

**THE GOSPEL OF
MATTHEW**

6:5-15

Thursday Morning Bible Study
Our Redeemer Lutheran Church
Wauwatosa, WI

1

Teaching on Prayer – 6:5-8

- V. 5 – Under the broader theme of public displays of piety, Jesus now moves to the subject of prayer. Just like the giving of alms, public prayer can be misused.
- Ultimately, prayer that is pleasing to God is simple, not long-winded, and is rooted in the knowledge that God knows our needs even before we ask.
- Praying in public so one is admired by others is hypocrisy. Such people have already received all the response they will get – from others.

2

Teaching on Prayer – 6:5-8

- V. 7-8 – For God to hear our prayer does not require extra effort on our part.
- Prayer is not so much about telling God what we need – he knows that already – but it’s about our recognizing that we are dependent on God, and that we realize what we need from him.

3

The Lord’s Prayer – 9-13

- V. 9 – The prayer Jesus gives was not intended to be used verbatim, but rather as a pattern. “Pray like this . . .”
- The Lord’s Prayer is so well known that even non-believers can recite it.
- The “Disciples’ Prayer” - The Lord’s Prayer is not for all. It is for the disciples of Jesus. Only believers can address God as “Father”.

4

The Introduction – 6:9

- V. 9 – “Our Father” who art in heaven. It is the address of a child to his or her parent. “Our Father” is a constant reminder of the covenant relationship we have with God.
- “Our Father in heaven” is a circumlocution – praying to God without using his name.
- Jesus refers to God as “Abba” – a unique way of referring to God. Jesus uses this term almost exclusively for God except when on the cross: “My God, my God,”

5

The Introduction – 6:9

- Luther: What does this mean? With these words God tenderly invites us to believe that He is our true Father and that we are His true children, so that with all boldness and confidence we may ask Him as dear children ask their dear father.

6

The First Petition – 6:9

- “Hallowed” means to “make holy”. One’s name summed up the person’s whole character. “The reputation petition”, asking God to help us give Him a good reputation among others.
- The Lord’s name will be proven holy – set apart– when His people repent and turn to God.

7

The First Petition – 6:9

- Luther: What does this mean? God’s name is certainly holy in itself, but we pray in this petition that it may be kept holy among us also.
- How is God’s name kept holy? God’s name is kept holy when the Word of God is taught in its truth and purity, and we, as the children of God, also lead holy lives according to it. Help us to do this, dear Father in heaven! But anyone who teaches or lives contrary to God’s Word profanes the name of God among us. Protect us from this, heavenly Father!

8

The Second Petition – 6:10

- We are to pray for the coming of the Day of the Lord. We are also praying for God’s kingdom to come to us and to others right now. The “Mission Petition.”
- Luther: What does this mean? The kingdom of God certainly comes by itself without our prayer, but we pray in this petition that it may come to us also.
- How does God’s kingdom come? God’s kingdom comes when our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word and lead godly lives here in time and there in eternity.

9

The Third Petition – 6:10

- When we pray, “Thy will be done,” we submit ourselves to His will in our lives, and we pray that we would do His will.
- Luther: What does this mean? The good and gracious will of God is done even without our prayer, but we pray in this petition that it may be done among us also.

10

The Third Petition – 6:10

- How is God’s will done? God’s will is done when He breaks and hinders every evil plan and purpose of the devil, the world, and our sinful nature, which do not want us to hallow God’s name or let His kingdom come; and when He strengthens and keeps us firm in His Word and faith until we die.
- This is His good and gracious will.

11

The Fourth Petition – 6:11

- There is a shift in the prayer to “our” needs.
- This petition teaches us to pray daily for our basic physical needs.
- “Bread” refers to all that we need to sustain life.
- “Daily” – The Greek word *epiousin* is unique to all Greek literature. It occurs only here and in Luke. The phrase actually refers to “tomorrow’s” bread.
- Like manna, we could only gather what they needed for the day.

12

The Fourth Petition – 6:11

• Luther: What does this mean? God certainly gives daily bread to everyone without our prayers, even to all evil people, but we pray in this petition that God would lead us to realize this and to receive our daily bread with thanksgiving.

13

The Fourth Petition – 6:11

• What is meant by daily bread? Daily bread includes everything that has to do with the support and needs of the body, such as food, drink, clothing, shoes, house, home, land, animals, money, goods, a devout husband or wife, devout children, devout workers, devout and faithful rulers, good government, good weather, peace, health, self-control, good reputation, good friends, faithful neighbors, and the like.

14

The Fifth Petition – 6:12

• “Forgive us . . . As we forgive” – Matthew uses the word for “debts”. Luke uses *amartia* which means “to miss the mark”.
• The Hebrew word can mean debt or sin. Remission of debt is the same as the remission of sin.
• “As” – “At the same time.” While we ask for forgiveness, we declare amnesty for all those who we need to forgive.

15

The Fifth Petition – 6:12

• Luther: What does this mean? We pray in this petition that our Father in heaven would not look at our sins, or deny our prayer because of them. We are neither worthy of the things for which we pray, nor have we deserved them, but we ask that He would give them all to us by grace, for we daily sin much and surely deserve nothing but punishment. So we too will sincerely forgive and gladly do good to those who sin against us.

16

The Sixth Petition – 6:13

- “Lead us not into temptation” – God does not lead us into evil (James 1:13-14) but he may test us. “Give us an attitude that flees from temptation.”
- The Greek word can mean either testing in a neutral way, or temptation in the negative sense.
- Just as God led Jesus into the wilderness to be tempted, so he may lead us into such conflict with Satan to accomplish his own purposes and will through them.

17

The Sixth Petition – 6:13

• Luther: What does this mean? God tempts no one. We pray in this petition that God would guard and keep us so that the devil, the world, and our sinful nature may not deceive us or mislead us into false belief, despair, and other great shame and vice. Although we are attacked by these things, we pray that we may finally overcome them and win the victory.

18

The Seventh Petition – 6:13

- “Deliver us from the evil one.” - that the Lord would rescue me from every evil deed and bring me safely into his Kingdom.
- Luther: What does this mean? We pray in this petition, in summary, that our Father in heaven would rescue us from every evil of body and soul, possessions and reputation, and finally, when our last hour comes, give us a blessed end, and graciously take us from this valley of sorrow to Himself in heaven.

19

The Conclusion

- The doxology does not appear in all manuscripts. It is an adaption of 1 Chron. 29:11
- Luther: What does this mean? This means that I should be certain that these petitions are pleasing to our Father in heaven, and are heard by Him; for He Himself has commanded us to pray in this way and has promised to hear us. Amen, amen means “yes, yes, it shall be so.”

20

Forgive others – 6:14-15

- These words are a commentary on the earlier petition. It is a call to a whole new level of living in a culture that demanded retribution for offenses.
- “Trespass” means “a falling away,” or “a slip” The point is simple: Our rejection of forgiving others means that we do not understand what God has done for us.
- God’s forgiveness is available for all, but if we refuse to use it, we render it useless.

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