

7th Sunday after Pentecost July 28, 2019

Proper 12(17) or 6th Sunday after Trinity

Year C – the Gospel of Luke

Lutheran

Living the ^ Lectionary

*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.
An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.*

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- ✦ **Fridays at 7 PM in a house church setting:** For details, contact Harold Weseloh at puritaspastor@hotmail.com
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<https://newlifennarrabri.wordpress.com/2016/07/21/reflection-on-luke-111-13/>

Hymn of the Day

Lutheran Service Book (LSB) 766 The Lutheran Hymnal (TLH) 458
“Our Father, who from heav’n above” (“...Father, thou in Heaven...”)

"Our Father, Thou in Heaven Above" is a [Lutheran](#) Christian hymn based on [The Lord's Prayer](#) originally written in German in 1539 by [Martin Luther](#) and translated in 1863 into English by [Catherine Winkworth](#).^[1]

History

Martin Luther wrote "[Vater unser im Himmelreich](#)" based on [The Lord's Prayer](#). Each verse of the hymn is used to elaborate on the requests in the Lord's Prayer to God.^[2] It was first published in 1539 in the *Geistliche Lieder* hymn book by Valentin Schumann and set to the tune of "Vater Unser" by an unknown composer.^[1]

In 1863, Luther's hymn was translated by the English [Church of England](#) hymn-translator Catherine Winkworth, who gave it the title of "Our Father, Thou in Heaven Above".^[3] It was first published in Winkworth's *The Chorale Book for England*.^[4] Her translation used the original textual style of Luther, with a theme of justice at a time when that theme was not as prevalent in hymns.^[4]

- https://en.wikipedia.org/wiki/Our_Father,_Thou_in_Heaven_Above
- <https://www.youtube.com/watch?v=8WiZ6AP0C3I> Piano as written in TLH. [Andrew Remillard](#)
- <https://www.youtube.com/watch?v=hGkm1E9GV5o> Organ and choir as written in LSB – slight variation in text from TLH. [Listening to Luther](#), © 2005 Concordia Publishing House
- <https://www.youtube.com/watch?v=cxr3w404ntU> Modern harmony/accompaniment with lyrics. [Koine](#)

Commentaries have been chosen because the author has written in a way that compliments the reading. Not all of the commentaries are from Lutheran sources. They have been edited for length and in some cases for additional content that is not in keeping with a Lutheran understanding of Scripture. Links are provided for those who wish to read the entire commentary.

The Holy Bible, English Standard Version. ESV® Text Edition: 2016. Copyright © 2001
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O.T.– Will you destroy it if there are 50?, 45?, 40?, 30?, 20?, 10?

Psalm – “I give you thanks, O LORD, with my whole heart”

Epistle – “so walk in him,⁷ rooted and built up in him and established in the faith...”

Gospel – “And he said to them, *“When you pray, say:...”*”

Genesis 18: (17-19) 20-33; Revised Common Lectionary (RCL), Hosea 1:2-10 or Genesis 18: 20-32 (Next week: Ecclesiastes 1:2, 12-14; 2:18-26; RCL, Hosea 11:1-11 or Ecclesiastes 1:2, 12-14; 2:18-26)

“This week’s first lesson moves the narrative from a divine encounter under the terebinths at Mamre to the road to Sodom.

As the narrative makes this shift, keep in mind the Lord's question to Abraham (and indirectly to Sarah and to all of us who might giggle at the ridiculous promises of the Lord), "Is there anything too extraordinary for the Lord?" (Genesis 18:14a) With this question echoing from last week's reading, we find ourselves en route to the emblem of sin and wickedness -- and to a whopper of an appeal from Abraham to the Lord...

As seamlessly as the Genesis narrative moved from the circumcision of Abraham, Ishmael, and the rest of the men of Abraham's house at Mamre (end of chapter 17), to the mysterious encounter between Abraham and the Lord at the terebinths of Mamre, so now the story shifts toward Sodom and Gomorrah. From a sacred covenantal space to a nefarious one..."

