

The Lord's Prayer

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[0 : 00] Our Lord's Prayer, Our Father, as some would call it. Here we have 66 words, an outline, a model, a blueprint of prayer.

! It's packed with profound, eternal concepts.! And when we neglect prayer, we can miss out on those things.

Relationship, blessing, power. Without prayer, we're clothed with spiritual poverty and powerlessness. If we neglect to pray, we will spiritually stagnate.

We should go to our Father often. I put to you today three things that prayer talks of. God's government, God's grace, and God's glory.

Our Father. Think firstly of God's government. Our Father, which art in heaven.

[1 : 11] God's government. Now, with government of all kinds of levels, it's possible to write a petition. Even at the local council, you can go there and have a five-minute presentation to bring a submission.

If you've got some complaint, you can present your case. You can bring a petition about a need or a request, some business you want to present. You can make a petition to the local council.

You can make a petition to the federal, the state governments, through MPs. And really, prayer is making a petition, isn't it? It's making a petition, a request, in effect, of the most supreme of all governments.

The supreme governor, isn't it? Our God. And the prayer begins, Our Father, which are in heaven. Notice this wonderful relationship that it tells us of.

God, our Father. The governor is our Father. We have a relationship with this wonderful God. And a Father who hears us.

[2 : 18] He will have compassion on us. He's a Father we can run to. And His ear will always be open to our cry. And prayer is for the child of God, isn't it? So, ensure you're in the family of God.

So, we come to this one, the Father, our Father. We can call Him ours. We come to the one who is the centre of all authority and power. The highest of all power and authority.

Of the centre of the universe. It's Him, our Father. And we can call Him Father. Father, He is the one who knows and He cares for us. More than anyone else.

Of course, we think human fathers may not always measure up. But this Father is the best of the very best. And we think there's many good features we can think of our fathers.

Maybe some not so good. But with this Father, there's no question. He's all good. And think of this one, this relationship that you have with Him. It speaks of respect, doesn't it?

[3 : 22] Of authority, of love. And prayer is talking to your dad, your heavenly Father. Abba, Father. It's got that familiarity to it.

As in Daddy, Abba. Prayer is talking to your heavenly Father. Recognise Him for who He is. Father is His name.

It speaks of authority and of submission on our part. And so we think of this truth that God is our Father. This is a loving, caring relationship.

And we cry as His children. Romans 8 verse 15. Abba, Father. Prayer is God-centred. Now there's lots of kernels and nuggets of truth jam-packed in these 66 words in our Bible that is the Lord's Prayer.

So we're just going to explore that a little today. And really we're just scratching the surface because there's much more. There's books and books that could be written about the subject.

[4 : 22] So prayer. Prayer is God-centred. He is the starting point. And not only so, but it tells of others too. Because as we read through the prayer, you know, the first word, our.

It tells of our. It tells of us. So it's God-centred. And it's also thinking of others. It's encompassing others. It's not self-centred. When you pray, you know, some might make it unduly self-centred.

Me, me, me. My shopping list. But no, it's about us, others. It's corporate. It's the body. And it's our Father. So God is the centre.

Notice that it says God is in heaven. We can sometimes get so earthbound, can't we, in our thinking. We're all about the goings-on down here.

But we've got to think a bit more heavenly-minded. It's the word. Encompass that heaven-mindedness in our thinking. And so it tells in the word how we can come to his throne by grace.

[5 : 22] Think of it. His throne, we know, is in heaven. And he's also enthroned in our hearts. And we come to his throne by faith. It's as if through prayer we can actually connect with heaven.

There won't be any Wi-Fi. You know, I can't get a connection. I've got some interference. Can you talk a bit louder? There won't be any of that when you talk to heaven because there won't be any static.

There won't be any interruption. It'll be a perfect signal between you and heaven. And notice God is in heaven. We can get earthbound, but we need to be heavenly-centred.

And our prayer can travel to the very throne, into the very throne room, to the very highest of heaven. And what's more, it can be heard. He hears your prayer.

So, believer, you can say that our Father, which art in heaven, is also in my heart. It's the truth, isn't it? He dwells in the highest of heaven, but for those by faith that trust him, he dwells within our hearts by faith.

[6 : 24] And his presence is ever as close. And he is with us. The kingdom of God is within you, it reads in Luke 17, verse 10 through 11.

