

*Reformed Reflections  
on the  
Lord's Prayer*

## *Introduction*

For almost two thousand years the Lord's Prayer has been cherished and used in the Church of our Saviour Jesus Christ.

Yet some churches and many Christians never pray the Lord's Prayer. Whatever the reasons alleged, this omission is both sinful and deplorable.

The following reflections on the Lord's Prayer have been culled from the writings of those who are acknowledged as Evangelical and Reformed. We trust they will prove a blessing to all who read them.

Before considering the Lord's Prayer itself, we have paved the way by including some prefatory remarks on prayer as an exercise of every Christian.

Such remarks, we believe, are much needed.

Many who falsely call themselves Christians have replaced true Biblical prayer with the contemplation of nature.

Others have fallen into such habits of 'praise worship' that they almost wholly neglect the practice of prayer as the Word of God understands it.

Still others have forgotten how saints of the past found communion with God in prayer so delightful. Just think of Asaph in Psalm 73: "It is good for me to draw near to God."

Think too of David in Psalm 116: "I love the Lord, because he hath heard my voice and my supplications."

How often the apostle Paul turned his thoughts of his fellow believers into prayer: "I thank my God on every remembrance of you." (Philippians 1:3)

One of our Puritan forbears counsels: "Turn your cares into prayers," while the 'the two Christian poets of Olney' goad us to

spend more purposeful time in His presence at the throne of grace with their stanzas:

Approach, my soul, the mercy seat,  
Where Jesus answers prayer;  
There humbly fall before His feet,  
For none can perish there.

*John Newton*

Restraining prayer we cease to fight;  
Prayer makes the Christian's armour bright;  
And Satan trembles when he sees  
The weakest saint upon his knees.

*William Cowper*

In fact, there is no time, or place, or situation in our lives that is not suitable for prayer. Did not Nehemiah shoot up a prayer to God even while he was presenting a cup of wine to King Artaxerxes (Nehemiah 2:1-4)? And did not the first martyr Stephen call on the Lord Jesus and pray for his murderers in the very act of dying (Acts 7:59-60)?

May we then seek grace to follow their good example, and create opportunities to call on God.

“And it came to pass, as He was praying in a certain place, when He ceased, one of His disciples said unto Him: Lord, teach us to pray . . . And He said unto them: When ye pray, say:

*Our Father, who art in heaven,  
hallowed be thy name.  
Thy kingdom come, thy will be done,  
on earth, as it is in heaven.  
Give us this day our daily bread;  
and forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom, the power, and the glory,  
for ever. Amen.”*

Luke 11:1-4 with Matthew 6:9-13

## *Preface on Prayer*

### *What Prayer Is*

Prayer is an offering up of our desires unto God, for things agreeable to His will, in the name of Christ, with confession of our sins, and thankful acknowledgment of His mercies.

*Westminster Shorter Catechism*

Prayer is a sincere, sensible, affectionate pouring out of the soul to God, through Christ, in the strength and assistance of the Spirit, for such things as God has promised.

*John Bunyan*

Prayer is a humble and earnest laying forth of a faithful mind, whereby we either ask good things at God's hands or else give Him thanks for those things which we have received.

*Henry Bullinger*

Prayer . . . is the holy request of a humble and sanctified heart, together with thanksgiving, offered by the power of the Spirit of prayer, as a special service unto God, in the name of Christ, in behalf of ourselves and others, with assurance to be heard in what we pray for, according to the will of God.

*James Ussher*

Among the fruits that faith produces universally in all true Christians, we esteem the invocation of the name of God through Jesus Christ to be the principal; this is what we call prayer.

*Theodore Beza*

## *A Reformed Rationale for Prayer*

It is very important for us to call upon God:

first, that our hearts may be fired with a zealous and burning desire ever to seek, love and serve Him, while we become accustomed in every need to flee to Him as to a sacred anchor;

secondly, that there may enter our hearts no desire and no wish at all of which we should be ashamed to make Him a witness, while we learn to set all our wishes before His eyes, and even to pour out our whole hearts;

thirdly, that we be prepared to receive His benefits with true gratitude of heart and thanksgiving, benefits that our prayer reminds us come from His hand;

fourthly, that having obtained what we were seeking, and being convinced that He has answered our prayers, we should be led to meditate upon His kindness more ardently;

and fifthly, that at the same time we embrace with greater delight those things which we acknowledge to have been obtained by prayer.