- http://www.workingpreacher.org/preaching.aspx?commentary_id=2935 [Samuel Giere](#) Associate Professor of Homiletics and Biblical Interpretation, Wartburg Seminary' Dubuque, Iowa

¹⁷ The LORD said, "Shall I hide from Abraham what I am about to do, ¹⁸ seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? ¹⁹ For I have chosen^[a] him, that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring to Abraham what he has promised him." ²⁰ Then the LORD said, "Because the outcry against Sodom and Gomorrah is great and their sin is very grave, ²¹ I will go down to see whether they have done altogether^[b] according to the outcry that has come to me. And if not, I will know."

Abraham Intercedes for Sodom

²² So the men turned from there and went toward Sodom, but Abraham still stood before the LORD. ²³ Then Abraham drew near and said, "Will you indeed sweep away the righteous with the wicked? ²⁴ Suppose there are fifty righteous within the city. Will you then sweep away the place and not spare it for the fifty righteous who are in it? ²⁵ Far be it from you to do such a thing, to put the righteous to death with the wicked, so that the righteous fare as the wicked! Far be that from you! Shall not the Judge of all the earth do what is just?" ²⁶ And the LORD said, "If I find at Sodom **50** righteous in the city, I will spare the whole place for their sake."

²⁷ Abraham answered and said, "Behold, I have undertaken to speak to the Lord, I who am but dust and ashes. ²⁸ Suppose five of the fifty righteous are lacking. Will you destroy the whole city for lack of five?" And he said, "I will not destroy it if I find **45** there." ²⁹ Again he spoke to him and said, "Suppose forty are found there." He answered, "For the sake of **40** I will not do it."

³⁰ Then he said, "Oh let not the Lord be angry, and I will speak. Suppose thirty are found there." He answered, "I will not do it, if I find **30** there." ³¹ He said, "Behold, I have undertaken to speak to the Lord. Suppose twenty are found there." He answered, "For the sake of **20** I will not destroy it." ³² Then he said, "Oh let not the Lord be angry, and I will speak again but this once. Suppose ten are found there." He answered, "For the sake of **10** I will not destroy it." ³³ And the LORD went his way, when he had finished speaking to Abraham, and Abraham returned to his place.

(¹⁹ ²⁷ And Abraham went early in the morning to the place where he had stood before the LORD. ²⁸ And he looked down toward Sodom and Gomorrah and toward all the land of the valley, and he looked and, behold, the smoke of the land went up like the smoke of a furnace.)

- a. [Genesis 18:19](#) Hebrew *known*
- b. [Genesis 18:21](#) Or *they deserve destruction*; Hebrew *they have made a complete end*

“How small could a community be to act as an example of a just and merciful God? Here, Abraham persisted until God and he agreed upon the number ten. [18:26-32] But, the number ten did not only tell us the size of Lot's family; it told us what was the minimum number of believers that were necessary to form a faith community. Ten was the minimum number needed to start a synagogue and the minimum number needed to hold services at a synagogue...”

- <http://www.word-sunday.com/Files/c/17-c/FR-17-c.html> All materials found in word-sunday.com are the property of Larry Broding (Copyright 1999-2019). Viewers may copy any material found in these pages ... for use in any non-profit ministry.

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“Thus begins the famous bargaining session between God and Abraham. God starts at fifty, if there are fifty righteous men, Sodom will not be destroyed, and Abraham gradually brings God down to ten. A subtle difference pops up in the way God speaks of the matter: in most of the chapter, God says that if a certain number of righteous persons are found in the city, God will not destroy it (verses 28-32). But the first time God speaks, after Abraham has rested his case on the basis of the righteous fifty, God does not say "I will not destroy it," but that "I will forgive the whole place for their sake" (18:26)...

