

# The Lord's Prayer 01: Biblical Principles 1-3

## The Context of the Prayer - Sermon on the Mount

*(Matthew 5:1, 2 NKJV) "And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. Then He opened His mouth and taught them, saying..."*



### The Physical Setting

The slopes of the mountain were full of people. Jesus found an appropriate spot and sat down. His disciples gathered around Him. His intent was to teach them. It is likely that many others were within the sound of His voice.

The Lord's Prayer (Matthew 6:9-13) is presented by Jesus in the context of the Sermon on the Mount (Matthew 5:1-7:29).

In the Sermon on the Mount, the Lord Jesus Christ instructs His disciples on various attitudes and actions that please God, and on the true nature of living a godly life. In the midst of this instruction, Jesus begins to speak about the subject of prayer.

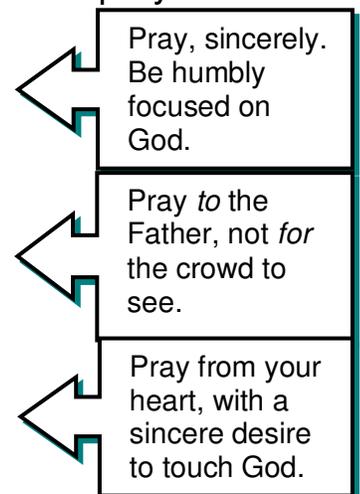
*(Matthew 6:5-15 NKJV) "And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward.*

*{6} But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly.*

*{7} And when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words. {8} Therefore do not be like them. For your Father knows the things you have need of before you ask Him...*

*{9} In this manner, therefore, pray:*

*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 forgive our debtors. {13} And do not lead us into temptation, But deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen."*



## The Lord's Teaching on Prayer

The topic of Jesus' teaching about prayer was that we are to pray in sincere humility to God the Father. It was not about prayer to Jesus! It was not about the *liturgical* form (or protocol of the prayer). It was about modeling our prayers to be heartfelt gestures of adoration and petition to our Heavenly Father.

The Lord's Prayer is found twice in the New Testament. We have examined Matthew's version, above. Let us briefly look at Luke's version.

*(Luke 11:1-4 NKJV) "Now it came to pass, as He was praying in a certain place, when He ceased, that one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples." {2} So He said to them, "When you pray, say:*

*Our Father in heaven, Hallowed be Your name. Your kingdom come. Your will be done On earth as it is in heaven. {3} Give us day by day our daily bread. {4} And forgive us our sins, For we also forgive everyone who is indebted to us. And do not lead us into temptation, But deliver us from the evil one.""*

Note that this is a different occasion than the teaching Christ gave to the disciples in Matthew's record of the Sermon on the Mount, yet the teaching is essentially the same. As we read through the Scriptures below, we see that Jesus provides some thoughts that do not occur in Matthew's Sermon on the Mount.

*(Luke 11:5-13 NKJV) "And He said to them, "Which of you shall have a friend, and go to him at midnight and say to him, 'Friend, lend me three loaves; {6} for a friend of mine has come to me on his journey, and I have nothing to set before him'; {7} and he will answer from within and say, 'Do not trouble me; the door is now shut, and my children are with me in bed; I cannot rise and give to you'? {8} I say to you, though he will not rise and give to him because he is his friend, yet because of his persistence he will rise and give him as many as he needs. {9} So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. {10} For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. {11} If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a serpent instead of a fish? {12} Or if he asks for an egg, will he offer him a scorpion? {13} If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!"*

#### Definition of "liturgical"

(From the Greek, *liturgia* - a public service)

Liturgical refers to the use of liturgy. Liturgy is defined as, *a customary right of public worship.*

A liturgical prayer would be repeatedly prayed together in Christian gatherings. Many denominations tradition-ally include liturgical prayers as part of their worship services.

In this teaching series we will focus on Jesus' teaching within the Sermon on the Mount, and not elaborate on the Luke occasion.

Please notice that. Like Matthew, Luke's narrative also teaches us to pray specifically before God the Father.

## **The Structure of the Matthew Prayer**

Jesus said, **"So when you pray, you should pray like this..."** (Matthew 6:9, *International Children's Bible*) The intent of the Lord's teaching was to show us two things. First, we are instructed in both the form and pattern of the prayer. Second, we are given a simple, but comprehensive list of the things we are to pray for.

The prayer has three divisions. The first two divisions are divided into two sets of petitions, totaling seven in number, which are described below. The third division is a doxology, which can be divided into four distinct thoughts.