So, if God's sovereignty has been established in our human heart, then we should have a new heavenly dimension, a new heavenly way of living and thinking and conducting ourselves.

It reads on. Hallowed be thy name. Hallowed means holy. Held to be holy.

It speaks of our respect and of our love. We honour his name, don't we? We honour him who is the holy of holies. And in humility we come unto him. God is supreme.

He's awesome. He's over all, above all. And we honour him. Hallowed be thy name. We uphold his name. We magnify his name.

[7 : 21] His sacred and special person. We're saying, may your name be honoured. May your name be honoured. We give God the highest place in our lives.

Our adoration, our praise, our worship. The concept of name is really wide open, more so than in our English understanding.

The concept of name talks of his title, of his person. It's his authority, his power, his character.

There's a lot of meaning to the name. And it's saying, may your name be honoured.

May you be glorified. May you be upheld and honoured in my worship. When you think of a name, it carries a lot of meaning. Now, I know some of you that are driving Rolls Royces out there.

That name Rolls Royce on your motor vehicle, it stands for that finest and that highest of mechanical engineering, doesn't it? That's why you drive that Rolls Royce there.

[8 : 20] It stands for that meticulous care and craftsmanship. And it speaks of the reputation of Rolls Royce. That's got a name. It's got a name for itself, hasn't it?

And there's a respect of that name. How much more? How much more should we esteem the name of our Lord Jesus Christ? The name of our mighty God and Saviour.

He is holy, our Father. Hallowed be thy name. Lift him. Lift him up. Exalt him. As did Isaiah as he heard the angels, as he heard them cry, Holy, holy, holy is the Lord God Almighty.

And we think of his person, of his power, of his purity. It's his name. It's the person that he is. And it's noteworthy also for us that believe you carry his name.

You are a Christ one, a Christian. A Christ one. You bear his name. And one of the greatest losses of the church today, it's been said, has been the loss of reverence of God, isn't it?

[9 : 25] It's not that holy awe of God. It's missing sometimes. And we can miss it. Churches can miss it. The reverence for God is lacking. And we are the children of God.

Sons and daughters of our Heavenly Father. We are Christians. We bear his name. So we don't want to bring dishonour unto his name, do we? We want to honour, hallow, glorify his name by the way we live as we pray.

As we pray, we're mindful also of God's kingdom. Thy kingdom come. Is God your king?

Yes. God is a good and gracious king, isn't he? He's the best king. He's not like some of these faulty earthly kings, well-meaning kings as they may be.

God is that gracious king. He's the rightful ruler of your life, as your personal life would be the place that he would reign. He would reign in you as the rightful ruler.

[10:32] And we belong to and we long for God's kingdom, don't we? Thy kingdom come, Lord. Please send your kingdom. Come quickly, Lord Jesus.

Yeah. We yield to God's governance for our lives, don't we? His rulership, his control. We want that. As much as there's that wrestling within at times of the flesh, we're expecting the return of our Christ king to set up his ultimate government over this planet and reign over his creation like he deserves to and will do.

And it tells of his kingdom in Romans 14, 17, that God's kingdom is one of righteousness, peace and joy. Righteousness, peace and joy.

That's Romans 14, 17. So think of the government of God in my life. It brings that inner state, a serenity of soul.

If God's on the throne, then what have I to worry about? Amen. If God is living in me and I'm with him, his righteousness, his peace, his joy is deep, deep down in my soul.

[11:45] And that dominates my life, my days. You as a believer are counted as a royal subject of the King of Kings and the Lord of Lords.

You're privileged to be citizens of his kingdom. What a joy, isn't it? What a high and holy honour that you have to be sons and daughters of the living God.

I like to make a quip, as I've done before, that I'm just honoured to be in your presence today. To be amongst the members of the royal family. The royal family.

Amen. That's who you are. Amen. And may we acknowledge his rule and reign. We can pray that God's will might be done through us too. Prayer. Prayer.

It's the powerful petition to the greatest government and authority of all, isn't it? You can bring your petitions, in other words, your requests, unto him.

[12:43] It's been said when we depend upon organisations, we get what organisations do. When we depend upon education, we get what education can do. When we depend upon man, we get what man can do.

But when we depend upon prayer, we get what God can do. Don't neglect to pray. Thy will be done in earth as it is in heaven.