This story, with its emphasis on the scope and limits of the mercy of God, might fruitfully be put in conversation with the book of Jonah, where the deep well of God's mercy to foreigners is also on display (a source of considerable irritation to Jonah). In both stories, God's desire is for a violent humanity to put an end to its violence, and if God's graceful mercy is the way to affect that, then that is infinitely preferable (perhaps ten persons are enough to turn the city around). But if, as in the case of Sodom, that is not possible, then God cares enough about the creation as a whole (for would not the rest of the world suffer if the "customs" of Sodom were to flourish?) to judge such sinfulness and to do something about it.”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=650 Jacqueline E. Lapsley, Associate Professor of Old Testament, Princeton Theological Seminary, Princeton, N.J.

Psalm 138; RCL, Psalm 85 or Psalm 138 (Psalm 100; RCL, Psalm 107:1-9, 43 or Psalm 49:1-12)

This was also the Psalm for the 5th Sunday after the Epiphany on February 10, 2019.

Read previous commentary at:

<https://bethlehemlutheranchurchparma.com/BibleStudies/47265/DownloadText>

“...Psalm 138 is the first in a final collection of eight Davidic ... Psalms of thanks and praise (138, 145) frame a group of individual laments (Psalms 139-144).

This song of thanksgiving begins with an account of answered prayer (vv 1-3), continues with a word about the kings of the earth (vv.4-6) and concludes with an affirmation of trust and a request for help (vv. 7-8)...” (color coding added)

- Pages 468-469, *Westminster Bible Companion, Psalms*, James Limburg; Westminster John Knox Press, copyright 2000

➤

Give Thanks to the LORD
Of David.

138 I give you thanks, O LORD, with my whole heart;
before the gods I sing your praise;

² I bow down toward your holy temple
and give thanks to your name for your steadfast love and your faithfulness,
for you have exalted above all things
your name and your word.^[a]

³ On the day I called, you answered me;
my strength of soul you increased.^[b]

⁴ All the kings of the earth shall give you thanks, O LORD,
for they have heard the words of your mouth,

⁵ and they shall sing of the ways of the LORD,
for great is the glory of the LORD.

⁶ For though the LORD is high, he regards the lowly,
but the haughty he knows from afar.

⁷ Though I walk in the midst of trouble,
you preserve my life;
you stretch out your hand against the wrath of my enemies,
and your right hand delivers me.

⁸ The LORD will fulfill his purpose for me;
your steadfast love, O LORD, endures forever.
Do not forsake the work of your hands.

- a. [Psalm 138:2](#) *Or you have exalted your word above all your name*
- b. [Psalm 138:3](#) *Hebrew you made me bold in my soul with strength*

“...In singing this psalm we must in like manner devote ourselves to God’s praise and glory and repose ourselves in his power and goodness...

David here comforts himself with three things:—**I.** The favour God bears to his humble people ([v. 6](#)): Though the Lord be high, and neither needs any of his creatures nor can be benefited by them, yet has he respect unto the lowly, smiles upon them as well pleased with them, overlooks heaven and earth to cast a gracious look upon them ([Isa. 57:15](#) [Isa. 66:1](#)), and, sooner or later, he will put honour upon them, while he knows the proud afar off, knows them, but disowns them and rejects them, how proudly soever they pretend to his favour...**II.** The care God takes of his afflicted oppressed people, [v. 7](#). David, though a great and good man, expects to walk in the midst of trouble, but encourages himself with hope....**III.** The assurance we have that whatever good work God has begun in and for his people he will perform it ([v. 8](#)): The Lord will perfect that which concerns me...”

- <https://www.biblestudytools.com/commentaries/matthew-henry-complete/psalms/138.html> “Originally written in 1706, Matthew Henry's six volume Complete Commentary provides an exhaustive look at every verse in the Bible.”

