality check.

I was ratcheted back to God's past examples of provision to develop an attitude of gratitude. That gratitude gives you confidence in the asking process.

Now, let's look at the second need we face.

## **2. 2<sup>ND</sup> NEED – “Forgive us our debts.” *Matthew 6:12***

- A. This second request is a request that God would forgive our sins and restore our relationships.

Now, before I explain how this works, I need to remind you of something. The Bible teaches two kinds of forgiveness: legal and relational. Let me explain the difference.

*LEGAL FORGIVENESS HAPPENS WHEN A PERSON ENTERS A RELATIONSHIP WITH CHRIST.* God is holy; we're imperfect. We've fallen short of His standards and His goodness.

Without Christ, God in His infinite holiness must move toward in righteous judgment. That judgment is deadly serious. At your death, that judgment consists of eternal separation from Him who is the source of goodness, beauty, meaning and light. To be separated from Him, and all that makes us enjoy our humanity, is hell.

But, here's the amazing thing about God. In Christ, God's mercy triumphs over judgment. So, God the Father sends Jesus into the world. While Jesus is on the cross, a legal transaction takes place. God, the Father, allows Jesus to be the stand-in for your judgment. Jesus receives the hit for your sins. He becomes the ultimate Lamb of God, taking your guilt away.

The result is tremendous. God the Father is now legally free to forgive all sins, past, present and future.

If someone appropriates the work Jesus' did on the cross, God gives that person once-for-all forgiveness of sins, as well as, the gift of eternal life.

The moment you received Christ once-for-all forgiveness became yours as a free gift.

Today that forgiveness is a done deal; it's a legal reality. You permanently stand in the eternal forgiveness of God.

In fact, even when you sin without knowing it (which we all do) that forgiveness is automatically applied to your life.

*BUT, THAT'S NOT THE ONLY KIND OF FORGIVENESS FOUND IN THE BIBLE. THE OTHER KIND IS THE RELATIONAL KIND.* You can be on the right side of the law, legally, and not feel forgiven emotionally.

Imagine this: Imagine that you are driving to Dallas to spend some time with your wife's parents.

You're pushing hard to get there by dinner.

You are immensely angered by the North Texas congestion. In a fit of road rage, you pull around a slow car and gun it through a light that looked yellow but turned red before you entered the intersection. In the process, your SUV clips a Geo Metro and spins it around.

In the window of the Geo you see a car seat and a crying mom and blood spattered over the inside of their little car. Now, at that point, has the God of the universe forgiven you for your little angry spell and your big mistake? Yes! God forgave you on the merits of the death of Christ. When Jesus was on the cross, He paid the penalty for your road rage.

But, in that moment, do you feel forgiven? No way. You feel guilt and shame. Your anger has resulted in pain, injury, fear and expense. You need relational forgiveness from God, and then from the victims, and then from your family.

In this prayer, Jesus isn't talking about legal forgiveness. That's already taken place. He's talking about relational forgiveness, that relational re-connection with God after sin.

When you pray, "Father, please forgive me my sins," your saying to God, "I'm your eternal child. I'm eternally forgiven. But, I've made some terrible mistakes: I've blown you off. I've ignored your holy character. Father, I want reconnection in fellowship."

*WE SEE A WONDERFUL EXAMPLE OF THIS AT THE LAST SUPPER.* Jesus needed to teach His disciples about forgiveness. So, He gets up from the table, wraps a towel around himself, and begins to wash their feet.

This was highly embarrassing for the disciples! They'd just been arguing over who was going to be the greatest in the kingdom, and here's the king acting like a slave.

Jesus gets to Peter and Peter pulls his feet back in defiant arrogance, "*Never shall you wash my feet!*"

Jesus says, "*Then you'll have no part with me.*"

Well, that sure disrupted his pride. He extends his feet and says, "*Ahh...wash all of me then!*"

Jesus presents a very important principle. He says, “*He who has bathed needs only to wash his feet.*”<sup>2</sup> His principle is clear. As a Christian, you’ve been bathed in the atoning sacrifice of Christ. You’re legally forgiven.

But, you need fresh applications of *relational* forgiveness so that you *feel* close to God as your loving heavenly Father.

