

WESTMINSTER CONFSSION OF FAITH

SHORTER CATECHISM, LESSON # 52, (Q4LES13)

THE LORD'S PRAYER, 6th PETITION & CONCLUSION

1. **Prayer**
2. **Bible reading: 1 Cor 10: 1 - 13**
3. **Review:** In our last lesson, we discussed the fourth and fifth petition of the Lord's prayer. In the fourth petition, we are taught to ask God to provide us with the outward provisions necessary for our daily sustenance. Because of our sin, we forfeited the right to any blessings from, and left to our own ways, we would abuse any blessings that God was so gracious to provide us. What blessings we do receive from God are only by the grace provided by Jesus Christ. In the fifth petition, we ask God to forgive us of our debts. This is the basis for our faith, this is what Christ came to earth to suffer and die for, that our sins may be forgiven. The Lord's prayer teaches us to ask for forgiveness of our sins, as, by God's grace, we are enabled, from the heart, to forgive others.
4. **Introduction:** The Lord's prayer is God's special rule of direction for prayer. Jesus provides us with this prayer in His Word. Today we will conclude or study of the Lord's prayer, and the Westminster Shorter Catechism with a discussion of the sixth Petition, and the conclusion of the Lord's prayer.

5. **Questions & Answers:**

Question 106: What do we pray for in the sixth petition?

Answer: In the sixth petition, (which is, "*And lead us not into temptation, but deliver us from evil*") we pray, That God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Question 107: What doth the conclusion of the Lord's prayer teach us?

Answer: The conclusion of the Lord's prayer, (which is, "*for thine is the kingdom and the power and the glory forever, Amen*"), teacheth 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.

6. Sixth Petition, “And lead us not into temptation, but deliver us from evil” (SC q106)

- a. The LC equivalent to SC q106, is q195. The question is identical, and the LC answer contains all that is in the SC answer, and much more.
- b. Both begin with the sixth petition, which is “*And lead us not into temptation, but deliver us from evil.*”
- c. Like most of the answers to the petition questions, the LC begins by reminding us that we are sinners. LC q195 then reminds us that God is the boss, and he does the ruling. It says: “*acknowledging, that the most wise, righteous, and gracious God, for divers holy and just ends,*”

It starts out by reminding us that God is most wise, righteous, and gracious.

- d. It then says, “*may so order things, that we may be assaulted, foiled, and for a time led captive by temptation;*”

What are we being told in this passage?

That God is in charge, and that if He so wills it, as he did with Job, He will let us, for His own “*divers holy and just ends*”, to be tempted. For whatever reason He allows us to be tempted, they are holy and just. **(2 Chron 32:31 “*Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart.*”)**

- d. Next, it says, “*that Satan, the world, and the flesh, are ready powerfully to draw us aside, and ensnare us;*”

What is being said here?

That all the forces of evil, whether Satan, the world, or the flesh, are out there to tempt us into sin, and that these are powerful forces. **(James 1: 13 - 14 “⁽¹³⁾Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: ⁽¹⁴⁾But every man is tempted, when he is drawn away of his own lust, and enticed.”)**

- e. The next part is interesting, “*and that we, even after the pardon of our sins, by reason of our corruption, weakness, and want of watchfulness, are not only subject to be tempted, and forward to expose ourselves to temptations, but also of ourselves unable and unwilling to resist them, to recover out of them, and to improve them;*”

Does this mean that even after we are saved, we still sin?

This notes that, even after God's gift of grace, even after we are saved, we are not only subject to temptation, and prone to expose ourselves to tempting situations, but that we cannot and will not resist them, or remove ourselves from them. This sounds like the "T" in TULIP. (Rom 3: 9 – 12 ⁽⁹⁾***What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; ⁽¹⁰⁾As it is written, There is none righteous, no, not one: ⁽¹¹⁾There is none that understandeth, there is none that seeketh after God. ⁽¹²⁾ They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.***)
This is pretty powerful.

- f. This section ends with, *"and worthy to be left under the power of them: (our sin)"*

What does this mean?

