>>>>>>> Sermon on the Mount – Lesson 10 <<<<<<<

1) We finished last time with a question:

What do you see missing from the model prayer?

Matthew 6:13 (KJV 1900)

2) [13] ... for thine is the kingdom, and the power, and the glory, forever.
   a) Most modern translations do not have this phrase or, if they do, it is footnoted or in brackets.
      i) It is not in the earliest and best manuscripts.
      ii) It was likely added later as part of a liturgy.
3) Amen.
4) Praying in Jesus name.

John 14:12–14 (ESV)

[12] "Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father. [13] **Whatever you ask in my name, this I will do**, that the Father may be glorified in the Son. [14] If you ask me anything in my name, I will do it.

5) This idea is also brought out in … John 15:16–17 and John 16:23–24

John 16:15–17 (ESV)

[16] You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that **whatever you ask the Father in my name**, he may give it to you. [17] These things I command you, so that you will love one another.

John 16:23–24 (ESV)

[23] In that day you will ask nothing of me. Truly, truly, I say to you, **whatever you ask of the Father in my name**, he will give it to you. [24] Until now you have asked nothing in my name. Ask, and you will receive that your joy may be full.

6) In all three of these passages, Jesus clearly says that He wants His apostles to pray "in His Name."

Why do you think Jesus did not include this in the model yet He clearly does in His instructions to the apostles?

7) All these passages in John are references to the situation after Jesus returns to the Father.
   a) So, that is when it became appropriate and necessary for us to ask in his name.
8) However, throughout the gospels, the disciples are told to do things in His name other than praying.
9) One prominent example of this plays out is the return of the seventy-two…

Luke 10:17 (ESV)

The Return of the Seventy-Two

[17] The seventy-two returned with joy, saying, "Lord, even the demons are subject to us ***in your name***!"

10) A couple of other scriptures where this is mentioned are:

Matthew 18:5 (ESV)
5 "Whoever receives one such child ***in my name*** receives me,

Matthew 18:20 (ESV)
20 For where two or three are gathered ***in my name***, there am I among them."

1) So, let's look at the model prayer…

Matthew 6:9–15 (ESV)
9 Pray then like this:

"Our Father in heaven,
hallowed be your name.
10 Your kingdom come,
your will be done,
on earth as it is in heaven.
11 Give us this day our daily bread,
12 and forgive us our debts,
as we also have forgiven our debtors.
13 And lead us not into temptation,
but deliver us from evil.

14 For if you forgive others their trespasses, your heavenly Father will also forgive you, 15 but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.

2) As we discussed last time, this is a model which has two major sections.
   a) The first section is Acknowledging God, who He is, and His greatness.
   b) The second section is what we will call important things to request or ask for.

3) First, acknowledging God

a) **Our Father** – Simply, we must acknowledge God as our Father.
   i) There are several things that are implied with this statement:
      (1) The adopted son and daughter relationship that is ours through Christ.
         (a) We are chosen!
      (2) Our love for God and His love for us just to name a few.
      (3) To actually call God our Father is a privilege.

b) **in heaven** – God's dwelling place is known.
   i) We are acknowledging that it is a place removed from us but also our final destination.

c) **Hallowed be Your name** – according to Oxford, the word hallowed means made holy or consecrated.
   i) In a word, we are declaring God's name holy.

(1) Not holy to Him (He knows His name is Holy) but holy to us.

(2) Acknowledging His holiness is a way of showing praise and reverence to Him.

ii) I personally find my words and thoughts are inadequate to express praise to him.

(1) Sometimes I feel like I would like to have a set of special words that are dedicated for that purpose and that purpose only.

d) We should notice that in the model that acknowledgement and praise for God comes first.

i) Perhaps, that should be the same in all our prayers as well.

Comments / Questions?

4) Important Things to Request:

5) [10] 'Your kingdom come.

a) The model begins with wanting God's kingdom to come.

What does it mean to you to pray this or when you hear it prayed?

b) I think Bruce Barton answers this as well as anyone could:

The phrase "Your kingdom come" refers to God's spiritual reign, not Israel's freedom from Rome. God announced his kingdom in the covenant with Abraham (8:11; Luke 13:28), and pious Jews were still waiting for it. Jesus' followers recognize that the kingdom began with his coming to earth. Matthew's readers understood the kingdom to be present in believers' hearts as Christ reigned there (Luke 17:21). To say "your kingdom come" is to pray that more and more people will enter the kingdom. It also reaffirms belief that one day all evil will be destroyed, that God will establish the new heaven and earth, and that his glory will be known to all the nations (Psalm 110:1; Revelation 21:1).[13]

a) I am not sure that Jesus' audience truly understood the "your kingdom come" phrase as Barton states it here.

i) However, in the context of Jesus the Messiah King we probably should.

b) His apostles definitely understood but probably later rather than at this early point in the ministry.

6) The next request can be one of those – "I say it but do I really mean it the way Jesus intended me to mean it?"

7) Your will be done, on earth as it is in heaven.

a) If we stop and think about this for a moment, we could take this as saying:

"Your will be done, (as long as it is what I think it ought to be, and I can just watch)."

b) Then Jesus, if we are paying attention, takes us out of that mode very quickly.

i) He adds a location to it and that is huge! ***On earth***!

