

- B. The two previous requests provide relevant examples of ways we might be tempted into evil.

- C. But deliver us from evil.

- i. Evil is used elsewhere to describe the time and system in which we live (Gal. 1:4-5).
- ii. We need to be delivered, rescued from evil... and this age is filled with it.
- iii. We need to be rescued from the very evil from which we are unable to rescue ourselves. The evil we far too often don't recognize.

LIVE THE STORY

The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what sense does the Lord's prayer teach us what we truly need?
- Is the request for "our daily bread" limited to food? Explain.
- What is the significance of the word "our" in this request?
- How does this daily bread request call us to think about any "superfluous" provision we have received? Explain.
- Given the immediate context, what might be the first debt for which we need forgiveness?
- Do you ever think more flippantly about what it takes God to forgive you than what it takes for you to forgive one who has hurt you?
- How does this request for forgiveness as we forgive show the absolute necessity of forgiving those who have wronged us? Can you think of a time when it has been difficult to forgive someone?
- Based on context, what are two of the tests/temptations which we are likely going to find ourselves in and about which we need to be delivered from evil?
- What do these three requests teach us about what we need?

Your Kingdom Come: The Formation of Our Needs

Jerry Cisar — April 16, 2023

Text: Matthew 6:9-15

Introduction

I. We need daily bread. (11)

- A. Bread

- B. "Today our daily bread"

- i. "Give us today what is necessary for existence today."

- ii. What we think is necessary, is not always necessary.

- a) Justo Gonzalez points out that we need to learn "the difference between what is necessary and what is *superfluous*.... Necessary is that without which life cannot be healthy and normal."
- b) "Necessary is that without which life cannot be healthy and normal. Everything else is superfluous."
- c) "Owning anything that is superfluous for us *but necessary for others* is practically the same as stealing, and therefore believers who already have the equivalent of their daily bread are expected to share the rest with those who are in greater need."

- d) Living in this way is what I need, but a need I don't know I have.

"Be not one who stretches out his hands to receive, but shuts them when it comes to giving.... Thou shalt not hesitate to give, nor shalt thou grumble when thou givest.... Thou shalt not turn away the needy, but shalt share everything with thy brother, and shalt not say that it is thine own, for *if you are sharers in the imperishable, how much more in the things which perish?*" (Didache, 4.5, 7-9)

"Whatever is superfluous is to be distributed among the needy.... Who is a miser? Anyone who is not content with having the necessary. Who is a thief? Anyone taking what belongs to others. *Why then do you not consider yourself a miser and a thief when you claim for yourself what only was given to you so that you may manage it?* If one takes another's clothing he is a thief. Why should we give any other name to one who is able to clothe the naked and refuses to do so? The bread that you hoard belongs to the poor; the cape that you hide in your trunk belongs to the naked; the shoes that rot in your home belong to those who have no shoes." (Basil of Caesarea, emphasis added.)

"Those who, not contented with daily bread, indulge an unrestrained insatiable cupidity, or those who are full of their own abundance, and trust in their own riches, *only mock God by offering up this prayer*. For [they] ask [for] what they would be *unwilling to obtain*, nay, what *they most of all abominate, namely, daily bread only....*" (John Calvin, Institutes III, 20, 45, Thomas Norton translation)

- e) That we pray, "give us today what is necessary for existence," means that *the supply of our need* is a gift from God, not merely the result of our ingenuity and hard work. That gift comes with a responsibility toward others.

- C. When we pray this, we declare that *what we need* is a community in which there are no true needs that go unmet while others have abundance.

II. We need to be forgiven and forgiving. (12, 14-15)

- A. Our spiritual dependence on God
- B. We need to forgive every bit as much as we need to be forgiven.
- i. vv14-15 In case we miss the point.
 - ii. *We are brought face to face with the fact that the ability to receive our own forgiveness is no easier than our ability to forgive our brother or sisters' offense against us.*
 - iii. *We need to forgive because we cannot experience God's forgiving grace in our own lives while holding on to offense.*
- C. Forgiving others is costly and hard.
- i. Forgiving is necessary but not easy.
 - a) It's not easy for the obvious reason that I don't want to forgive; I'd much rather hold a grudge.
 - b) It's also not easy because it means I must pursue reconciliation, peace with that brother or sister, *far beyond* what one might think is required.
 - ii. We must see forgiving others as something we need every bit as much as our own forgiveness.

III. We need deliverance from evil. (13)

- A. Led by the Spirit to be tempted by the devil (Matt. 4:1).