That, because of our corruption and sin, even when saved, God has every right, and indeed should, let us rot in hell. (Psalm 81: 11 – 12 ⁽¹¹⁾***But my people would not hearken to my voice; and Israel would none of me. ⁽¹²⁾So I gave then up unto their own hearts' lust: and they walked in their own counsels.***)

- g. lead us not into temptation

The sixth petition says: ***"Lead us not into temptation"***. The SC q106 says we should pray that God would *"keep us from being tempted to sin"* LC q195 says, *"we pray, that God would so over rule the world and all in it,"*

At first I wondered at the use of the words "over rule", considering that God controls all things.

What does this "over rule", as related to our temptation, mean?

God cannot even be in the presence of sin, but does allow us to sin, His intervening to keep us from sinning would be over ruling our natural sinful nature. Does this sound reasonable?

How can God keep us from being tempted to sin?

- Both the LC and TV are in agreement that one means is to restrain Satan. Again, God writes the work order, He can do as he wills.
- TV simply says, *"Keep us from doing those things which bring us into tempting situations."* The LC expands what is meant by keeping us from doing those things which bring us into temptation. It expands to say, *"subdue*

the flesh,....order all things, bestow and bless all means of grace, and quicken us to watchfulness in the use of them, that we and all his people may be his providence be kept from being tempted to sin.”

h. but deliver us from evil

The SC says, relating to delivering us from evil, that, *“or, support and deliver us when we are tempted.”*

1. When we pray for deliverance by God, why should God listen, why should he grant us deliverance as we are totally corrupt.

Because of Christ’s sacrifice.

2. The LC expands a this a bit, stating, *“or, if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of temptation; or when fallen, raised again and recovered out of it, and have a sanctified use and improvement thereof: that our sanctification and salvation may be perfected, Satan trodden under our feet, and we fully freed from sin, temptation, and all evil, for ever”* Note the prayer requests:

- *“by his Spirit we may be powerfully supported and enabled to stand in the hour of temptation”*

What does God’s Spirit have to do with this?

- *“when fallen, raised again and recovered out of it, and have a sanctified use and improvement thereof”*

What is being said here? That we fallen, we may learn and benefit from our sin.

- *“that our sanctification and salvation may be perfected”*

And when is our sanctification perfected? In glory after death.

- *“Satan trodden under our feet”* Pretty straight forward.
- *“and we fully freed from sin, temptation, and all evil, for ever”*

If this is not possible in this life, why should we pray for it?

7. Conclusion to the Lord’s Prayer (q107)

a. For thine is the kingdom, and the power, and the glory forever. Amen.

- b. The LC and SC agree that the conclusion of the Lord's pray teaches us to take our encouragement in prayer from God only.

What does this mean? That any encouragement we receive from prayer should be based on our understanding that all we receive, that whatever comes from prayer, is from God, and not from any thing that we, or any other could do to deserve or affect the outcome. He rules. God is the Sovereign. **(Dan 9: 4 – 19)**

- c. The SC says, *"and in our prayers to praise him, ascribing kingdom, power, and glory to him."* LC q196 changes the words a bit and expands some, *"ascribing to God alone eternal sovereignty, omnipotency, and glorious excellency: in regard whereof, as he is able and willing to help us, so we, by faith are emboldened to plead with him that he would, and quietly to rely upon him, that he will fulfil our requests."* **(Phil 4: 6 – 8 ⁽⁶⁾Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be known unto God. ⁽⁷⁾And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. ⁽⁸⁾Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.)**
- d. What do we mean, what do we signify when we say Amen?

TV says, *"We are to say "Amen", which signifieth "so be it" or, "so shall it be", in testimony of our desires and assurances to be heard."* **(Rev 22: 20 – 21 ⁽²⁰⁾He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. ⁽²¹⁾The grace of our Lord Jesus Christ be with you all. Amen.)**

8. Summary

- a. For thine is the kingdom, and the power, and the glory forever. Amen.
- b. Read Psalm 29: 1 – 11.
- c. What is mans chief end? Mans chief end is to glorify God, and to enjoy him forever. Where does this come from? SC q1. This is where we started, and this is where we end, with God's unlimited, remarkable and wonderful Glory.