Finally, that use and experience may . . . confirm His providence, while we understand not only that He promises never to fail us . . . but also that He ever extends His hand to help His own.

*John Calvin*

## *The Ingredients of Prayer*

Praying . . . embraces adoration, thanksgiving, confession, supplication, intercession, and filling our mouths with arguments before God in behalf of our requests.

*William S. Plumer*

### **Adoration**

Lo, God is here, let us adore,  
And own how dreadful is this place!  
Let all within us feel His power,  
And silent bow before His face.  
Who know His power, His grace who prove,  
Serve Him with awe, with reverence love.

*Gerhard Tersteegen*

Holy, holy, holy, all the saints adore Thee,  
Casting down their golden crowns around the  
glassy sea;  
Cherubim and seraphim falling down before Thee,  
Who wert, and art, and evermore shalt be.

*Reginald Heber*

Bible Proof Texts:

Isaiah 6:1-3. Romans 16:25-27. Ephesians 1:3-6; 1 Timothy 1:17.  
Jude 24-25. Revelation 1:5-6; 4:11; 5:12-13; 7:12.

### **Thanksgiving**

The Lord so much esteems thanksgiving , offered to Him with true humility of mind and faith, that He receives it and reckons it a most acceptable sacrifice.

*Henry Bullinger*

We cannot give God anything but praise and thanks for all that we receive from Him, be it grace, Word, works, Gospel, faith and all things.

*Martin Luther*

Bible Proof Texts:

Psalm 116:17. Ephesians 5:20. Matthew 11:25-26.

### **Confession**

Ingenuous and unreserved confession of sin [is made] to the glory of that God who has been dishonoured by it.

*John Colquhoun*

When man uncovers his sin, God covers it . . . When man confesses, God pardons.

*Augustine*

Sins cannot be forgiven until they are confessed.

*Martin Luther*

The only way to quiet the conscience, to pacify wrath, and remove judgment, is ingenuously to confess sin.

*David Dickson*

Bible Proof Texts:

Proverbs 28:13. Hosea 14:1-2. 1 John 1:9. Psalm 32:5.

### **Supplication**

To supplicate is to humbly petition, beg or entreat.

*J.M.B.*

Christ, in the days of His flesh, offered up prayers and supplications to His Father . . . [they] were joined with strong cries and tears, herein setting us an example.

*Matthew Henry*

Supplications are those petitions we make to God for obtaining that which is good.

*Thomas Manton*

Bible Proof Texts:

1 Kings 8:22-53. Ephesians 6:18. Hebrews 5:7.

### **Intercession**

Intercession . . . is the suit of the heart unto God for the good of others.

*James Ussher*

Three things concur [in Christ's intercession] : 1. The presentation of His Person for us . . . 2. The representation of His death . . . for us . . . 3. A putting up, a requesting and offering unto God of . . . desires . . . for the Church, attended with care, love and compassion.

*John Owen*

Bible Proof Texts:

1 Timothy 2:1-2. Acts 7:59-60. Acts 12:5.

### **Arguments**

O give me plentifully Thy Spirit, which Thou hast promised to pour out on all flesh, that thus I may with Thy saints talk with Thee night and day, for Thy only beloved Son's sake, Jesus Christ our Lord. Amen.

*John Bradford*

O Lord, whatever it pleases Thee to do, do it, to the glory of Thy holy name.

*Alexander Henderson*

Bible Proof Texts:

Job 23:4. Daniel 9:17,19. John 17:20-21. Acts 4:24-30.

## *The Power of Prayer*

The Spirit helps our infirmities by enabling us to understand for who, and what, and how prayer is to be made; and by working . . . in our hearts . . . those thoughts, affections and graces that are required.

*Westminster Larger Catechism*

The Spirit teaches us, and inclines us, and enables us to pray.

*William Jay*

Bible Proof Texts:

Zechariah 12:10. Romans 8:26-27. Jude 20.

Prayer is . . . the great means to procure the graces of which I stand in hourly need.