Colossians 2:6-15 (16-19); RCL, the same reading (Colossians 3:1-11; RCL, the same reading)

See last week for discussion of authorship. (Paul) has been inserted into the commentaries that refer to the author as “the writer”.

“The third in a four-part series on Colossians, this text addresses a controversy among the Colossians. Some are judging others for not following certain dogmatic ideas and self-abasing practices.

In response, (Paul) urges his readers to be rooted in the Messiah, in whom the “entire fullness of deity dwells bodily.” Since they too have “come to fullness” in this Messiah -- having been baptized into his crucifixion and resurrection -- they need not be “dogmatized” by any self-appointed “authorities and rulers” who seek to undermine their faith...”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=4123 *Lois Malcolm* Professor of Systematic Theology, Luther Seminary, Saint Paul, Minn.

“Already Colossians 1 gives emphasis to the reliability of the gospel hope. The people at Colossae should not let themselves be bothered by those Christians suggesting otherwise. In Colossians 2 the danger is named, although without telling us all we would want to know. If we take our passage as a whole and include the verses in brackets we can see that these people are concerned about observances in relation to food, drink, festivals, new moons, and sabbaths (2:16). They are also concerned with heavenly powers and authorities, including some kind of veneration of angels and mystical connection with them (2:18). The allusion to spiritual circumcision in 2:11 suggests that this was also one of their concerns. This looks very much like we are dealing with a form of Jewish Christianity which still upholds the Law and insists that Gentiles observe it.

- <http://wwwstaff.murdoch.edu.au/~loader/CEpPentecost10.htm> *William Murdoch*

Alive in Christ

⁶Therefore, as you received Christ Jesus the Lord, so walk in him, ⁷rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving.

⁸See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits^[a] of the world, and not according to Christ. ⁹For in him the whole fullness of deity dwells bodily, ¹⁰and you have been filled in him, who is the head of all rule and authority. ¹¹In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ, ¹²having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. ¹³And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all

our trespasses, ¹⁴ by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. ¹⁵ He disarmed the rulers and authorities ^[b] and put them to open shame, by triumphing over them in him. ^[c]

Let No One Disqualify You

¹⁶ Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. ¹⁷ These are a shadow of the things to come, but the substance belongs to Christ. ¹⁸ Let no one disqualify you, insisting on asceticism and worship of angels, going on in detail about visions, ^[d] puffed up without reason by his sensuous mind, ¹⁹ and not holding fast to the Head, from whom the whole body, nourished and knit together through its joints and ligaments, grows with a growth that is from God.

- a. [Colossians 2:8](#) Or *elementary principles*; also verse [20](#)
- b. [Colossians 2:15](#) Probably demonic rulers and authorities
- c. [Colossians 2:15](#) Or *in it* (that is, the cross)
- d. [Colossians 2:18](#) Or *about the things he has seen*

“...In Colossians 2 the Apostle Paul comes to us by the Holy Spirit to remind us of one idea to which we need to return again and again: remember your baptism and be thankful. Remember that linchpin part of the Christian faith that claims that all appearances to the contrary, even in this rough and tumble world, it is baptism that makes all the difference. It is baptism that fills each of us with the fullness of Christ. Indeed, look again at the remarkable chain of thought in verses 9 & 10: Paul says that in Christ all the fullness of God dwells in bodily form. But then, without missing a beat, Paul goes on to say that because we are now “in Christ” we ourselves have been given the fullness of Jesus, which by extension means we share in the fullness of God himself...”

➤ https://cep.calvinseminary.edu/sermon-starters/proper-12c/?type=lectionary_epistle Scott Hoezee

This can be a very challenging passage to interpret. It contains a number of rather unique images and metaphors, uses words and concepts that are rare or unique in the New Testament, and unfolds in very dense sentences populated with numerous subordinate clauses.

