

Grace Q&A 3

with

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1) What was the purpose of the Lord's Prayer? How do we relate to it as New Testament believers?

- ✓ **We call it the Lord's Prayer but really it's our prayer. He gave it to His disciples. His prayer is in John 17. Our prayer is in Matthew 6:9-14**
- ✓ **But we pray it as post-cross disciples**

- ✓ **Pre-cross:** *'And forgive us our debts, as we forgive our debtors... For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses'* **(Matt.6:12, 14-15)**
- ✓ **Post-cross:** *'And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you'* **(Eph.4:32)**

- ✓ **It's not a prayer to be prayed verbatim but is a model of how our prayers should be structured.**
- ✓ ***'In this manner, pray...'***
- ✓ **There are 6 parts to the prayer showing us what things should be included in our prayers:**

#1 God's Name

'Our Father in heaven, hallowed be Your name' (Matt.6:9)

- ✓ **Prayer is based upon relationship. God is our Father**
- ✓ **Prayer begins with worship. His name is to be *hallowed*, i.e. glorified and esteemed higher than any other name**
- ✓ **Use this part of your prayer to worship the Lord**

#2 God's Reign

'Your kingdom come' (Matt.6:10)

- ✓ **To pray for God's kingdom to come is to pray for the spread of the gospel**
- ✓ **In this part of your prayer pray for:**
 - **Those who preach the gospel**
 - **Unsaved friends, neighbours, etc.**
 - **The ministry of the local church**
 - **Evangelism in the community**
 - **Evangelism in our nation**
 - **Evangelism in other nations**

#3 God's Will

'Your will be done on earth as it is in heaven'

(Matt.6:10)

Use this part of your prayer asking God to understand and do His will

#4 Our Needs

'Give us this day our daily bread'
(Matt.6:11)

**Use this part of your prayer to bring
your daily needs to God**

#5 Our Sins

'Forgive us our debts as we forgive our debtors' (Matt.6:12)

There are two parts to this request:

- i) God's forgiveness of us. God has already forgiven all our sins through the blood of Jesus. At times we do sin. Yet, we are still righteous, even when we sin
- ii) Our forgiveness of others. Under the new covenant we do not forgive to be forgiven but because we are forgiven

Use this part of your prayer to forgive those who have offended you

#6 Our Enemy

'Do not lead us into temptation, but deliver us from the evil on' (Matt.6:13)

- ✓ **The devil will try to defeat us by tempting us to sin**

Use this part of your prayer to ask that God will keep you from succumbing to the temptations of Satan

2) Under grace what could be a good prayer for someone who wants to give their life to Jesus?

Should one teach them to confess their sins?

Which words would fit best?

Would it be sufficient to confess according to Rom. 10:9?

The main thing to keep in mind is that we are saved by grace through faith

People can express faith in Jesus for salvation in different ways. Examples:

- **Raising their hand**
- **Walking to the front of church**
- **Confessing their sins**
- **Calling upon the Lord to be saved**
- **Saying the 'sinners prayer'**
- **Baptism, etc.**

Any of these things can be a way of expressing faith in Christ, but none of these will save a person if they are not a demonstration of faith

A prayer which expresses faith would be something like this:

'Father, I know I have sinned against you and that sin results in separation from you. But I thank you that you love me so much you sent your own Son, Jesus, to die in my place so that I could be forgiven and reconciled to you. I trust completely in Jesus for my salvation and thank you that I now have the gift of righteousness and eternal life, and am your child forever. Thank you Father for your amazing grace. In the name of Jesus, amen.'

**What about repentance?
Does our faith need to be coupled with
repentance before we can be saved?**

**The word 'repentance' is a translation
of the Greek word *metanoia* meaning
to change one's mind
meta = after; *noeo* = to perceive or
think. Literally, 'think again'**

**Essentially repentance is synonymous
with faith in Christ. We previously held
certain views contrary to the gospel
which we no longer believe**

Examples:

- *Salvation is by our good works**
- *Salvation is by keeping the law**
- *Salvation is through another religion**
- *There is no need to be saved**
- *Atheism**

But when we heard the gospel we repented (changed our mind) and put our trust in Christ

Example:

“Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.” Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, “Men and brethren, what shall we do?” Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit”

(Acts 2:36-38)

**Doesn't repentance mean that we need
to turn from our sins?**

**Whilst we acknowledge that a sinful
lifestyle is wrong the work of turning
from that is not involved in our
justification**

**This is our sanctification, which is
lifelong process and is also a work of
the Holy Spirit**

3) How are we to understand communion?

Is it true that when we hear the word of grace we are eating the bread and drinking wine in spirit form because the New Testament is spirit? Is it true that when I am taking communion I am leaving Jesus to go back to shadows because Christ is in me? This is my body, eat of it means confessing what God has done?