- B. How do we put this into practice? Well, we need to come regularly for forgiveness.

This means, *FIRST, YOU COME IN HUMILITY*. You’ve got to rigorously shun any and every particle of denial. I’m sure that all of you know what it is to live in denial. Denial starts off by saying:

- “I didn’t do anything wrong.” Then conviction sets in and...
- Denial softens a bit and says, “Well, maybe I did do something wrong, but it wasn’t my fault.”
- Then denial says, “All right, so maybe I *did* do something wrong, and it *was* my fault, but it wasn’t that bad.”

In that process we’ve gone from rejection, to blame shifting, to minimization. It’s all denial!

When we come to God for forgiveness, God calls us to see our sin correctly. We don’t deny it; we don’t blame shift it; we don’t minimize it. We accept it as fact.

Conversely, we don’t maximize our sins morphing them into something more shameful than they really are. Some people who are prone to guilty feelings do this a lot. They commit some small sin, but in their minds, it’s like they robbed the 7-Eleven Convenience Store at knife point.

The answer is to see our sins in reality, to confess them honestly, and to receive fresh expressions of God’s forgiving love.

*THAT LEADS ME TO ANOTHER APPLICATION. WHEN YOU REQUEST FORGIVENESS FROM GOD, YOU MUST RECEIVE IT AS AN ACT OF FAITH.* Some people refuse to allow themselves to feel forgiven.

Chuck Colson tells an amazing story in his book, *The Good Life*. Nazi war criminal Albert Speer was the chief architect of the major buildings in the Third Reich and then became the genius behind the Nazi war machine.

After the war, he was tried at Nuremberg and received a 20-year prison sentence at Spandau. After his release, he wrote voluminously about his experiences.

This is the puzzling thing about Albert Speer.

He freely confessed that what he did was wrong; in fact, he became known as the titan of penance. He read books on theology. He became good friends with the chaplain. But in spite of

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<sup>2</sup> John 13:10

all his confessions, he never found forgiveness from God. The issue was faith. He couldn't transfer his trust onto the finished work of Christ and believe that was sufficient.

To receive forgiveness, you need to take God at His word that the death of Christ was sufficient for all your sins and has now brought you into a legal right standing with God.

When you come to God with the words, "Forgive us our sins," you've got to join those words with faith that you really are forgiven, and that nothing separates you from His love.

Feeling forgiven is a faith thing.

*WE HAVE AN INCREDIBLY IMPORTANT OBLIGATION AS WE PRAY FOR FORGIVENESS. WE MUST FORGIVE OTHERS.* Notice that Jesus says, "*forgive us our debts as we forgive our debtors.*"

How many Christians freely enjoy God's forgiving-grace and then turn around and harbor bitterness toward a fellow believer? I'm sure you know plenty who do this. Maybe you've done this at times. How many Christians enjoy forgiveness from God and then turn around and harbor hatred toward an enemy? Plenty!

We fallen human beings, even Christians, often resort to one-sided forgiveness. We love to receive it, but we don't always like to give it.

Jesus tells us that any time we ask for forgiveness, we ought to be willing to give it as well. If you don't give it, there's going to be a huge consequence, but it's not what you think. God will still forgive you. But, we're going to slip into the ranks of the committed hypocrite, the man or woman who says one thing but does another.

Listen, God's forgiveness is for you; it's for your benefit and well-being.

Your forgiveness of someone else is the same way. You need it for your own well being. When you grow a forgiving heart, you're going to be at peace with God and with others.

That leads us to the third part of the prayer.

### **3. 3<sup>RD</sup> NEED – "Lead us not into temptation." *Matthew 6:13a***

- A. This part of the Lord's Prayer has often confused people because it seems contradictory.

James 1:13 tells us that God does not tempt anyone. He says, "*Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and he himself does not tempt anyone.*"

But, that doesn't sound true to other parts of God's Word, does it?

We see many examples where God allowed His chosen leaders to be tested. Moses spends forty years in the wilderness tending sheep. David spends ten years in the wilderness fleeing Saul.

Elijah spends three years living in a cave down by the river. Jonah spent three days in the gut of a fish.