What is most important to realize when dealing with this passage in particular (though it also applies to much of Colossians) is that (Paul) is writing to warn his audience about the false teachings of some who claim that in order to be in full relationship with God one needs to have mystical visions and ecstatic experience as they have had. Thus (Paul) is opposing those who see themselves as being on a higher spiritual plane or are more fully with God because of their visionary experiences.

In this text, (Paul) will argue two related points, one positive and one negative. Positively, he wants to let his audience know that they are already fully experiencing a relationship with God because of what God has done for them in Jesus Christ. Negatively, he seeks to make it quite clear that these vision quests and their requirements are not only unnecessary but are detrimental in a number of ways.

- http://www.workingpreacher.org/preaching.aspx?commentary_id=1739 [Richard Carlson](#) Professor of New Testament, Lutheran Theological Seminary at Gettysburg, Gettysburg, Pa.

Luke 11:1-13; RCL, the same reading (Luke 12:13-21; RCL, the same reading)

See Matthew 6:9-13

“Prayer is not only at the heart of the Christian life, it is also at the heart of a lot of Christian frustration, misunderstanding, and even pain.

How do we pray? How does God answer prayer? Why does God sometimes seem to ignore my prayers? These questions will be roiling just beneath the placid countenance most of our hearers will bring to our sermon this Sunday. With this in mind, could there be a better - or more challenging - passage to preach on prayer than Luke's depiction of Jesus teaching his disciples to pray?

An immediate challenge is how much Luke packs into these thirteen verses: the Lord's prayer, a parable on prayer, and then several sayings about prayer. The preacher will therefore need to make a decision: deal with one section in detail, cover all three, or teach more broadly on prayer referencing specific elements. I'll work through the sections following Luke's narrative and then offer a few homiletical suggestions at the end...” (continued after the reading)

“The Holy Gospel according to St. Luke, the 11th Chapter”

The Lord's Prayer

11 Now Jesus^[a] was praying in a certain place, and when he finished, one of his disciples said to him, “Lord, teach us to pray, as John taught his disciples.”² And he said to them, ***“When you pray, say:***

***“Father, hallowed be your name.
Your kingdom come.
3 Give us each day our daily bread,^[b]
4 and forgive us our sins,
for we ourselves forgive everyone who is indebted to us.
And lead us not into temptation.”***

⁵ And he said to them, ***“Which of you who has a friend will go to him at midnight and say to him, ‘Friend, lend me three loaves,⁶ for a friend of mine has arrived on a journey, and I have nothing to set before him’;⁷ and he will answer from within, ‘Do not bother me; the door is now shut, and my children are with me in bed. I cannot get up and give you anything’?⁸ I tell you, though he will not get up and give him anything because he is his friend, yet because of his impudence^[c] he will rise and give him whatever he needs.⁹ And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.¹⁰ For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.¹¹ What father among you, if his son asks for^[d] a fish, will instead of a fish give him a serpent;¹² or if he asks for an egg, will give him a scorpion?¹³ If you then, who are evil, know how to***

give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”

- a. [Luke 11:1](#) Greek *he*
- b. [Luke 11:3](#) Or *our bread for tomorrow*
- c. [Luke 11:8](#) Or *persistence*
- d. [Luke 11:11](#) Some manuscripts insert *bread, will give him a stone; or if he asks for*

“This is the Gospel of the Lord” “Praise to You, O Christ”

“The Disciples' Prayer

Coming just after the visit with Mary and Martha, this scene begins with Jesus again at prayer. Luke, more than any other evangelist, stresses the importance of prayer in Jesus' life (see 3:21, 5:16, 6:12, 9:18, 9:28, 10:21-22, 11:1, 22:41-4, 23:46). Given the disciples exposure to Jesus' practice, and their awareness that John had taught his disciples to pray, it's only natural that they would ask him for instruction. Luke's version of Jesus' response - what we call the Lord's Prayer but, given the intended audience and use might be better named the Disciples' Prayer - is briefer and simpler than that found in Matthew. While it shares elements of the eschatological nature of the Matthean rendering - "your kingdom come," "do not bring us to the time of trial" - it also tempers these by omitting some phrases - God's "earthly and heavenly will" and "deliverance from the evil one" - thereby emphasizing the more down-to-earth concerns of securing "bread for tomorrow" and tending a community formed by shared forgiveness. Thoroughly Jewish in character - doxology followed by petition - Jesus invites us to address the Holy One of Israel as pater, "Father." One addresses God, that is, akin to the way a child would ask a parent something of dear need and desire.