Is this what we really want? We can say this very glibly, can't we? Do your will, God. Do we care about God's will?

When we're really honest. May we prayerfully seek God's will, God's way, God's plan for ourselves, for our lives, for our families. Prayer is aligning our will with God's will, isn't it?

His will should be paramount. We seek to fulfil God's will, to be in his will, to find it, to do it. What he wants for us.

[13:49] It's his best. It's your best. It's his best, isn't it? It's the best, is what he wants. And of course, our Lord wants us to be, as servants of Christ, doing the will of God from the heart.

Doing the will of God. Is our heart bound to his will? We might mouth the words, thy will be done. But is it in our heart?

Lord, do your will in my heart. And I want to do your will from my heart. Will our heart be bowed to his will? People might have heard the story of a survivor of a shipwreck on a small uninhabited island.

He prayed feverishly for God to deliver him, to rescue him. Every day, he scanned the horizon to see if there was any ships out there, but nothing. And exhausted, he eventually managed to build a little hut out of driftwood to protect him from the elements and store his new possessions.

And then one day, after scavenging for food, he arrived home to find his little hut aflame. And the smoke was billowing into the sky. The worst had happened. Everything was lost.

[15:02] And he was stunned with grief and anger. God, how could you do this to me? Early the next day, however, he was awakened by the sound of a ship that was approaching the island.

It had come to rescue him. And he said, how did you know I was here? To the rescuers. And they said to the weary man, we saw your smoke signal. Sometimes God's will can mean our testing, can't it?

We don't know what God's doing sometimes when it's hard to wrap our head around what's going on, the disappointments we might face. When disaster strikes, we might be inclined to lose heart. Yet we can trust. We can trust that our Lord knows best. And we can accept even God helping us the difficult things of life that will happen. No matter what, we can find peace.

We can find peace in the storm, in our time of storm. He's there. He's with us. He's not left us. He never leaves us, nor forsakes us. And we can find that rest in his will.

[16:06] Do we delight to do his will? It's another thing about the will, isn't it? The psalmist cried, I delight to do thy will. Do we live in harmony with God's will? It's like the work of the potter on the wheel.

As Jeremiah went down to the potter's house. And he saw this potter at work on the clay on the wheel as it was spinning. And he had to mangle it and remake it and squash it and squirm it and shape it and mould it to be the vessel that he wanted it to be.

And it was a picture really, of course, of Israel. Albert, we could take it to mean of ourselves that, wow, we like clay in the potter's hand, aren't we? Wouldn't we be?

Hopefully malleable clay. In other words, clay that can be squished and shaped. That's still soft.

Can we be so sensitive to God that we'll let him as the potter work his will in us, shape us, make us what he wants us to be.

And so that can take some waiting patiently for the Lord, can't it? Through life when trouble strikes and things seem to take longer than we want them to, there's uncertainty. Let us wait patiently, wait patiently upon the Lord.

[17:21] And let's set ourselves to obey God. So not only does this prayer speak of God's government, as we see our Father, his will, let it be done, we see also it speaks of God's grace.

It tells of God's grace. We think of God's grace as many times mentioned in Ephesians, for example, where we can read of the grace of God and of his gifts towards us.

Grace speaks of his unmerited favour. We don't deserve it. We can't claim it by virtue of any worthiness of ourselves. But God is our Father.

Don't forget. Think of it. You have a wealthy relative. Think of that. He owns a cattle on a thousand hills. Your father. So don't forget that he is grace and he sheds his grace.

And we can tap into the riches of his grace. As I say in Ephesians, there's numbers of verses here that we see. And it more fully reads, Ephesians 1 verse 7, In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

[18:32] Ephesians 2 verse 4, But God who is rich in mercy for his great love, wherewith he loved us. Ephesians 2 verse 7, That in the ages to come he might show the exceeding riches of his grace and his kindness towards us through Christ Jesus.

And Ephesians 3 verse 8, Paul says, Unto me, whom am less than the least of all the saints, is this grace given, that I should preach among the Gentiles the unsearchable, unsearchable riches of Christ.

So we can know his supply and we can pray, Give us this day our daily bread. Notice again, us and our.

We intercede. Prayer is intercession. Intercession. In other words, you intercede for others. You can pray for yourselves, yes, but more so include others. Include others in your praying.