God allows testing.

So, what exactly are we praying in this section of the Lord's Prayer?

B. Let me give you my interpretation and a paraphrase.

The kind of testing He's talking about is the testing that flows from your specific weakness.

I've often talked about the fact that just as each of us has a fingerprint, we also each have a personal "flesh-print."

Our flesh-print is that unique set of vulnerabilities that come because our sinful nature is wired differently from the next person. One person is vulnerable to pornography, another to drugs, another to self-righteousness, and another to bitterness and resentment.

Each of us has a configuration of weaknesses that make us vulnerable to a certain set of sins. These sins can absolutely blindside us at a time when we least expect it.

Essentially this prayer says, "God please protect me from my unique set of weaknesses." Or, to put it another way, this prayer says, "God protect me from those serious sins toward which I am particularly vulnerable."

What does this mean practically for us?

It means we own up to our specific set of weaknesses and pray specific prayers for protection. Let me ask you, where are your weak points?

- Is it pride?
- Is it pornography?
- Addiction?
- Gambling?
- Debt?
- Moralizing judgmentalism?
- Power and control?
- Out of control anger?

In this prayer you're saying, "God, there are parts of my life that are unmanageable. God, please don't allow me to be sucked into temptation – *in this very vulnerable area.*"

Now, let me personalize it: The core issues in my life consist of three-fold pattern of *anxiety*, *perfectionism* and *fear of failure*. These three issues comprise what I would call my flesh-print. It's my unique configuration of traits that veer me away from God.

What I'm realizing is that I have to come to Jesus in the spirit of this prayer and say to Him, "Lord, you are my power. You are my strength. Right now, I turn my will and my life over to you. Lead me not into temptation."

That leads us to the fourth request in this prayer.

#### 4. 4<sup>TH</sup> NEED – “Deliver us from the evil one.” *Matthew 6:13b*

This petition, like the one that comes before, has often been confusing. Is it part of petition number three? Or is it a separate petition, petition number four? I believe it’s a separate request. And here’s the reason why:

- A. The term *evil* has a definite article in front of it. Specifically, it says, deliver us from *the* evil. Or, it could be translated, “the evil one.”

Now, I can’t be dogmatic about this, but just taking the grammar of the passage, it seems as if He’s talking about deliverance from the power of the demonic realm.

Now, this is especially important for us in America.

Twenty years ago, *modern* Americans downplayed the supernatural. They *especially* poked fun at the idea of good angels and bad angels flying invisibly around in space. They were saying scientific people shouldn’t believe that. You heard this sort of talk on college campuses. You heard this on network television, “the only thing that’s real is the stuff you can see.” Well, that’s definitely old-paradigm thinking. It’s *modernist* thinking.

Today, postmodern Americans take the opposite approach. We love the supernatural, especially the evil kind. Notice all the movies coming out that glorify the demonic and the satanic. They use amazing special effects to rip into a state of spine-tingling fear. Satan is no longer someone to ignore; he’s now a source of entertainment.

So, whether you buy the *modern* notion that he’s not there, or the *postmodern* idea that he’s there for your entertainment, you’ve missed the point.

From the beginning, his agenda is to sidetrack God’s kingdom plan and that includes your spiritual growth. He is going to do it in the way that you least expect. He’s going to blindside you. If you want a really good book that unveils the psychology of the demonic realm and makes it practical. Pick up C.S. Lewis’ book *Screwtape Letters*. Just read a few chapters and you’ll get the idea.

Jesus knew the spiritual warfare would be strong. So, He gives us a prayer for daily protection, “*Deliver us from the evil one.*”

- B. This line in the prayer is both an affirmation that spiritual warfare is real and it’s a plea for protection *from* the spiritual warfare.

The key thing we need to remember is that Satan is a defeated foe. His power was broken at the cross. His ultimate destiny is destruction...but not quite yet. In the meantime, his aim is to wreak havoc until his final day.