A Parable on Prayer

The temptation is to interpret Jesus' parable as indication that God needs cajoling, or at least that the hallmark of Christian prayer is persistence. The Greek *anaideia*, however, is better translated "shamelessness" than "persistence," and so implies a boldness that comes from familiarity. Note that the parable's breadless host asks only once, making bold to count on his neighbor's conformity to the duties of hospitality. He is in this sense "shameless," counting on his friend's desire not fail communal expectations. So also, Jesus intimates, should we make bold to offer our petitions to God, shamelessly calling on God to keep God's promises.

Sayings About Prayer

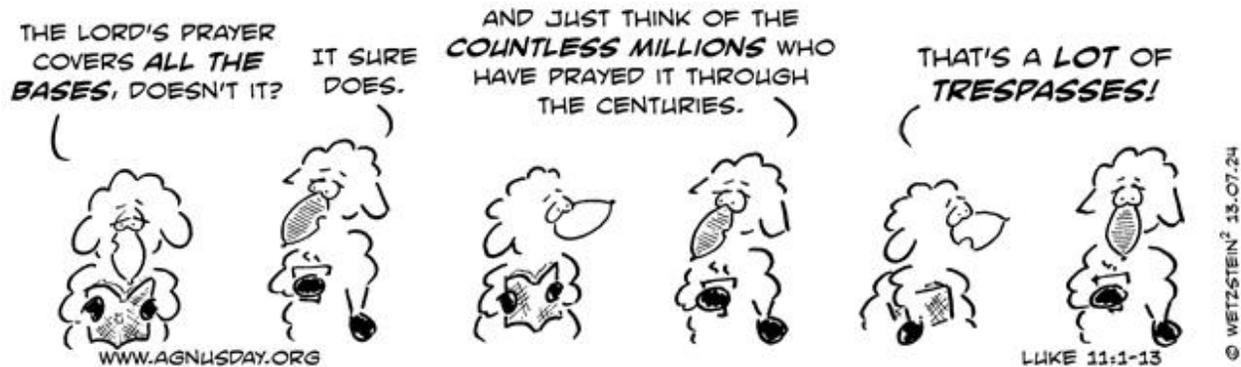
Next comes one of the more familiar commands of Jesus: ask, search, knock. Popular piety has again interpreted this as a call to persistence (rendering it "ask and keep asking" and so forth). It might be more helpful, though, to read Jesus' instruction as inviting trust - ask, search, knock...confident that you will receive what you ask...

Preaching on Prayer

...Prayer, according to both this passage and Luke's larger portrait of Jesus, is not primarily about getting things from God but rather about the relationship we have with God. Hence, after a life and ministry of prayer, Jesus prays yet again while hanging on the cross (23:46). Similarly, we are invited to make all of our needs, wants, hurts, hopes, and desires known to God. While at other places in Scripture we are told that God knows our needs without

being asked (Mt. 6:8), here we are invited to make them known, to speak them into existence in the confidence that whatever may happen, this relationship can bear hearing these things and may actually even depend upon hearing them.”

- https://www.workingpreacher.org/preaching.aspx?commentary_id=719 [David Lose](#) Senior Pastor, Mount Olivet Lutheran Church, Minneapolis, Minn.