God can bring them to mind. As you pray, you can think of others. It tells of us, of our intercession. We intercede. It encompasses others and the needs of others.

[19:38] So prayer tells us of our dependence on him. Our daily bread. Pray day by day. It tells that we depend upon him. We see of our Lord that he was, some would call him, a one day at a time kind of man.

As he lived on the earth, people came to him in Matthew 6 and they had inclination to worry about this or that, what they're going to wear, what they're going to eat or what they're going to do.

And he says, take therefore no thought for the morrow. This is Matthew 6, 25 through 34. Take therefore no thought for the morrow. Of course, in other words, the tomorrow is going to take care of itself, isn't it?

That one day at a time. It's a good principle, isn't it? It's biblical. And we ask in Matthew 7, verse 11, and we trust God that he will provide what we ask for.

In the same context. Of course, in Matthew 6, he goes on to say, seek ye first the kingdom of God. All these things, the bread, the practicalities, that's going to come as an extra, on the side.

[20 : 43] But as you seek first the kingdom of God, all these other things, they're going to be added unto you. And in the context, it talks about prayer. Matthew 7, verse 11. Our Lord says, if ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give the good things to them that ask him?

So again, it's telling of how, as we pray, believe that your Father will supply. And in the context, it tells how we can know when we ask for bread, he won't give you a stone.

When we ask for fish, he won't give you a serpent. He'll give the good gifts unto his children as he wills it. And we can trust him for that. So when you pray, ask, rich in faith.

As it says in Matthew 7, verse 7, Ask and it shall be given you. Seek and you shall find. Knock and it shall be. Opened unto you.

It's interesting, isn't it? I like to see how it's A-S-K. It's like A-S-K. Ask, seek, knock. Ask, seek, knock. So it's a good way of remembering it, isn't it?

[21 : 54] We can know God's great treasure store. And like the children's song goes, Ask and keep on asking. Seek and keep on seeking. Knock and keep on knocking.

It's actually the sense of the wording there, of the grammar there, yeah. So we can know God's great treasure store. Think of it, brother, sister, the boundless treasure, those riches that we read of before.

Think of the riches that are at your disposal through prayer. Our God has boundless resources. And the only limit is us sometimes, isn't it?

We don't pray and so we don't receive. Ask and you shall receive. Our asking, our thinking, our praying are too small. Our expectations are too limited.

That's a quote there. God has boundless resources. Of course, we can't presume or demand.

Some people almost talk to God as if they're commanding him to give them something.

[22 : 52] Of course, that's the wrong concept altogether. We are at his disposal and at his mercy. And yet he knows what's best for us and he won't withhold it.

As we pray, think of his gifts, of his provision. Really, everything that we have is thanks to him. As we read that really, every good gift, it says, James 1, 17, every good gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

In other words, he's not fecal and changing and variable. He's constant. He's steady. He's committed. And there's no turning with him.

He's not going to flip and flop. He's straight and true. You can trust his word. So we can trust God as our source, that every good gift will come from him. He supplies. He meets our daily needs, our daily bread.

So prayer gives you, believer, access to tremendous treasure store. We have a huge account of incredible wealth, yet it can be neglected. Think of the grace, the incredible riches of his grace.

[24 : 01] We can't really grasp that fully, can we? The riches of his grace, that we would even be saved. Of course, our Lord himself is the bread from heaven.

John 6, 32. He is the bread from heaven. He himself. Recognize God as your provider of all life's necessities. Truly he is, isn't he? Really, it all comes from his hand.

We can trust him and know that he will supply physical food, strength, finances, health, wisdom, everyday needs.

And we can trust him when he may withhold some of that too, because he knows best. He knows the best for you. So ask God for daily bread. It's been said, when man works, man works.

When man prays, God works. It's a good thing, isn't it? We want God to work, don't we? It reads on, And forgive us, our debtors, as we forgive our debtors.

[25 : 05] In Christ we can know sin's forgiven. We've heard tell of salvation this morning. What a blessing, pardon granted, forgiveness extended, to undeserving such as we.

Salvation, the work of the cross. It's hard to put that in human words, isn't it? And as we come to him in contrition, we get his gracious forgiveness.

As we come unto him, he graciously grants forgiveness. To undeserving such as we, as even the thief at his side had nothing to commend himself.