It's like Hitler in World War 2. When Hitler knew the gig was up, and he was a defeated foe, he retreated to his bunker, and he instituted a scorched-earth policy.<sup>3</sup>

“He demanded that local officials burn every city and town, every village and farm that stood between the Allies and Berlin. If Hitler was going to die, Germany and the German people would die with him.”<sup>4</sup>

That's Satan's sad little strategy. He knows he's going to be destroyed, and if he's going to be destroyed, then he's determined to destroy as many people as he can in the process, Christian and non-Christian.

But, we have a promise, “*Greater is he who is in you than he who is in the world.*”<sup>5</sup> That's our promise: “*Greater is he who is in you* (that is, Jesus) *than he who is in the world* (that is, Satan and his doomed band of fallen angels).”

So, this is a prayer of daily protection from the evil one, and it's a challenge for us to remember to put on the full armor of God.

Notice the...

## **5. CONCLUSION TO THE PRAYER**

“*For yours is the kingdom and the power and the glory forever. Amen.*”<sup>6</sup>

Some of your Bibles might not have those concluding words. There is some doubt about whether they were in the original manuscripts or whether they were added later. I think they were part of the original.

So, let's assume for a moment that they are part of the original manuscripts. What does this suggest? It provides a bookend to the prayer. I've said many times that in Bible study you look for bookends. Many biblical authors start a passage with a theme and they end the passage with that same theme. They book-end their teaching (or their story) with the same idea so you can catch their *main idea*.

The main idea about prayer is that it's about God's glory.

In other words, this daily model prayer transforms people who are self-oriented to those who are radically God-centered and passionate about His glory.

### **Conclusion:**

Now as we close, I want to warn you about the biggest obstacle to praying the Lord's Prayer. The biggest obstacle is that you would forget the first half which is the God-centered half,

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<sup>3</sup> Charles Colson and Harold Fickett, *The Good Life*, Wheaton, IL: Tyndale House Publishers 2005, 168-169

<sup>4</sup> Ibid, 169

<sup>5</sup> 1 John 4:4

<sup>6</sup> Matthew 6:13b

verses 9-10.

We can and sometimes *do* forget the God-centered part because verse 13 reminds us that we face the hidden reality of spiritual warfare. The fallen angels around us would love to sidetrack us from praying this prayer. One of the ways they do it is by lure you into praying (what amounts to) an anti-Lord's prayer.

If The Lord's Prayer is our model prayer (which it is), and if Satan is a roaring lion seeking someone to devour (which he is)...then it would make sense that he would lure you into praying just the reverse of what Jesus teaches here. It would be an anti-Lord's prayer that rejects the God-centeredness of prayer. So, let me show you what an anti-Lord's prayer might look like.

Jesus says, "Our Father who art in heaven..."	We think, "God, you're my dispenser of blessings who exists to meet my needs..."
Jesus says, "Hallowed by your name..."	We say, "Lord, I want my name to be great. I want to be my own little American idol."
Jesus says, "Your kingdom come..."	We say, "Lord, let my kingdom come, Lord. I want to live the dream of a stress-free and problem-free life."
Jesus says, "Your will be done on earth as it is in heaven..."	We say, "Lord, let my will be done so that I enjoy a little bit of heaven on earth."
Jesus says, "Give us this day our daily bread..."	We say, "Lord, I've got plenty of daily bread. In fact, I've got daily croissants and bagels. What I want is serious cash, so I don't have to trust you so much."
Jesus says, "Forgive us our debts, as we also have forgiven our debtors."	We say, "Lord, lots of people have hurt me. I'll forgive them when they beg me for mercy."
Jesus says, "And don't lead us into temptation; deliver us from evil."	We say, "Lord, some of the stuff I do isn't all that bad. I mean everyone is doing it."
Jesus says, "For yours is the kingdom and the power and the glory forever."	And we say, "I want to enjoy my little kingdom now, and some power, and a bit of glory before I'm too old to enjoy it."

You may never utter those words verbally, but the attitude represented behind that prayer is extremely common. There's a strand of prosperity theology in our culture that essentially takes the Lord's Prayer, and turns it on its head, and makes it an anti-Lord's Prayer.

The focus is almost entirely on me and my needs. Right now, I'd like for us to take a moment of silence and repent of that and let's pray the real Lord's prayer before we take communion. Let's pray.