- *Agnus Day appears with the permission of* <https://www.agnusday.org/>

“The Lord’s Prayer is a summary of the four Gospels. Matthew, Mark, Luke, and John are summed up in this prayer. **But in reverse.**

The prayer begins with a summary of John’s Gospel, the last Gospel. The first part of the Lord’s Prayer, “Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done” is a summary of John’s Gospel.

One way to study a book is to find the key words. “Believe” is one of the key words in John’s Gospel. It occurs in just about every chapter, about 100 times. But “Father” beats that; John’s Gospel mentions God as “Father” 120 times. It is in John’s Gospel that we read 28 times about the will of God. And in John’s third chapter, we learn about how we enter the kingdom of God...

Why does the Lord’s Prayer work from the end backwards? Because John’s Gospel is the most mature and developed of the four Gospels.

The four Gospels point out the transition from Judaism to Christianity. Matthew’s Gospel is the most Jewish. It is like a steel clasp, clasp together both Old and New Testaments. (Matthew has 99 references to the Old Testament. That’s not true of John, Luke, or Mark.)

But as you come to John’s Gospel, you come into a full Christian atmosphere in its burgeoning maturity.

John’s Gospel

The Lord’s Prayer begins with the Christian essence of John’s Gospel about God as “Father.” The Jews never prayed to God as “Father.” It was Jesus who came and taught us that when we pray, we should pray, “Abba.” (The Aramaic word for “Daddy,” or “Papa.”)...

Luke’s Gospel

As we move on in the Lord’s Prayer, we find it deals with the forgiveness of sins.

This reminds us of Luke's Gospel, which has the most to say about the sympathizing, compassionate nature of God and his generosity in forgiving sins. Luke's is the Gospel about the outcast, the lost coin, the lost boy, the lost sheep, and the lost Gentile. It's full of compassion and sympathy and forgiveness. When we read the second section of the Lord's Prayer about "forgive us our sins," that makes us think about Luke.

Mark's Victory

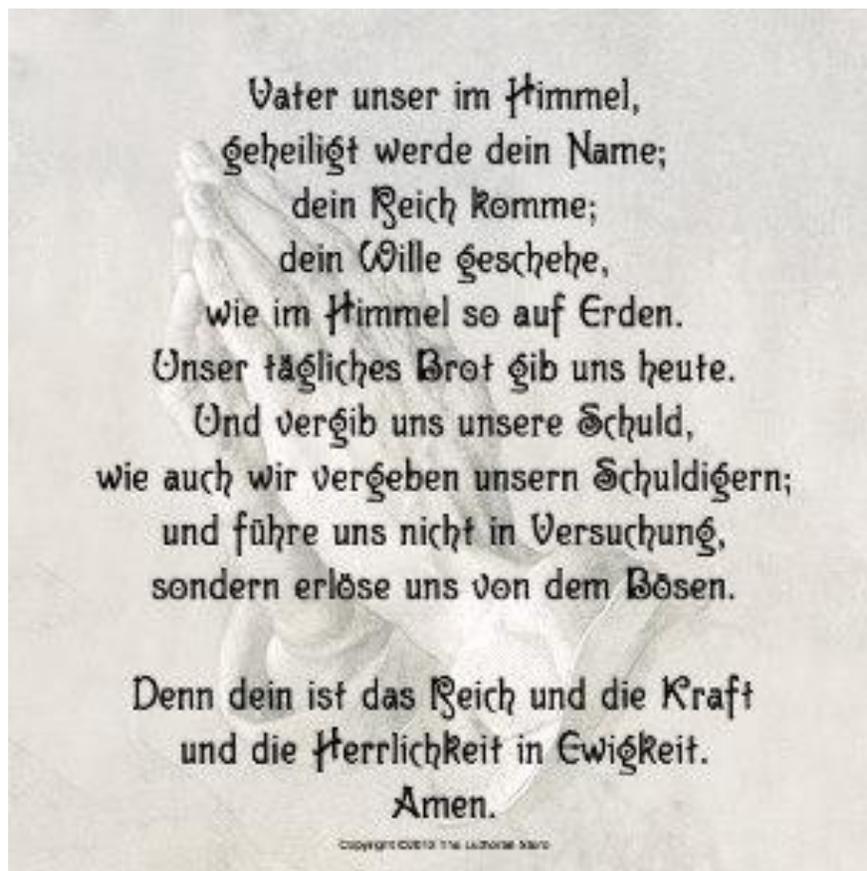
And "lead us not into temptation; but deliver us from evil" makes us think of Mark. Mark is more dynamic as a Gospel than any of the others. It contains more of the miracles Christ performed when he was fighting the evil of the devil.