*John Newton*

Prayer is that mightiest of all weapons that created natures can wield.

*Martin Luther*

Prayer is a shield to the soul, a sacrifice to God and a scourge for Satan.

*John Bunyan*

Prayer is the chief exercise of faith.

*John Calvin*

Prayer is the sovereign remedy.

*Robert Hall*

Bible Proof Texts:

Psalm 130:1. Ephesians 6:18. John 17:15. James 1:6.

## *Encouragements to Pray*

How kindly God allures us to Himself: “Before they call I will answer, and while they are yet speaking I will hear.” (Isaiah 65:24)

*John Calvin*

Prayer . . . is more pleasing to Him than any other work: whether . . . we are asking Him for something, or singing His praises, or giving Him thanks.

*Theodore Beza*

Prayer is the key to heaven’s treasures.

*John Gerhard*

God loves to load the wings of prayer with the choicest and chief blessings . . . He loves not to come empty-handed to those who have tarried long begging at mercy’s door.

*Ralph Erskine*

Thou art coming to a King;  
Large petitions with thee bring;  
For His grace and power are such  
None can ever ask too much.

*John Newton*

This is our greatest honour. To have leave to approach the throne of grace, to come with freedom and boldness into God’s presence, and disclose all our thoughts and desires before Him, is a singular privilege . . . Prayer is a great preferment, because it brings us nigh to God.

*Jonathan Edwards*

Bible Proof Texts:

2 Chronicles 7:14. Psalm 32:6a. Psalm 145:18. Jeremiah 29:12. Luke 11:9-10. John 16:24. Romans 10:13. Ephesians 5:19-20. Philippians 4:6b. Hebrews 4:16.

## *When And Where We Should Pray*

### 1. When

Praise and bless the Lord your God every day.

*Augustine of Hippo*

There is not a moment of time during which our need does not exhort us to prayer.

*John Calvin*

Bible Proof Texts:

Luke 18:1. 1 Thessalonians 5:17. Ephesians 6:18.

### 2. Where

(a) In praying, the principal object to be sought is to be alone with God.

*John Charles Ryle*

Pray alone.

*Philip Henry*

Daniel 9:3-19. Matthew 6:6.

(b) In company.

*Thomas Manton*

Matthew 18:20. Psalm 35:18. Acts 4:23-30; 16:25.

## *How we should pray*

### 1. Our Spirit

Let the first rule of right prayer be to have our heart and mind framed as becomes those who are entering into converse with God.

*John Calvin*

With great earnestness of heart we should implore help from God.

*Augustine*

Fervency of spirit must be found in alliance with the illumination of the intellect. (1 Corinthians 14:15)

*Geoffrey B. Wilson*

[Prayer must be] managed with that gravity, awfulness and seriousness as should become an address to God, conceiving aright of God, particularly that He is, and that He is a spirit, and they who worship Him must worship Him in spirit and in truth.

*Thomas Manton*

Those who pray must have a true and fervent faith.

*Henry Bullinger*

Prayer is not genuine unless the thoughts are turned upward.

*John Calvin*

### 2. Our Manner

“Let thy words be few.” (Ecclesiastes 5:2) Pray neither too long nor too short . . . our words must be apt and orderly.

*Thomas Manton*

Everything like formality, affectation or merely bodily service is abominable and worthless in God’s sight.

*John Charles Ryle*

The quantity of your prayers . . . how long or how many there are .  
. . . avail nothing with God, by whom prayers are not measured, but  
weighed.

*Thomas Boston*

Avoid all cant phrases . . . Never use the name of God to fill up a  
sentence . . . speak audibly and distinctly.

*William S. Plumer*

He who prays as he ought will endeavour to live as he prays.

*John Owen*

**Bible Proof Texts:**

1 Samuel 1:10-11. 1 Chronicles 4:10. Luke 18:13. Colossians 1:3.

## *Our Posture in Prayer*

Holy Scripture does not bind us to any gesture particularly; but we find these four gestures . . . spoken of there, viz. standing (Mark 11:25), lying along on the face (Matthew 26:39), Kneeling (Daniel 6:10; Ephesians 3:4), and sitting (2 Samuel 7:18). Whatever the gesture may be, let it be a reverent one, that may express a humble and reverent frame of spirit.

