

Didache Divine Service

Session 15

Wednesday, January 17, 2024, at 6:30 p.m.

The Lord's Prayer: Sixth and Seventh Petitions and Conclusion

I. Invocation and Prayer

II. Hymn: 599 "O Gracious Lord, with Love Draw Near"

III. Bible Reading: The Stilling of the Storm: Mark 4:35-41

³⁵ On the same day, when evening had come, He said to them, "Let us cross over to the other side." ³⁶ Now when they had left the multitude, they took Him along in the boat as He was. And other little boats were also with Him. ³⁷ And a great windstorm arose, and the waves beat into the boat, so that it was already filling. ³⁸ But He was in the stern, asleep on a pillow. And they awoke Him and said to Him, "Teacher, do You not care that we are perishing?"

³⁹ Then He arose and rebuked the wind, and said to the sea, "Peace, ^[g] be still!" And the wind ceased and there was a great calm. ⁴⁰ But He said to them, "Why are you so fearful? How *is it* that you have no faith?" ⁴¹ And they feared exceedingly, and said to one another, "Who can this be, that even the wind and the sea obey Him!"

- Bible reading chosen because of the disciples "**prayer of despair**" and accusation against the Lord, "**Teacher, do You not care that we are perishing?**"
- **False teachings about this miracle:**
 - "If you have enough faith, God will answer your prayers and still the storms of life." – Problem: We don't "have enough faith" – the disciples were in despair.
 - "the stormy sea" represents the problems of sickness, famine, pestilence, hurricanes, earthquakes, etc. – Problem: "fixing" sickness, famine, pestilence and other hardship on "our terms" does not address the problem of faith, our need for salvation, or the judgment of God's Law against us.
- **Biblical imagery** helps us understand the truth:
 - "Raging Seas" are a symbol of God's judgment against sin and unbelief: the Great Flood, the Crossing of the Red Sea, the Story of Jonah
 - "Drowning" signifies the spiritual death of the unbelieving nature.
 - "Peace, be still!" or literally, "**SILENCE**" to the wind and the waves signifies that the Word of the Gospel, Christ's absolution, **SILENCES** the judgment of the Law and the accusations of Satan to give us the "Peace of God."

- **The “strength of faith” is in the object of faith: Christ**, and His gift of salvation. Fear is a byproduct of unbelief. “How is it that you have no faith [in ME], the One who gives you salvation from sin, death, and the judgment of the Law?”
- **The disciple’s “prayer” was filled with more doubt**, despair, and unbelief than it was filled with confidence in the Lord.
- **The Lord acted NOT because they believed in Him**, but because He is the Savior who loved them (and us) in His death upon the cross.
- **“Peace be still! Silence”** [to the wind and the waves] **is an absolution.**
- **We pray** “lead us not into temptation but deliver us from evil” **in the confidence of the Gospel of Jesus Christ.**

IV. The Small Catechisms Explanation to the Lord’s Prayer: LSB p. 324ff.

The Sixth Petition: “And lead us not into temptation.”

- We learn in this petition that God promises to deliver us from temptation.
- Temptation is any word, will, inclination, or desire that says to us, “You cannot trust God! He doesn’t love you! He doesn’t care for you! He is withholding good things from you!” This is the fundamental lie of Satan in the Garden of Eden.
- We learn in this petition that God never tempts us not to trust in Him.
- We learn from this petition that “the victory” that overcomes temptation is faith in Christ.

The Seventh Petition: “But deliver us from evil

- We learn from this petition that evils will come into our lives as Christians, but that the Lord promises deliverance.
- This petition is specifically aimed at deliverance from Satan and every evil that comes into the world and threatens to destroy our faith in Christ.
- We learn in this petition that the greatest gift is a “blessed end” when the Christian dies in the faith.

The Conclusion and Amen: “For Thine is the kingdom and the power and the glory forever and ever. Amen.”

- The conclusion itself is a “liturgical ending” that is likely based upon 1 Chronicles 29:11, where David gives all honor and glory to God. This language concluded many prayers in the Old Testament Church. It is similar to the liturgical ending we use for collects.
- “Amen” is a confession of faith: “We have prayed on the basis of God’s Word and we know, therefore, that He hears and answers us.”

V. Hymn: 766 “Our Father, Who from Heaven Above” (Stanzas 7-9)

VI. Liturgy for Holy Communion (Peach handout)

VII. Hymn to Depart: 887 “Now the Light Has Gone Away”