

Episode #726 Matthew 6 Part 2-The Disciples' Prayer

I. The purpose of the gospel of Matthew is to present Jesus as the Christ, the King of Israel. It is another grand treatise like John to prove to Israel Who Jesus really is. It is the book of being “in Israel,” in contrast to believers today who are “in Christ.”

II. The Lord was giving His great teaching session to His disciples commonly called the “Sermon on the Mount.” He warned His disciples not to be like the hypocrites or actors, the religious leaders, in their charitable deeds, and in their prayers. Now He teaches them how to pray.

III. How to Pray.

- A. Verse 9. This is often called the “Lord’s Prayer,” but really He was teaching His disciples to pray like this, so really it was to be the “Disciples’ Prayer.” The Lord’s Own prayer is recorded in John 17. The “Father” is an originator, a source. We need to look to God as our source. He is in the heavens, exalted. For His name to be hallowed is for His very character and reputation be set apart as holy.
- B. Verse 10. “Thy kingdom come” is repeated and repeated by those who do have no idea what they are asking for, and then they will stand up and say that the kingdom has come already. What this is asking for is Divine government, and when we pray this that is what we are asking for. The “will” here is *thelema*, meaning His desire. This is “in” heaven, the Greek *en*, and upon earth, the Greek *epi*. “Heaven” here is singular. This is how it will be the kingdom; His will shall be done.
- C. Verse 11. The first three petitions have to do with God, while the next four have to do with those who pray. This is putting God first in prayer. In *The Companion Bible*, Bullinger says this word for “daily” was coined by the Lord, meaning coming or descending upon bread, as the manna did, emphasizing that it comes from God. Could this mean the Scriptures? It hardly seems appropriate when we have a freezer full of food to beg for daily bread! Yet crops could fail, food could become scarce, and famine could come. Yet we should not fear but commit ourselves to God.
- D. Verse 12. This is an appropriate prayer under legal ground. Bullinger, sin is a debt to God, because we fail in our obligation to Him. Ephesians 4:32 is under the ground of grace. It weakens legal grounds and grace grounds if we mix the two.
- E. Verse 13. This could mean, “Lead us, not into temptation, but deliver us from evil.” This makes sense; James 1:13-14. All the modern versions omit from “For yours is the government” on, but in *The Companion Bible*, Bullinger calls this wrong based on very solid evidence. “Out of about 500 codices which contain the prayer, only eight omit it. It is found also in the Syriac, Ethiopic, Armenian, Gothic, Slavonic, and Georgian Versions.” His kingdom is His government. Power is the Greek *dunamis*, inherent power. “For ever” is “in respect to the eon.” The eon is the copious outflowings of God. Amen!

IV. Conclusion: In the “Lord’s prayer,” the Lord was really teaching His disciples how to pray, not praying Himself. (We have Him pray on His Own behalf in John 17.) They are to ask for God first (His name be hallowed, His kingdom come, His will be done), and then for themselves (their daily bread, forgive our debts, do not lead us into temptation, deliver us from evil). The kingdom law is to forgive in order to be forgiven. Today, however, we are to forgive BECAUSE we have been forgiven. Let us all learn to be gracious to each other as God is gracious to us!