*Thomas Boston*

### *With Uplifted Hands*

Lifting up our hands in prayer is designed to remind us that we are far removed from God unless our thoughts rise upwards. 1 Kings 8:22. Psalm 63:4.

*John Calvin*

## ***Serious Reminders and Warnings about Prayer***

No one except a believer can truly pray.

*Martin Luther*

To pray without labouring is to mock God: to labour without prayer is to rob God of His glory.

*Robert Haldane*

The heart without the tongue may pray with fruit and feeling (1 Samuel 1:10), but the tongue without the heart is nothing but vain babbling (Matthew 6:7).

*James Ussher*

Those who neglect all prayer, and those who satisfy themselves with a form of prayer, which they utter without knowledge or affection . . . greatly sin against God.

*John Flavel*

Bible Proof Texts:

Matthew 6:7. Job 13:16. Isaiah 1:15.

### ***Summary Conclusions***

Prayerless people are not genuine Christians.

*John Charles Ryle*

What is the life of a Christian but a life of prayer?

*David Brown*

## *The Lord's Prayer*

After having denounced showy and meaningless prayers, Christ introduced a splendid short prayer of His own. With it He instructed us on how to pray and what we should pray for.

*Martin Luther*

The Lord's Prayer is the finest prayer . . . that was ever sent from heaven. Because God the Father gave His Son the words for the prayer, and sent Him to introduce it, we know beyond a doubt that His prayer pleases the Father immensely.

*Martin Luther*

The whole Word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught His disciples, commonly called *The Lord's Prayer*.

*Westminster Shorter Catechism*

Let us have a great esteem for the Lord's Prayer; let it be the model and pattern of all our prayers.

*Thomas Watson*

It is both a prayer which we . . . ought to pray, and also a platform of prayer to which we ought to square all our prayers . . . Matthew (6:9) propounding it as the most perfect *platform* to be imitated; Luke (11:2) as the most excellent *form* to be used of all Christians.

*James Ussher*

This most holy prayer of our Lord Jesus Christ . . . [was] delivered to the universal Church to be a universal form or rule to pray to God.

*Henry Bullinger*

The Lord's Prayer . . . which every Christian is obliged to receive with the utmost reverence, as the Lord's own word. But it was never imposed by Jesus Christ or His apostles, as a set form to

which His Church is bound to pray in *these very* words, and no other.

*Thomas Boston*

A prayer formed upon the model of this excellent pattern, having the substance of the several petitions interspersed through it, though expressed in other words, is a true Scriptural prayer.

*Thomas Boston*

Prayer is to be made in a language which we understand, for our Saviour Christ taught His disciples here in a tongue which they understood, and not in an unknown language.

*James Ussher*

[Christ's] intention was to regulate our petitions by it; and therefore they who use it in spells and charms, as the Papists, or those who think nothing is prayer but that form of words, abuse Christ's intention in it.

*John Flavel*

Perhaps no part of Scripture is so well known as this: its words are familiar wherever Christianity is found . . . Happy would it be for the world if this prayer was as well known in the spirit as it is in the letter.

*John Charles Ryle*

## *Division of the Lord's Prayer*

There are three parts in the Lord's Prayer: the Preface, the Petitions and the Conclusion.

*Thomas Vincent*

### *The Preface*

The Preface . . . *Our Father, who art in heaven*, teaches us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

*Westminster Shorter Catechism*

Those who can say *Our Father, who art in heaven* . . . have been adopted into His family. He has taken them out of the old family in which they were born, given them a new name and a new spirit, and made them 'heirs of God, and joint heirs with Christ'; and all this of His free, sovereign, unmerited, distinguishing grace.

*Charles Haddon Spurgeon*

#### *Our Father*

Truly the word *Father* . . . teaches us that all our prayers ought to be offered to none other than to Him who is our Father . . . and not [to] another for Him or with Him . . . . And truly this prayer can be offered to no creature. For to which of the angels or the saints can you say without sacrilege: *Our Father, who are in heaven?*

*Henry Bullinger*

God . . . gives Himself [the] title *Our Father*, an expression of love and condescension. That He might encourage us to pray to Him, He represents Himself under the sweet notion of a father. The name Jehovah carries majesty in it; the name Father carries mercy in it.

