

Treasure Hunt

- Give some biblical examples showing that God holds the congregation responsible for the sins of individual members.
- How does the Lord's Table help us take responsibility for each other?
- How may we reconcile v. 12 with Eph 4:32?
- What does it mean for a church collectively to forgive?
- What does the expression "enter into temptation" mean in the NT?
- How many actions are involved in a causal sentence?
- In Hebrew, if we negate a causal sentence, to which action does the negative apply?
- How does this insight allow us to read Matt 6:13a?

Structure of the Lord's Prayer

The Lord's Prayer, Matt 6:9-13

Opening description of God
Our Father, which art in heaven

Petitions for God's Glory

Hallowed be thy name
10 Thy kingdom come
Thy will be done

In earth, as it is in heaven

Petitions for Our Needs

11 Give us this day our daily bread
12 And forgive us our debts, as we forgive
our debtors
13 And lead us not into temptation

But deliver us from evil

Closing description of God
13c For thine is the kingdom, and
the power, and the glory, forever.

Forgive us our debts ... (OT)

Achan, an OT sinner:

Jos 7:11 **Israel hath sinned**, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put *it* even among their own stuff. 12 Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

Ezra:

Ezr 9:6 O my God, I am ashamed and blush to lift up my face to thee, my God: for **our iniquities** are increased over *our* head, and **our trespass** is grown up unto the heavens.

Daniel:

Dan 9:5 **We have sinned**, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

Nehemiah:

Neh 1:7 **We** have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

Contrast the Pharisee:

Luke 18:11 God, I thank thee, that I am not as other men [are], extortioners, unjust, adulterers, or even as this publican.

Forgive us our debts ... (NT)

A prayer:

Act 4:29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, 30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. 31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

The delayed answer:

Act 5:12 And by the hands of the apostles were many signs and wonders wrought among the people; ... Act 5:16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

In between: the sin of Ananias and Sapphira.

Paul to Corinth:

1 Cor 5:13 put away from among yourselves that wicked person.

1 Cor 11:29 discerning διακρινω the Lord's body

1Co 11:31 For if we would judge διακρινω ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world....

Forgive us ... as we forgive our debtors

Q: Does this contradict Paul? (Old Scofield Bible on 6:12: “This is legal ground, (compare Eph_4:32, which is grace). Under law forgiveness is conditioned upon a like spirit in us; under grace we are forgiven for Christ's sake, and exhorted to forgive because we have been forgiven.”)

Eph 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

A: Is 1 John 1:9 “legal ground,” when it places a condition on forgiveness?

1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins
We can't expect the Lord to wash our feet while we're still standing in the mud!

Q: What does it mean for us to forgive (collectively)? **A:** Recall Corinthians:

1Co 5:11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. 12 For what have I to do to judge them also that are without? do not ye judge them that are within? 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

2Co 2:5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. 6 Sufficient to such a man *is* this punishment, which *was inflicted* of many. 7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow. 8 Wherefore I beseech you that ye would confirm *your* love toward him.

Lead us not into temptation

How does this fit with

Jam 1:13 God cannot be tempted with evil, neither tempteth he any man:

Note the semantic development of the petition:

Do not		lead us		into temptation
Do not	cause us	to enter		into temptation

Consider

- “enter into temptation”
- “cause us to enter into temptation”
- “Do not cause us to enter into temptation”

Enter into temptation

In Gethsemane:

Mat 26:41 Watch and pray, that ye **enter not into temptation**: the spirit indeed *is* willing, but the flesh *is* weak.
= Luke 22:40 Pray that ye **enter not into temptation**.

Earlier in Luke 22,

Luk 22:31 And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat: 32 But I have prayed for thee, that thy faith fail not:

Characteristics of the Lord's prayer for Peter:

- It concerns temptation, not just testing
- It seeks victory over sin, not avoidance of the temptation

→ “Enter into temptation” = “fall into the trap”

Causal Transformation

Simple statement: an agent does an action

Causal: adds a second action (causation), and a second subject.

European languages: captured in distinct words (“lexicalized”):

Simple	Complex	Causal Analysis
John dies	George kills John	George causes (John dies)
John eats	George feeds John	George causes (John eats)
John goes	George leads John	George causes (John goes)

Semitic languages (Hebrew, Aramaic): a form of the same verb

- He dies = **MeT**, he kills = he**MiT**
- He eats = ^ʔa**KaL**, he feeds = he^ʔe**KiL**
- He goes = **HaLaK**, he leads = ho**LiK**

“Lead into temptation” = “Cause to enter into temptation” = “Cause to fall into the trap” (seems to make the problem worse!)

Negating a Causal

There are two actions. Where does the negative go?

- George feeds John = George causes (John eats)
- Not (George feeds John): which verb does the negative modify?
 - George (not causes) (John eats)
 - George causes (John not eats)

A common Hebrew pattern: David to Solomon about Joab

1Ki 2:6 let not his hoar head go down to the grave in peace.

= “Do not (cause his hoar head (go down to the grave in peace)

Options:

- Do not cause him to die. Keep him alive as long as you can.
- See to it that he dies a violent death. Cause him (not to go down to the grave in peace).

How did Solomon understand David?

1Ki 2:31 And the king said unto [Benaiah], ... Fall upon [Joab], and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father. ... 34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him:

Solving the Puzzle of Matt 6:13a

“Lead us not into temptation”

= “Not (cause (we fall into the trap))

= Cause that we shall NOT fall into the trap

Cf.

Luke 22:32 But I have prayed for thee, **that thy faith fail not:**

1Co 10:13 There hath no temptation taken you but such as is common to man: but **God** is faithful, who **will not suffer you to be tempted above that ye are able;** but will with the temptation also make a way to escape, that ye may be able to bear *it*.