## MATTHEW 6:9-13

Seven Petitions		Four Declarations
<b>I. Giving Glory to God</b>  1. <i>Our Father in heaven, Hallowed be Your name.</i> 2. <i>Your kingdom come.</i> 3. <i>Your will be done on earth as it is in heaven.</i>	<b>II. The Good of His Children</b>  4. <i>Give us this day our daily bread.</i> 5. <i>And forgive us our debts, As we forgive our debtors.</i> 6. <i>And do not lead us into temptation,</i> 7. <i>But deliver us from the evil one.</i>	<b>III. Doxology</b>  1. <i>For Yours is the kingdom</i> 2. <i>and the power</i> 3. <i>and the glory forever.</i> 4. <i>Amen.</i>

*Matthew 6:9-13 NKJV*

*“In this manner, therefore, pray:*

*{9b} Our Father in heaven, Hallowed be Your name.  
 {10} Your kingdom come. Your will be done On earth as it is in heaven.*

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*{11} Give us this day our daily bread.  
 {12} And forgive us our debts, As we forgive our debtors.  
 {13a} And do not lead us into temptation, But deliver us from the evil one.*

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*{13b} For Yours is the kingdom and the power and the glory forever. Amen.”*

## The Significance of Each Part of the Prayer

### I. Giving Glory to God

#### Petition 1: Reverence for the name of God

*“Our Father in heaven, Hallowed be Your name.”  
 (Matthew 6:9b)*

We find three distinct thoughts in this verse. They are: (1) He is our Father. (2) He is in heaven, and (3) His name is to be *“hallowed.”* We will examine each of these thoughts and then connect them to gain an understanding of the entire verse.

#### A. He is our Father.

Jesus directs us to call Him *“Father”* when we pray to God. The principle Jesus teaches is that we have an inherently personal relationship with Him by virtue of the new birth, through which we have received a position of favor, grace and entrance, that comes from being a child to our loving Heavenly Father.

Believers are sons and daughters of God by virtue of our new standing. He justifies us through the blood of Jesus. He adopts us into the family of God. He gives us the legal and spiritual privilege of being sons and daughters, so we may approach His throne to pray in freedom and expectation. He is always ready to grant us an audience and hear our petition with interest and affection. This reception we receive as we pray to the

Father is an encounter with someone who responds to us because we are His sons and daughters (1 John 3:1).

## B. He is in Heaven.

God is awesome and the picture of Him seated in the heavens is a fearful and wonderful thing. Heaven is the place of His throne. We see Him on His throne, in all His majesty and we are filled with wonder. He is Lord over all. He hears and responds to our prayers from heaven - His place of eternal, omnipotent, omniscient rulership. He is both mighty and merciful. He responds within the exercise of His loving favor over His spiritual children.

Though God is creator of all people, He is not Father to all. We have an inheritance that provides us the opportunity to approach our Heavenly Father (Greek: *“pater”*) and cry *“Abba”* (*“Abba”* is a Greek term for father than denotes a more affectionate and personal relationship than *“pater”*).

### BIBLICAL PRINCIPLE

1.

**He is always ready to grant us an audience and hear our petitions with interest and affection.**

*(Romans 8:14-15 NKJV) “For as many as are led by the Spirit of God, these are sons of God. {15} For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.””*

*(Luke 11:13 NKJV) “If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!”*

## C. His Name is to be Hallowed.

His name represents His nature and His character. He is *“Father”* in the most perfect sense. All our provision, protection, opportunity and hope are found in the true nature of our Heavenly Father. We can rest in Him, rely and Him and trust in Him because He is *“Father.”*

The Prophet Isaiah approached the throne of God and saw the King. He was so struck by what He saw, that all he could do was cry, *“Woe is me, for I am undone.” (Isaiah 6:5)* He cried out in reverential fear.

As heirs with Christ, we can now approach the King and cry *“Abba,”* yet we still ought to have the reverence Isaiah had. How much more is the Father worthy of worship in *our* lives? He has delivered us from darkness into the light of His dear Son Jesus! Let us always hallow His name.

### Definition of *“hallowed”*

From the Greek verb *hagiozo*, which means *“to sanctify.”*

It is used in the sense that we would make holy or consecrate His name - To declare the sacredness of it so that He can be worshiped.

When we hallow the name of God, and set Him above all our personal issues in life, it becomes the legitimate basis for all other requests we make. To hallow the name of God is to declare the glory of the Father.

**BIBLICAL PRINCIPLE**

**2.**

When we hallow the name of God, and set Him above all our personal issues in life, it becomes the legitimate basis for all other requests we make.

**BIBLICAL PRINCIPLE**

**3.**

We begin our prayers by expressing our confidence that He is able. This builds our faith and encourages us.

*“Our Father in heaven, Hallowed be your name.”*

**Paraphrase**

*Our incredible and perfect Father of Mercy and Grace, Who rules and reigns in majesty in the place of complete and undeniable authority, let your name be revered and worshiped, as we behold the beauty of your holiness.*