*Thomas Watson*

At the very beginning of our prayer, Christ wants to kindle in us . . . the childlike awe and trust that God through Christ has become our Father.

*Heidelberg Catechism*

Right at the beginning of the prayer, with the word ***Our Father***, Jesus reminds us of what God demands and promises. God insists that we give Him the respect, honour and reverence that He deserves . . . Also, God the Father wants us to trust that He will meet our needs. We are overjoyed to be His children through Christ. And so, because we trust that He will give us what He has promised, we can pray to Him with confidence, in the name of Christ our Lord.

*Martin Luther*

He both calls Himself ***our Father***, and is pleased to be so called by us . . . [for] He could not have given us a stronger testimony of His boundless love than in calling us His sons.

*John Calvin*

Let the Christian, then, so regulate his prayers as to . . . embrace all who are his brethren in Christ.

*John Calvin*

Bible Proof Texts:

Romans 8:14-16. 1 John 1:3. 1 John 3:1. 2 Corinthians 6:18. Matthew 7:11.

***Who art in heaven***

Why is God said here to be ***in heaven***? It is to note His sovereign power and dominion over all, as a ground-work of faith in prayer.

*John Flavel*

God is said to be ***in heaven***, not because He is . . . nowhere else . . . But . . . He is . . . where He reveals His glory most to saints and angels.

*Thomas Watson*

The words *in heaven* teach us not to think of God's heavenly majesty as something earthly, and to expect everything for body and soul from His almighty power.

*Heidelberg Catechism*

He is a Father, and therefore we may come to Him with boldness, but a Father *in heaven*, and therefore we must come with reverence.

*Matthew Henry*

What does . . . *in heaven* teach us? To . . . be most intent [in our prayers] on heavenly things.

*John Brown of Haddington*

Bible Proof Texts:

1 Kings 8:30b. 2 Chronicles 30:27. Psalm 103:19. Psalm 123:1. Acts 17:24-25. Ecclesiastes 5:2.

## *The Petitions*

Petition is a religious calling upon the name of God by suit or request, in which we desire and beg all things necessary . . . either for things of this present life . . . or for the things of the life to come.

*James Ussher*

How many petitions are there in the Lord's Prayer? There are six. In what order are these six petitions ranged? The first three bear a more immediate respect to God, and the last three to ourselves.

*James Fisher*

### *Three Petitions with respect to God*

We then make mention of three great things: our Father's name, our Father's kingdom and our Father's will - ***Hallowed be thy name; Thy kingdom come; Thy will be done.***

*John Charles Ryle*

***Hallowed be thy name***

What are we here to understand by the name of God? All those things . . . by which He manifests Himself . . . His words, works and ordinances, but especially His glorious attributes. Exodus 34:5-6.

*John Flavel*

The consideration of His name . . . serve(s) to lead into some knowledge of His nature and perfections . . . God is the eternal, immutable and almighty Being . . . self-existent and self-sufficient, and the object of religious worship and adoration.

*John Gill*

What is it to ***hallow***, or sanctify His name? To manifest and acknowledge the holiness of God. Isaiah 29:23.

*John Flavel*

When we pray ***Hallowed be thy name***, we pray that God Himself will be glorified.

*James Fisher*

In this petition we pray that the name of God may be revered and sanctified, praised and glorified by all men, and especially by those who are His children in Christ.

*Alexander Whyte*

Though all ungodly men should break out with their licentious sacrilege, the holiness of God's name still shines. We should wish God to have the honour He deserves.

*John Calvin*

When we say ***Hallowed be thy name*** we do not mean that God's name is not holy, but we ask that men may treat it as . . . holy.

*Augustine*

In *Hallowed be thy name* the soul desires that itself and others may give glory to God for all that is due to His name every way.

*Thomas Goodwin*

Bible Proof Texts:

Leviticus 22:32. 1 Chronicles 16:10. Psalm 106:47. Revelation 15:4.

***Thy kingdom come***

What do we pray for in the second petition? The destruction of Satan's kingdom, and the coming of the kingdom of God. Psalm 83:17-18.

