

## Understanding the Lord's Prayer in Context: Matthew 6:9-13

Water of Life

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### Introduction

#### The Timing of the Sermon on the Mount (Matthew 5–7)

Matt 4:12 Now when Jesus heard that John had been imprisoned, He departed to Galilee. John's imprisonment started around May of A.D. 30

Matt 4:17 From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."

The message of national repentance was particularly pertinent to Israel, then under domination of a foreign power: Rome. The Messianic Kingdom will not come prior to Israel's national repentance.

Deuteronomy 30:1-7

Acts 3:19-22

One must distinguish repentance from the fruits of repentance, because national repentance will happen in an instant.

My tentative date for the Sermon on the Mount would be in the fall of A.D. 30, during cooler weather (conducive for large crowds). I believe that the Sermon on the Mount was approximately half a year before Luke's Sermon on the Plain (Luke 6:20-49).<sup>1</sup>

#### The Key to the Sermon on the Mount (Matthew 5–7)

Matt 5:3

Matt 6:13

Matt 5:10

Matt 6:33

Matt 5:19

Matt 7:21

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<sup>1</sup> Luke 6:1 (Majority Text) specifies the date of the sabbath when the disciples plucked grain. A literal rendering was that it was the *second-first sabbath*. The date for Pentecost (the Feast of Weeks) was determined by counting seven sabbaths after Passover, then adding one day. Those seven sabbaths were the first-first, second-first, third-first (etc.) sabbaths. Passover in A.D. 31 was Tuesday, March 27. The second-first sabbath was Saturday, April 7, A.D. 31. Luke 6:12 allows a relatively short time to elapse between the plucking of grain, His ascent of a mountain (6:12), and His descent to the plain (6:17), where He spoke the Sermon on the Plain.

## The Lord's Prayer (Matthew 6:9-13) Is in the Midst of Matthew 5:3, 10, 19; 6:33 & 7:21

### The Manner in which Jesus Said His Disciples Ought to Pray (6:9a)

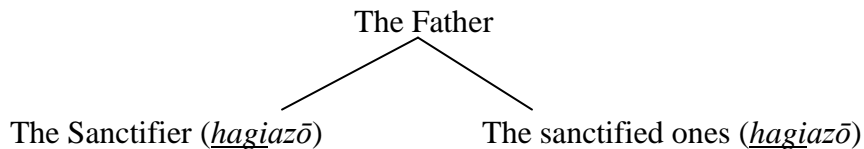
He did not command reciting this very prayer.

What does "In this manner" mean?

### Our Father in Heaven, let Your name be sanctified (6:9b)

**Our Father:** Jesus is the Son of God; believers are children of God.

Cf. Heb 2:11: For both the One who sanctifies [Jesus Christ] and those who are sanctified [believers] are all of One [Father] for which reason He [Jesus Christ] is not ashamed to call them [believers] brethren.



Cf. Heb 3:1a: Therefore, holy (hagios) brethren...

### Let Your name sanctified (*hagiazō*) [*hallowéd be Your name*] (6:10a)

Jesus does not mean: Your name is holy.

This is a third-person imperative: *Let it be...*

Although God is holy (cf. Lev 11:44-45), that is not His point

What is it that God says would sanctify His name?

Isaiah 29:\_\_\_

Ezekiel 36:

Matthew 6:10a \_\_\_\_\_

### Let Your Kingdom Come (6:10a)

Cf. Acts 1:6-7

Cf. Acts 3:19-21

**Let Your Will Be Done on Earth as in Heaven (6:10b)**

This amplifies: *Let Your name be sanctified* and *Let Your kingdom come*  
His will is done in heaven

The prayer is for His will to be done on earth to the same measure

(Note Matt 6:33: Seek first the kingdom of God and His righteousness [6:9b-10], and all these things will be added to you (6:11-13).)

**Give us this day our daily bread (6:11)**

Not descriptive of the Millennium, but of times of want while proclaiming the kingdom

**Forgive us our debts as we forgive our debtors (6:12)**

Contextual definition of debts

Forgiveness is a term of fellowship; it is not a judicial concept.

Presupposition that we have first forgiven others springs from God's readiness to forgive  
Anticipation of Matthew 18

### **Do Not Bring Us into Trial [*Peirasmōs*], but Rescue Us from the Evil One (6:13a)**

The NT (e.g., Rev 3:10) sometimes calls the yet-future seven-year Tribulation the hour of trial (*peirasmōs*). That time period must precede the establishment of the Millennial Kingdom (as prophesied in Daniel 9:24-27, etc.) In a context so focused upon the coming of the future earthly kingdom, the sense of *peirasmōs* is not individual-focused.

A further contextual validation is the fact that 6:13b starts with *For*, introducing an explanation of the petition of 6:13a.

Evil or the evil one?

Is the evil one Satan? Or is it someone else (a particular agent of Satan)?

### **[The Reason for Requesting that God Not Bring Us into Trial, but Rescue Us from the Evil One (6:13a) is] Because the Kingdom, Power, and Glory Forever Belong to God (6:13b)**

It is within God's power and prerogative to determine the timing of future prophetic events. Therefore, it was appropriate for the disciples to pray [prior to the establishment of the Church] that they not enter the time of trial (the Tribulation).

### **EXCURSIS:**

We, however, have clear promises that the rapture will precede the tribulation.<sup>2</sup>

1 Thessalonians 1:9-10 is the outline for the book: They themselves report what kind of entrance we had to you [1:1-8], and how you turned to God from idols [2:1-3:13] to be a slave to a living and true God [4:1-12], and to await His Son from heaven, whom He raised from among the dead ones, Jesus the One who delivers us from the coming wrath [4:13-5:11].

The last line of this passage is a reference to the rapture. Wrath is a temporal concept, not the Lake of Fire. Since 1:10b is part of the outline statement for the book, 4:13-5:11 defines 1:10b's deliverance.

4:13-18: **Believers are to comfort one another** w/ the certainty that both living and sleeping [*koimaō*: i.e., deceased] believers will be raptured.

5:1-11: **Believers are to comfort one another** with the certainty that both watchful and lethargic [*katheudō*: spiritually asleep] believers will be raptured, so both watchful and lethargic believers will be w/ the Lord.

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<sup>2</sup> Since this is not tonight's topic, I will only cite one NT book: 1 Thessalonians. If the topic were the pre-tribulational rapture, this teaching appears in a number of NT books. 1 Thessalonians makes a strong case, but it does not exhaust the argument for the rapture preceding the entirety of the seven-year tribulation.