The Sermon on the Mount
Class Notes
Session 15

Matthew 6.9-15 Jesus now offers a "model prayer" …"The Lord's Prayer."

The Greek word for prayer is προσεύχομαι (*prŏsĕuchŏmai*)…"To Pray"

In this prayer, Jesus reminds His disciples (us) that Prayer is not**…** a magic wand…a fire extinguisher…a tug of war…an empty ritual and duty.

Prayer is Trinitarian. We pray to the ***Father***, through the ***Son***, by the presence and power of the ***Holy Spirit***. *Mark 14:36. 1Timothy 2:5. Romans 8:26.*

The Lord's Prayer reflects two "parts:" God's Character (*vs.9-10*) Our Needs (*vs.11-13*).

The Elements of Prayer…

Adoration: *Our Father in heaven…*

Worship: … *hallowed be your name, [10]your kingdom come, your will be done on earth as it is in heaven.*

Provision: …*[11]Give us today our daily bread…*

Confession: ...*[12]Forgive us our debts, as we also have forgiven our debtors…*

Intercession: …*as we also have forgiven our debtors...*

Protection: …*[13] And lead us not into temptation, but deliver us from the evil one…*

(v.9): "Our" and "Us." The Lord's Prayer is *communal* prayer…as well as personal!

The Greek "Father" πατήρ (*pater*) probably translates the Aramaic *Abba.* Prayer reflects an *intimacy, care,* and *trust in our Heavenly Father.*

The intimacy Christians have with our Heavenly Father is balanced by our reverence…"*hallowed be your name.*"

ἁγιάζω (*hagiazō*): Lit., "To set apart" (Dedicate). In the A.N.E., a person's name would reflect their person, character, and authority.

All whom God "is" and reveals (His truth) should be treated as *holy* and *honored* because of His goodness!

(v.10): Because God is good, holy, loving, and caring, we ask that His Kingdom will come…

The Kingdom of God was the central theme in Jesus' mission and teachings.

The Kingdom of God is the "space" over which God rules…the "***dome***" over which He is ***King***!

"*The range of God's effective will; where what God wants done is done.*" (Dallas Willard)

Our request is that as God rules in Heaven—this same rule is exercised on earth. We recognize that we live "in-between" the "already and not-yet."

Our recognition of God's name, God's kingdom, and God's will, move us to be a people (person) who WANT to hallow his name, submit to his reign, and do his will.

Because God is God, loving and caring…and this reflects His sovereign rule…We make requests for ourselves and others.

(v.11): Our needs. The prayer is for our needs, not our greed's. "Daily Bread." A word challenge—ἐπιούσιος (*epiousios*): "Coming subsistence" (Daily)

(v.12): The first three petitions stand independently from one another. The last three are linked in Greek by "ands." Food/physical needs are important—so are *relational needs*!

We need forgiveness of sins. "Debts." ὀφείλημα (*opheilēma*): "Obligation" "Debt." Sin always incurs a "withdrawal" (*Love, dependence, courage, trust*…).

(v.13): What are we asking with this petition? πειρασμός (*peirasmos*): "To examine" "To try." Biblically, this word is often used to describe the coming "last days of trials."

We are as asking God to not let us succumb to the trials and temptations in our lives! ("Stick with us Father!")

The second clause of v. 13 "Deliver us from *evil*" πονηρός (*ponēros*): "Wicked" "Bad"…*One* (Satan, Devil).

What about…The "Doxology." Early manuscripts end the prayer. However, various manuscripts added a "conclusion" to Jesus' prayer—a common practice.

Some commentators believe that the use of a doxology likely arose when this prayer began to be used as a liturgy to be recited or to be chanted in public worship.

(vs.14-15): Jesus concludes His instruction on prayer by reiterating the petition in *v.12*.

Jesus is emphasizing the importance of mutual forgiveness in the Christian community. He does not mean that forgiveness is somehow earned.

Jesus is not claiming God's unwillingness to forgive stubborn sinners, rather, Jesus is indicating a personal truth…the lack of a willingness to forgive reveals a lack of understanding that one has received *forgiveness themselves*!

"Personal fellowship with God is in view in these verses (not salvation from sin). One cannot walk in fellowship with God if he refuses to forgive others." (D.A. Carson, *Matthew*)

Going Forward: "After Jesus warns His disciples not to pray in an ostentatious or merely repetitious manner, He provides them with a prayer of which Luther wrote, "There is no nobler prayer to be found upon earth" (LC III 23). Luther also called the Lord's Prayer "the greatest martyr" because "everybody tortures and abuses it; few take comfort and joy in its proper use" (AE 43:200). We may at times utter the Lord's Prayer thoughtlessly. Yet, our Father is fully attentive at all times to our needs and desires. This is our comfort and our joy. (*The Lutheran Study Bible* (Concordia, 2009).