Mark is the great Gospel of victory over the adversary. When the Lord's Prayer says, "Deliver us from evil," that's a summary of Mark, when mighty miracles take place and Christ's kingdom of grace is conquering the kingdom of darkness.

Matthew's Kingdom Matthew contains the word "kingdom" 56 times. The Lord's Prayer ends with the theme of Matthew: "Thine is the kingdom of heaven."

Our Lord's Prayer is a summary of John, Luke, Mark, and Matthew – in that order.

- <https://goodnewsunlimited.com/lords-prayer-gospels-reverse/> [Good News Unlimited](#) is led by [Eliezer Gonzalez](#), who communicates the gospel of Jesus Christ with passion and conviction.



<https://www.zazzle.com/luther+rose+keychains>

The Lord's Prayer

As the head of the family should teach it in a simple way to his household.

The Small Catechism Martin Luther 1986 Edition

Our Father who art in heaven.

What does this mean?--God would thereby [with this little introduction] tenderly urge us to believe that He is our true Father, and that we are His true children, **so that we may ask Him confidently** with all assurance, as dear children ask their dear father.

The First Petition. Hallowed be Thy name.

What does this mean?--God's name is indeed holy in itself; but **we pray in this petition** that it may become holy among **us** also.

The Second Petition. Thy kingdom come.

What does this mean?-- The kingdom of God comes indeed without our prayer, of itself; but **we pray in this petition** that it may come unto **us** also.

The Third Petition. Thy will be done on earth as it is in heaven.

What does this mean?-- The good and gracious will of God is done indeed without our prayer; but **we pray in this petition** that it may be done among **us** also.

The Fourth Petition. Give us this day our daily bread.

What does this mean?--God gives daily bread, even without our prayer, to all wicked men; but **we pray in this petition** that He would lead **us** to know it, and to receive our daily bread with thanksgiving.

The Fifth Petition. And forgive us our trespasses, as we forgive those who trespass against us.

What does this mean?--**We pray in this petition** that our Father in heaven would not look upon our sins, nor deny such petitions on account of them; for we are worthy of none of the things for which we pray, neither have we deserved them; but that He would grant them all to **us** by grace; for we daily sin much, and indeed deserve nothing but punishment. So will we verily, on our part, also heartily forgive and also readily do good to those who sin against **us**.

The Sixth Petition. And lead us not into temptation.

What does this mean?--God, indeed, tempts no one; but **we pray in this petition** that God would guard and keep **us**, so that the devil, the world, and our flesh may not deceive **us**, nor seduce **us** into misbelief, despair, and other great shame and vice; and though we be assailed by them, that still we may finally overcome and gain the victory.

The Seventh Petition. But deliver us from evil.

What does this mean?--**We pray in this petition**, as in a summary, that our Father in heaven would deliver us from all manner of evil, of body and soul, property and honor, and at last, when our last hour shall come, grant **us** a blessed end, and graciously take us from this vale of tears to Himself into heaven.

Amen.

What does this mean?--That **I** should be certain that these petitions are acceptable to our Father in heaven and heard; for He Himself has commanded **us** so to pray, and has promised that He will hear **us**.

Amen, Amen; that is, Yea, yea, it shall be so.