

LAW VERSUS GRACE (33)

Request #3 - “Your will be done on earth as it is in heaven.” **Matt. 6:10b**

Let us keep in mind the important theology and eschatology here. Those who will be looking for the Kingdom on earth will be those who have witnessed the Rapture. The Rapture will catch believers up into the air (**I Thess. 4:13-18**), which means this will be a critical moment when God has worked out His sovereign will in heaven.

This request is for God to demonstrate the same sovereign rule on earth that HE has displayed in heaven during the Rapture and during the heavenly cosmological judgments that He pours out during the Tribulation (**Rev. 6:12-17**). Those on earth, just prior to the Kingdom, will realize that God has and is working out His sovereign plan in heaven and they will cry out to God for Him to do the same thing on earth.

Request #4 - “Give us this day our daily bread.” **Matt. 6:11**

During the Tribulation, this will be a literal request for daily sustenance especially for Israel. The ability to get food on earth during the Tribulation will be determined by whether or not one has the mark of the beast (**Rev. 13:16-17**). Isaiah predicts that God is going to remove food supplies from Israel during this time (**Is. 3:1**). Therefore, food will be something a Jewish believer will literally need to ask God to supply daily.

Matthew later in his Gospel makes it clear that food will be so lacking in Israel during the Tribulation that if any Gentile helps a Jew out and gives him or her some food, he will be permitted to enter the Kingdom (**Matt. 25:34-35, 40, 44-46**).

In this present Grace Age, we typically thank God for our food and don't ask God to supply food for the day (**I Tim. 4:4**). When we get up in the morning, we get whatever we have or want to eat and typically pray and thank God and eat it. I can only recall one time in our Grace Age lives when we were low on food and prayed about it. Even then, I prayed for God to supply the money I need to buy it, which God did do. But this is a far cry from getting up every day and asking God to supply bread. But this literally will be a daily prayer for the believing Jew about to enter the Kingdom. When the nation Israel starts praying this prayer, the Kingdom is near.

Request #5 - “And forgive us our debts as we also have forgiven our debtors.” **Matt. 6:12**

In this Age of Grace, we have been forgiven all things because of the work of Jesus Christ (**Acts 13:39; Rom.; 4:5-6**). In fact, the motivation we have for being kind and forgiving to others is because we have already been forgiven (**Eph. 4:32; Col. 3:13**). In other words, **we do not forgive to be forgiven; we in the Grace Age forgive because we have been forgiven.**

During the Tribulation, however, one's treatment of others becomes very important for one about to enter the Kingdom. For example, one's response to a suffering Jew can determine whether or not one actually gets into the Kingdom when Christ returns in all of His glory (**Matt. 25:31-46**).

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This is the only issue in this prayer that Jesus Christ specifically gives further comment on in **Matt. 6:14-15**. Apparently, this part of the Kingdom prayer is something He wanted to drive home to Israel. This is a legal matter. In fact, Dr. Chafer said, “The legal character of this great Kingdom prayer should not be overlooked because of sentimental reasons growing out of early training” (*Systematic Theology*, Vol. 4, p. 221).

Apparently, as a Jew is about to enter the Kingdom, part of the basis for his entrance will be his attitude toward “the men” who are indebted to the Jews and who have transgressed against the Jew. In **verses 12, 14 and 15**, Jesus Christ has specific men in view because He uses an article “the” before each noun—“the debtors” (v. 12), “the men” (v. 14), “the men” (v. 15).

Any honest student of Scripture must ask what specific men the Jews have to forgive in order for them to enter their Kingdom. We certainly cannot accept the notion that the Jew must forgive the antichrist or those who received the mark of the beast for even God Himself will not forgive them.

We believe that there will be a national prejudice among the Jews that will tend to hate all who are not Jewish. Right now in our history there is hatred for Israel that is spreading all over the world. This will continue to escalate and ultimately cause Israel to despise non-Jews.

One key to unlocking this mystery is to ask the question, who are “the debtors” of **verse 12**? Another way to ask this would be who are the people who are indebted to the Jew? One very obvious answer to this would be “Gentile believers.” We, who are Gentile believers, owe a great debt to Israel, which is exactly what Paul said (**Rom. 11:7, 11/9:4-5**).

Gentiles, historically, have persecuted the Jews and to the Jews all Gentiles pretty much fall into the same category. **What Christ is teaching here is that when the Jew is about to enter her Kingdom, the Jew who is right with God, will come to realize that God has a place for Gentiles, too.** The Jew who will enter the Kingdom will be tenderhearted and forgiving toward “the” believing Gentile and any Jew who does not forgive will not enter (**Rom. 10:19**).

Lewis Sperry Chafer made an important observation when he said that the basis for this Kingdom prayer is the faithfulness of God the Father to His people Israel. The basis for prayer before Christ came was the faithfulness of Jehovah to His covenants. The basis for prayer after Christ died on the cross under grace is the believer’s union and identification with Christ (*Ibid.*, p. 222).

At the end of the Tribulation, Jews will want their Kingdom with their Messiah, minus any Gentile. They will hold any angry grudge against the non-Jew for the terrible things that happened during the Tribulation. The point of this is if a Jew is not willing to forgive “the men,” that is the Gentile believers, and acknowledge that they, too, have a right to a relationship with God through Jesus Christ, that Jew will not be forgiven his sins and will not enter the Kingdom.

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Request #6 - “And do not lead us into temptation, but deliver us from evil.” **Matt. 6:13a**

The word “evil” is articular and singular, indicating this refers to a specific evil and a specific one behind the evil. Again, we must keep in mind that this is a pre-Kingdom Tribulation prayer for God to protect and deliver Israel out of the Great Tribulation. Jesus would later say that unless those days were shortened, there would be no flesh saved during the Tribulation (**Matt. 24:21-22**). Jewish people will be crying out to God for deliverance on a national level as never before during this time. They will be specifically asking God not to lead them further into the time of Jacob’s trouble, but to deliver them from it. They will be forced to turn to God nationally for deliverance, and when they finally do, His deliverance will come.

Now carefully observe that there is no mention of praying these things in Jesus’ name. Later, when Christ would teach on the subject of prayer as it related to Grace Age truth, He would stress that prayer should be made in His name (**John 16:23, 26**). **The reason why this prayer is not prayed in Jesus’ name is because this is a Kingdom Age prayer, not a Grace Age prayer.** To overlook this important point is to miss the beauty and the theology of this important text.

We conclude this section with the words of Dr. Chafer: “Sad, indeed, is the spectacle when Christians assume that the Sermon on the Mount represents the high calling of the Church and attempt to modify the character of sovereign grace to the end that it may conform to a merit system.” This is a “Kingdom manifesto.”

QUESTION #20 – How much of the O.T. law is to be specifically applied to the N.T. believer’s life today?

We know that all Scripture is profitable (**II Tim. 3:16**) and we also know that there is a right way to use the O.T. law even in the Grace Age and there are many wrong ways to use it (**I Tim. 1:6-11**).

The Word of God is clear that under no circumstances in the use of the O.T. law, will a true teacher promote any application that tries to put a N.T. believer back under the O.T. law. Every application of the O.T. law must be filtered through and consistent with N.T. Grace Age teaching.

As far as righteousness is concerned in this Grace Age, our righteousness is found totally and only in Jesus Christ and none of the O.T. law may be merged into this great Gospel of grace (**Rom. 3:21-22**):

- 1) This Biblical point is taught in many passages of Scripture. **Rom. 6:14; Gal. 5:10**
- 2) The Biblical record is clear that we cannot mingle the system of law with grace.
Gal. 3:10-11; 5:2-5