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THE OUR FATHER

The Our Father is the most known prayer in the Prophetic Scriptures. But those who recite it today are in error.

The Our Father was given under Law for those who would be called upon to endure the Great Tribulation.

1 Thessalonians 5:9 teaches us that the Body of Christ is delivered from the wrath to come: *“For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.”*

So this prayer, under Grace, does not apply to us.

It is important to acknowledge that our Lord’s earthly teachings do not belong to our present Dispensation of Grace, but to the former Dispensation of Law.

During His earthly ministry our Lord did not direct Himself to the gentiles, but to the Jews: *“... I am not sent but unto the lost sheep of the house of Israel ... It is not meet to take the children’s bread, and to cast it to dogs.”* (Matthew 15:24,26).

Furthermore His commands are now impossible to carry out. In Matthew 5:42 He said: *“Give to him that asketh thee, and from him that would borrow of thee turn not thou away.”* So followers of our Lord were expected to part with their earthly possessions.

Is this still a requirement? Those who have come to recognize the distinctive ministry of Paul for the present dispensation know that it is not, for our God-appointed apostle says, by inspiration: *“But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an unbeliever.”* (1 Timothy 5:8).

By analysing the Our Father it becomes evident that it is not meant for the believer in Christ in this Dispensation of Grace:

“... Our Father which art in heaven, Hallowed be thy name.”

(Matthew 6:9). The reference here to “our Father” is to the God and Father of Israel – the God of Abraham, Isaac and Jacob.

“Thy kingdom come. Thy will be done in earth, as it is in heaven.”

(Matthew 6:10). The hope of every Israelite was the establishment of the Davidic Kingdom. God’s will for the earth is to overthrow the kingdom of this world and establish the millennial kingdom of His dear Son (Revelation 11:15).

“Give us this day our daily bread.” (Matthew 6:11). In the future

Tribulation, God will supernaturally nourish His people (Revelation 12:14), as He did in time past (Exodus 16:4).

The saints in those days will find it necessary to pray for their daily provision of food, since they will be unable to buy or sell without the mark of the beast (Revelation 13:17).

“And forgive us our debts, as we forgive our debtors.” (Matthew 6:12).

Under the kingdom gospel, forgiveness was based upon forgiving others (Matthew 18:21-35). But the apostle Paul makes it clear that, under grace, God has already forgiven the believer of all sins: *“and be ye kind one to another, tender-hearted,*

forgiving one another, even as God for Christ's sake hath forgiven you."

(Ephesians 4:32). We do not pray to receive forgiveness nor must we today forgive in order to be forgiven.

"And lead us not into temptation, but deliver us from the evil one."

(Matthew 6:13). In 2 Thessalonians 3:3, we read: *"But the Lord is faithful, who shall stablish you, and keep you from the evil one."* Here, it's a stated fact, not something to be asked or to prayed for. Also Ephesians 6:10-18 show that God has equipped the believer under grace to stand against the attacks of our enemy satan.

(Sources: 'The Lord's Prayer Dispensationally Considered' by Paul M. Sadler and 'The Knowledge of the Mystery' by Cornelius R. Stam)