*John Brown of Haddington*

In the second petition we pray . . . that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.

*Westminster Shorter Catechism*

The kingdom of grace is advanced with the conversion of every sinner and the sanctification of every believer, and with the spread of the Gospel in heathen lands.

*Alexander Whyte*

God's kingdom is . . . godliness, chastity, purity, gentleness, tenderness and kindness . . . We are saved only when God reigns in us, and we become His kingdom.

*Martin Luther*

***Thy kingdom come*** means: Rule us by Thy Word and Spirit in such a way that more and more we submit to Thee. Keep Thy Church strong, and add to it. Destroy the devil's work; destroy every force that revolts against Thee and every conspiracy against Thy Word. Do this until Thy kingdom is so complete and perfect that in it Thou art all in all.

*Heidelberg Catechism*

Bible Proof Texts:

Matthew 6:33. Mark 1:15. Luke 13:18-21. Luke 17:21. John 18:36. Romans 14:17-18. John 3:3. Luke 1:32b-33. Hebrews 1:8. Revelation 11:15; 12:10.

***Thy will be done on earth, as it is in heaven***

The most important part of God's kingdom lies in His will being done.

*John Calvin*

Prayer is a mighty instrument, not for getting man's will done in heaven, but for getting God's will done in earth.

*Robert Law*

We ask in faith when we submit to the Word of God and acquiesce in His will . . . For faith submits itself to every word and desire of God.

*Jerome Zanchius*

We here pray that God's laws may be obeyed by men as perfectly, readily and unceasingly as they are by angels in heaven.

*John Charles Ryle*

Our truest happiness is perfect submission to God's will, and it is the highest charity to pray that all mankind may know it, obey it, and submit to it.

*John Charles Ryle*

***Three Petitions with respect to ourselves***

Let . . . any understanding mind be judge whether it [is] not much better that these requests pass in the middle [of the Lord's Prayer than elsewhere, which] begins spiritually and closes so.

*Robert Leighton*

***Give us this day our daily bread***

In the fourth petition . . . we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy His blessing with them.

*Westminster Shorter Catechism*

We are here taught to acknowledge our entire dependence on God for the supply of our daily necessities.

*John Charles Ryle*

Whatever we make use of for our sustenance . . . even to the least morsel of ***daily bread*** . . . must be sanctified to us by prayer.

*David Dickson*

Bible Proof Texts:

Proverbs 30:8-9. 1 Timothy 4:4-5.

***And forgive us our trespasses, as we forgive those who trespass against us.***

Who are meant by **us**, for whom forgiveness is asked? Ourselves: for every man is in the first place to be concerned for his own pardon . . . Others also, not only those who are already of God's family, but all sorts of men living. 1 Timothy 2:1.

*Thomas Boston*

**Forgive us our trespasses**

A ***trespass*** [is] a deviation from uprightness and truth . . . from obedience to God.

*W. E. Vine*

***Trespasses*** (Ephesians 2:1) . . . indicate the deliberate transgression of the law [of God].

*Geoffrey B. Wilson*

[Here] we confess that we are sinners, and need daily . . . ***forgiveness***.

*John Charles Ryle*

**Forgiveness** necessarily implies ill-desert on the part of the forgiven, and grace on the part of Him who forgives.

*William S. Plumer*

The **forgiveness** that is ascribed to God (Psalm 130:4) is not a relaxing of His strict justice . . . but a forgiveness . . . through an atonement of His providing.

*William de Burgh*

The proof that God was reconciling the world to Himself in Christ (i.e. in His death) (2 Corinthians 5:19) is that He does not impute to men their trespasses . . . Not to impute sin is to forgive it. Romans 4:5; 2 Timothy 4:16.

*Charles Hodge*

The greatness of our sins does not debar us from humbly casting ourselves at the feet of God.

*William S. Plumer*

Bible Proof Texts:

Psalm 130:4. Psalm 25:11. Psalm 32:1,2,5.

***As we forgive those who trespass against us***

[Here] we are taught the great importance of a forgiving spirit . . . It fills a prominent place in the Lord's Prayer. The only profession we make in all that prayer is that of forgiving ***those who trespass against us***. It is a test of being forgiven ourselves.