[13] Bruce B. Barton, *Matthew*, Life Application Bible Commentary (Wheaton, IL: Tyndale House Publishers, 1996), 114.

ii) In other words, not just in my house or my church, but my city, my country, but everywhere.

c) Then, Jesus adds to that a "how to kind of statement" or perhaps a qualifier – **"as it is in heaven."**

i) We could pass this off by simply saying that it is done perfectly in heaven and we are simply asking that it be done that way here on earth.

(1) Though that is true, I think there may be a little more to it than that.

ii) We know that God's will is done completely and unhindered in heaven.

d) The only exception to that was when Satan rebelled and even then, God's will absolutely prevailed.

i) I would make the statement that:

God's will is done in heaven because every being that is there is wanting to do God's will as completely and as perfectly as they can.

Anyone disagree with that?

ii) Ok then, this is where the rubber meets the road so to speak.

iii) When we pray "Your will be done, on earth as it is in heaven" we must realize that there is a responsibility that we have to accept for ourselves.

iv) Just as God accomplishes His will in heaven by the beings that are there, He accomplishes His will here on earth to a large degree by the hearts, minds, and hands of His children – US – the beings who are here!

Again, does anyone disagree with that?

v) Then, when we pray this what we should actually be saying is that we are willing to do God's will.

(1) Whatever it is, like it or not and whatever the cost to see things done here as they are in heaven – as he wants them to be!

vi) It is a perspective thing; we all want to know and do God's will but how often do we think of it as part of God's great plan?

vii) Perhaps not as often as we should?

8) Now, perhaps we get to one of the easier parts of the model while staying in things to ask for.

9) 'Give us this day our daily bread.

a) We must again, transport ourselves back in time to the people who are setting around Jesus listening to His words.

b) We have to ask what did "daily bread" mean to them?

i) First, I think we can easily state that the majority of these folks were living at what we might call the middle to lower middle class and below in today's words.

(1) Probably very few rich or wealthy folks in this audience.

ii) These folks for the most part were not sitting around with substantial amounts of savings that they could fall back on.

iii) Many were, I am sure simply eking out a living – what we would call living paycheck to paycheck.

iv) So, this request for them would mean trusting God each day for the basic and necessary provisions of life.

v) This would of course mean food but also everything needed to sustain existence of themselves and their families.

vi) The concern for daily food is likely not something that any of us in this group would be able to identify with in the same way they did.

c) It is a given that our requests are not limited to "daily bread" so …

What can, or should this mean to us when we pray it?

d) "Whatever you ask in my name…"

e) There may be a facet of this that is also part of the asking – being thankful for what He has already given.

f) To me personally, there must be a place for thanks and this might be the exact place to do just that.

10) Now, comes another hard part.

i) By that I mean we are asking for something and admitting that we should do something first.

b) **'And forgive us our debts, as we also have forgiven our debtors.**

i) The New Living Translation renders this as "sins" and "those who have sinned against us."

ii) Indeed, that might be a legitimate translation but most translations however use the word debt.

(1) Regardless of the word – sin or debt – we must not miss the point.

(2) The point is that we are asking God to do for us what we HAVE ALREADY DONE for others – PAST TENSE!

(3) In truth, we should be forgiving others before we ask God for forgiveness.

iii) Now, there is an idea about this that some have put forth that is NOT correct.

(1) This passage is not saying that we are earning God's forgiveness based on how well we give forgiveness. WE CANNOT EARN FORGIVENESS!!

(2) In praying this, we are simply acknowledging that we must forgive and we are recognizing that we should forgive first and always following God's pattern.

c) [13] '**And do not lead us into temptation, but deliver us from evil.'**

i) First, the word temptation here might alternatively be translated "trials" or "testing."

ii) We know that God does not temp us – James tells us this clearly.

(1) I would assume that He would NOT lead us into temptation to sin either.

iii) We also know that temptation comes from within our own selves – from our hearts, lusts, and desires. – again, words from James' epistle.

iv) Just as Jesus prayed in the garden that God's will be done and at the same time was asking that the trial He was facing be removed.

v) We can ask that God not lead us into trials but still in our hearts say we want His will to be done.

(1) Jesus' prayers in the Garden of Gethsemane were just that.

vi) One comment I read on this pretty well sums it up:

The end of the Lord's Prayer reminds us of the importance of testing, even though we seldom *desire* it. Our prayer should be: "And lead us not into further testing even while you are leading us out of evil." Jesus both taught and modeled a freedom in prayer that dared to ask almost anything, fully knowing that the Father will do what is best.[14]

11) We are almost finished, however, in vs. 12 He says – Forgive us our debts, as we also have forgiven our debtors.

12) Then in vs 14, almost as an afterthought, but one of great importance, He adds –

Matthew 6:14–15 (ESV)

14 For if you forgive others their trespasses, your heavenly Father will also forgive you, **15** but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.

13) Again, emphasizing the importance of the heart in this entire relationship and new way of living that Jesus is pointing out.

14) Also, to restate, we are not EARNING God's forgiveness – our forgiveness is conditional upon our forgiving others.

a) Perhaps a difference without a distinction?

[14] Bruce B. Barton, *Matthew*, Life Application Bible Commentary (Wheaton, IL: Tyndale House Publishers, 1996), 117.