Explain 1 Corinthians 10:18; 11:22-26

'The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, though many, are one bread and one body; for we all partake of that one bread. Observe Israel after the flesh: Are not those who eat of the sacrifices partakers of the altar? What am I saying then? That an idol is anything, or what is offered to idols is anything? Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons'

(1 Cor.10:16-21)

'...that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus ...if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin'

(1 John 1:3,7)

Both Jesus and Paul definitely intended us to understand taking the bread and wine literally

Partaking of the table of the Lord causes us to partake of Him *and* at the same time to have communion with the others who partake

The cup and bread are blessed to minister that purpose

**The wine represents the blood of Jesus,
shed for the remission of ALL our sins**

**Sin will never be imputed to us. We will
never come into judgment for sin**

***'Much more then, having now been
justified by His blood, we shall be saved
from wrath through Him' (Rom.5:9)***

At communion we proclaim this

**Righteousness is accomplished in the
spirit**

- **The bread is His body i.e. the Church**
- **Through the bread we remember we are joined to Him and to one another**
- **The health of the body is our health. We can experience His strength, health, healing and wholeness just by being rightly related in the body**
- **The opposite is true. Disharmony in the body results in sickness. But the Corinthians did not understand this. *'Now in giving these instructions I do not praise you, since you come together not for the better but for the worse'* (1 Cor.11:17)**

**Health and healing are to be
experienced in the body**

**Paul was concerned that many did not
experience healing, because they did
not discern the Lord's body**

**In fact many were sick and dying. This
reflected upon the way they related to
one another**

'But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep. For if we would judge ourselves, we would not be judged. But when we are judged, we are chastened by the Lord, that we may not be condemned with the world'

(1 Cor.11:28-32)

- **'Unworthily'** = in an unworthy manner
- **'Weak'** = literally *without strength*
- **'Sick'** = used 5 times in the Greek New Testament. In every case it means *physical sickness*
- **'Sleep'**. This word also means *death*, but only when applied to Christians.
- **Many were weak, sick and died prematurely because they did not discern the Lord's body and were therefore partaking in an unworthy manner**

'Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much'

(James 5:14-16)

Summary:

**In communion there are two emblems -
the bread and wine**

**Jesus wants us to partake of these so
that we remember two things:**

**His body, of which we are all members
and joined together**

and

**His blood, the only basis for our
salvation**

Likewise, there two commandments:

'And whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight. And this is His commandment: that we should believe on the name of His Son Jesus Christ and love one another, as He gave us commandment'

(1 John 3:22-23)

4) What should be our approach to homosexuality under grace? What can we say about it? One Christian psychotherapist has written a book about it and he comes to the conclusion that homosexuality is wanted by God. What do you think about it? How can we deal with this topic, especially within churches? Is it sin or not? Can we accept homosexual people/couples in the church, even though their faith in Jesus does not bring forth any visible changes?

The Bible is very clear - homosexuality is a sin

***'You shall not lie with a male as with a woman.
It is an abomination' (Lev.18:22)***

***'If a man lies with a male as he lies with a
woman, both of them have committed an
abomination. They shall surely be put to death'
(Lev.20:13)***

***'For this reason God gave them up to vile
passions. For even their women exchanged the
natural use for what is against nature. Likewise
also the men, leaving the natural use of
the woman, burned in their lust for one another,
men with men committing what is shameful,
and receiving in themselves the penalty of their
error which was due' (Rom.1:26-27)***

**Having said that we must remember that it is
not the only sin and neither is it an
unpardonable sin**

***'Do you not know that the unrighteous will not
inherit the kingdom of God? Do not be
deceived. Neither fornicators, nor idolaters, nor
adulterers, nor homosexuals, or sodomites, nor
thieves, nor covetous, nor drunkards, nor
revilers, nor extortioners will inherit the
kingdom of God. And such were some of you.
But you were washed, but you were sanctified,
but you were justified in the name of the Lord
Jesus and by the Spirit of our God'***

(1 Cor.6:9-11)

Our mission is not to moralise society but to preach the gospel

'I wrote to you in my epistle not to keep company with sexually immoral people. Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world. But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner—not even to eat with such a person...

...For what have I to do with judging those also who are outside? Do you not judge those who are inside? But those who are outside God judges. Therefore "put away from yourselves the evil person"

(1 Cor.5:9-13)

How should we deal with this situation in our churches?

- **With much prayer and care**
- **With much patience – reasoning with them from the scriptures, pleading with them, etc.**
- **If there is repentance (change of mind) we receive them, even if there appears to be little visible fruit**

- **But if there is no repentance, we need to disassociate ourselves with them. This could mean asking them not to partake of communion, or not to attend church.**
- ***'Do you not know that a little leaven leavens the whole lump? Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth' (1 Cor.5:6-8)***

5) During your series in Romans, you mention two ways that a Christian can come back into bondage: by going back into sin, and by going back under law.

How is 'bondage' to be understood, please? Not losing salvation, but rewards? A carnal Christian?

Two scriptures come to mind:

1. **Rom 8:13:** *'For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.'* What does 'die' mean here? Not die in terms of not gaining eternal life, I understand?
2. **Rom 8:14:** *'For as many as are led by the Spirit of God, they are the sons of God'.* What if we are saved, but not led by the Spirit then? Still sons of God, but fleshly?

**'Bondage' means to come under the
dominion or control of something or
someone other than Jesus**

***'...for by whom a person is overcome, by
him also he is brought into bondage'***

(2 Pet.2:19)

**We were created to serve something or
someone and we will always do so**

Three characteristics of bondage:

- 1) Addiction**
- 2) Life domination**
- 3) Destruction**

**People think they can be free of sin's
dominion through the law. But that only
brings them into greater bondage.**

**True freedom can only be found in Jesus
and His grace**

***'Most assuredly, I say to you, whoever
commits sin is a slave of sin. And a slave
does not abide in the house
forever, but a son abides
forever. Therefore if the Son makes you
free, you shall be free indeed'***

(John 8:34-36)

Regarding Rom.8:13-14, Paul is not teaching 'cause and effect' otherwise he would be advocating justification by works. Salvation is a gift.

In the verses before, as we saw in our previous session, he is contrasting those who are 'in the flesh' and those who are 'in the Spirit'. Those in the flesh will die. Those in the Spirit will live.

Those who are in the Spirit are sons of God and have the means, through the Spirit, to mortify the deeds of the body.