*John Charles Ryle*

It is an argument to persuade us of forgiveness from God of *our* wrongs when we forgive men *their* wrongs done against us.

*David Dickson*

Bible Proof Texts:

1 Samuel 24:10. 2 Corinthians 2:10.

***And lead us not into temptation, but deliver us from evil.***

***Temptation*** is anything . . . that . . . has a force or efficacy to draw the mind and heart of a man from its obedience, which God requires of him, into any sin.

*John Owen*

‘Do not suffer us, or permit us, to be tempted to sin.’ In this it is implied that God has such control over us and the tempter as to save us from it if we call upon Him.

*Albert Barnes*

We pray that we be ***not led into temptation*** . . . [to be] entrapped in temptation . . . [so as] to overthrow us, to drown us in the bottomless pit of our sins, and thereby to destroy us.

*Henry Bullinger*

Our petition therefore is that we may not be overcome or overwhelmed with ***temptation***, but in the strength of the Lord may stand firm against all the powers by which we are assailed . . . that being thus taken under His charge and protection, we may remain invincible by sin, death, the gates of hell, and the whole power of the devil.

*John Calvin*

There is no sin that the Christian will ever commit that could not have been avoided by prayer. (Mark 14:38)

*Robert Reymond*

Bible Proof Texts:

Psalm 31:3-5. Psalm 139:23-24. Proverbs 4:10-12. Isaiah 48:17.

***But deliver us from evil.***

***Deliver us*** from his power, his snares, his arts, his temptations.

*Albert Barnes*

***Deliver us*** from Satan, and from all the evils he sends . . . snares, crafty practices, deceivings . . . war, famine, captivity, plague; from all those things that are evil, hurtful and dangerous.

*Henry Bullinger*

Bible Proof Texts:

1 John 3:7-8. John 17:15. 2 Thessalonians 3:3. Psalm 37:39-40. Ephesians 6:13-16. 1 Thessalonians 5:23. James 4:7. Daniel 9:3-19. Acts 1:14.

## ***The Conclusion***

The Conclusion of the Lord's Prayer (which is, ***For thine is the kingdom, the power, and the glory, for ever. Amen.***) teaches us to take our encouragement in prayer from God only, and in our prayers to praise Him, ascribing kingdom, power and glory to Him. And in testimony of our desire, and assurance to be heard, we say *Amen*.

*Westminster Shorter Catechism*

The conclusion of the Lord's Prayer . . . as it stands in connection with the rest of the prayer, implies that we desire and ask all the things mentioned in each petition . . . in subservience to the dominion and glory of God, in which all our desire ultimately terminate as their last end.

*Jonathan Edwards*

The conjunction ***for*** grounds the whole prayer on the fact that the kingdom prayed for in the second petition is ***God's kingdom***, and the power put forth in it . . . is ***God's power***, and is and will be all to ***God's glory***.

*Alexander Whyte*

***Thine is the kingdom, power and glory.*** That is, unto Thee our heavenly Father belongs the ***kingdom*** and government of all things, with right and ***strength*** to dispose for bringing to pass all

that we request . . . and to Thee belongs the **glory** of all things for ever.

*David Dickson*

God's **glory** and **dominion** are the two first things mentioned in the prayer . . . and the two last things mentioned in the same prayer, in its conclusion. **God's glory** is the Alpha and Omega in the prayer.

*Jonathan Edwards*

***For ever***

How long will the **kingdom, power** and **glory** be His? ***For ever***, without intermission through eternity. Exodus 15:18.

*James Fisher*

We rejoice that our King reigns in providence and shall reign in grace . . . and [that] of His kingdom there shall be no end.

*Charles Haddon Spurgeon*

Bible Proof Texts:

Psalm 72:17-19. Revelation 4:8-11.

***Amen***

Why do we say ***Amen*** in our prayers? In testimony of our desire, and assurance to be heard.

*James Fisher*

Desire is the life and power of prayer . . . The assurance . . . is the assurance that what we ask we shall receive, because God has so promised.

*Alexander Whyte*

Faith has its silence to lend an ear to the Word of God. Afterwards it has its turn to speak and answer ***Amen***, according to that passage, Hosea 2:23 – “And I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.”

*John Calvin*