It's Christ and him crucified makes forgiveness possible. We tell of the prodigal son, as I've spoken of lately, as he received the loving forgiveness of the father.

We see the picture of our forgiveness, don't we? The son's forgiveness, I'm quoting here, was not contingent upon a change of conduct, or his making a fresh resolution to behave better, or even his

sense of remorse and contrition.

[26 : 09] His forgiveness was freely bestowed and gladly given simply because he had come. Simply because he had come. Willing to admit his wrong and accept pardon before he could say sorry even.

The father just blessed him with love, with reception, with forgiveness, with grace. What a picture of God's mercy to us. The son gave nothing to commend himself other than coming.

And you can simply come to Christ, come to him and know his saving. You can come to him, trust him by simple faith and he will forgive, he will grant his salvation, his pardon.

And you can receive it. It goes on to tell of our forgiving of others. Keep a clear conscience. As believers we can still humanly bear grudges, God doesn't want us to do that.

It's wrong. He wants you to forgive. And so God helping you keep a clear conscience. Keep your spirit sweet. Don't harbour hate or resentment in your heart.

[27 : 19] Don't carry a grudge. Let go of bitterness. We see, now this is even worldly wise advice, isn't it? I know I heard some motivational speaker say, you know, forgiveness.

It's like the world sees. Don't hold on forgiveness, forgive. Even the world knows that. Psychologists know that. It's going to hurt you withholding forgiveness or harbouring bitterness and, you know, resentment, stuff like that.

And the word of God says this in Ephesians 4, 31 through 32. Let all bitterness and wrath and anger and clamour, all of that, that evil speaking, be put away from you, he says, with all malice, all that anger, all of that stuff.

Let it be put away from you. And rather, be ye kind. Yeah, be ye kind one to another, tenderhearted, forgiving one another, even as God, for Christ's sake, hath forgiven you.

Put it away. Don't hold on to that anger, that bitterness, that wrath, that clamour, that malice. He's talking about anger of all sorts. When we personally receive God's loving forgiveness in our lives, how can we not forgive others?

[28 : 30] I know there's some person, persons in my life that give me a lot of grief, and I choose not to hate them. I choose not to be angry at them.

I choose to let it just slide off the surface, you know. I don't let it eat me away, because life's too short, isn't it? Life's too short to hold any such thing.

Someone has said, unforgiveness is a dangerous form of heart disease. Unforgiveness. Let it go. It's not doing you any good on the inside. Amen? Yeah? Let it go.

Unforgiveness. Undiagnosed and uncorrected, it will cause physical and emotional disability. Worse. You know, it can impact your spiritual walk with God.

Our debts tell of the poverty of sin. Think of the debt that you owed, and he's paid a debt that you could not pay, hasn't he? Hasn't he? He's taken that debt, that sin debt, our spiritual bankruptcy, and he's paid it in full.

[29 : 31] So may we likewise practice that attitude of letting go of fault finding, and practice forgiving others of their faults. If we look long enough in the mirror, we'll see some more faults.

Probably more faults than we'll see in others. Amen? So, we'll read on. We pray through, and lead us not into temptation, but deliver us from evil.

We pray, and we ask for God's protection, don't we? For his protection, to keep us, to keep us from areas of temptation, where we're weak or prone to stumble. We can ask for his leading.

We can ask for his direction, his strength, in our walk. And we can pray for his deliverance, and protection. He is able to deliver you. He is able to deliver you, and give you victory.

He's a strong deliverer. And so, there's much help there, that he helps keep us from evil communications, which can, again, hinder, and cause temptation, or stumbling.

[30 : 36] To keep us from evil communications. In other words, don't hang around people, that are going to drag you that way. Keep away from the appearance of evil. Even if it's something, hmm, I'm not sure if that's right or wrong, if in doubt, don't.

You know, keep us from evil. Deliver us from evil. We've got to do our part too. Actually, maybe you better listen to God. If that's evil, or questionable, then, you know what to do.

God will help deliver you from it, because your feet, aren't going to go that way. Amen. And we can know his presence, and his power, to guide and enable us. So this prayer, we've seen, it tells of God's government, of God's grace.

And thirdly, we see, it tells of God's glory. It finishes here with, Thine is the kingdom, and the power, and the glory, forever.

Amen. God's forever plan, God's eternal plan, you're in it. You're in his plan. Amen. God's glory, and his power, you're in his plan. His eternal plan, is for you.

[31 : 38] And so, Moses cried out, show me thy glory, in Exodus 3, verse 18. Now, of course, I don't necessarily think, it'd be quite unusual, to see God's glory manifest, but we can know the glory of God, it's in our lives, isn't it?

It's inside of us. Christ in you, the hope of glory. And prayer should begin and end, with praise unto our God, glory to God. It tells elsewhere, let all things be done, unto the glory of God, whether you eat, or drink, or whatever you do.

We have joy, we can rejoice, we can give glory, because God rules, and he reigns, and he's all powerful. So, think of it, brothers and sisters, as you pray, our Father, not that you have to pray it by rote, or as a, you know, something that's a, repeated thing, that becomes meaningless, but you take it as read, you take the principles here, and you say, yeah, I want those principles in my life, I want those principles when I come to God, I want to praise and glorify my God, I want to give him glory, he's due all the glory, I want to recognise his majesty and might.

And when we pray, we can acknowledge in prayer, his greatness and his glory, his majesty, we bless God, we give him due praise, thine is the kingdom, and the power, and the glory.

Here is an unset power supply, prayer, is that, answer for you, that power, there's power in prayer for you, believer. May we keep that attitude of gratitude, to the Father, may we have that spirit of prayer, in whatever, that we do.

[33 : 20] Now, of course, it tells us, in the word of God, pray without ceasing, well, you can make it, a lifetime of prayer, that, that you walk in prayer, that you have a prayerfulness, you have a prayerful mind, about what you do, how you live, and as you have that prayerful mindset, it'll impact your life, won't it?

There's a massive power source, available for you, that belief. Without it, really, let's face it, we're spiritually weak, and powerless, without prayer.

We need that power, of God, to work in us, his glory, to be manifest, in our life, and by prayer, we can make a connection, with the powerhouse. You know, there's been some power cuts, lately, I hear.

But there's no power cut, in heaven, amen? The power, is a continuous supply, amen? Yeah?

There's a continuous supply. Prayer is a wonderful privilege, that you have.

Believe or pray. I know, I know I need to pray more. Friends, we all need prayer, don't we? We need to pray, to seek him, a quote to close.

[34 : 27] The greatest thing, anyone can do for God, and man, is pray. It's not the only thing, but it is the chief thing. The great people of the earth, are the people who pray.

I do not mean those, who talk about prayer, nor those, who say they believe in prayer, nor yet those, who can explain about prayer, but I mean, those people, who take time, to pray.

Take time to pray. Let's pray. Lord, we do thank you, we can say our Father. Lord, we can say you're in heaven, and Lord, you will, you want it done on earth, and it's, it's these people here, that you want to be doing your will, on this planet.

Lord, help us to be minded, so, help us to be, guided, to know the grace, that you've given, the riches of it, the wonder of your mercy, the power, the glory, it's all yours Lord, all to you, the Holy One, hallowed be thy name.

Lord, we think of all these principles, we can think of in prayer, and also in, they're really doctrines, about you, this teaching about you, and how we are to relate to you.

[35 : 36] Lord, help us to, especially for each one present, and those, maybe joining from afar, that each one might have it settled, that you are, our Father, that we are, your children, we know your word tells us, that as many as received him, Christ Jesus, it says, as many as received Christ, to them gave you the power, to become, the sons of God, even, to them, that believe, on his name, and as we, trust you, we believe on you, our Lord Jesus, we can know, that saving, that eternal purpose, and plan, that you can affect in us, and through us, Lord we pray, each one might be encouraged, to pray more, to take time to pray, help us Lord, not to neglect, that great, treasure store, that is at, disposal for each one, that can call on your name, Lord we pray, that each one might trust, in you, as Saviour, and Lord, and help us to grow, help us to grow in prayer,

Lord, help us, when we have a need, to say Lord, give us, our daily bread, Lord, deliver me, from temptation, from evil, guide my steps, help us to have, that prayerful heart, and to know, your wonderful, gift, of salvation, and the gift, that you keep on giving, of that, eternal life, that we know, is ours by faith, Lord, help us to, be encouraged, in these things, in Jesus name, we pray, Amen.