

## Lesson #2

### Pray Like Jesus

#### **Main Passage:**

##### **Matthew 6:9-13**

*“This, then, is how you should pray: “Our Father in Heaven, hallowed be Your name, <sup>10</sup> Your kingdom come, Your will be done, on earth as it is in Heaven. <sup>11</sup> Give us today our daily bread. <sup>12</sup> And forgive us our debts, as we also have forgiven our debtors. <sup>13</sup> And lead us not into temptation, but deliver us from the evil one.’*

#### **Big Idea:**

Of all the things that the disciples of Jesus could have asked Him to teach them, (such as casting out demons, healing the sick, how to forgive, etc.) they asked if He could teach them to pray in Luke 11:1.

- Jesus was a man committed to prayer – Prayer is a declaration of self-inadequacy.
- Prayer is dependence on someone else.
- Disciples saw that prayer was inevitable, so they asked Jesus to teach them to pray.
- Jesus’ response shows that prayer can be taught and learned.

**Illustration:** It is like declaring Bankruptcy – you need help from someone other than yourself. Jesus starts with “when you pray” and not “if you pray” – Imperative for disciples to pray. If prayer is inevitable, then how do we pray effectively? God’s assurance – Jeremiah 29:12

#### **Outline:**

**1<sup>st</sup> Teaching Point:** Model of prayer in the Lord’s Prayer

**2<sup>nd</sup> Teaching Point:** Model of prayer in Jesus’ life

#### **Lesson:**

##### **1. Model of prayer in the Lord’s Prayer**

- Starts with relationship – “Our Father...”
  - Heavenly: Distinguish from an earthly father
  - No matter how great an earthly father is, there is no comparison with Him
  - We don’t pray to Jesus but in His name (our mediator/advocate)
  - **1 Timothy 2:5**  
*For there is one God and one Mediator between God and mankind, the man Christ Jesus,*
- Praise and worship of Him – “Hallowed be Your name”
  - Worship is to be done in Spirit and truth (John 4:23)
- Ask for the rule of God on earth – “Your Kingdom come” (Romans 14:17; Luke 17:20-21)
- We surrender our will to pursue Yours – “Your will be done on earth as in Heaven”
  - Sometimes it’s hard to allow the will of God to be done (Luke 22:42)

- Our supplications for today – “Give us this day...”
  - Do not worry about tomorrow (Matthew 6:34)
- We error and offend You and each other – “Forgive us our debts...”
  - He is ready to forgive us if we confess (1 John 1:9; Psalm 32:5)
- We forgive others also – “...as we forgive our debtors”
  - Relationships with other people (Romans 12:18)
  - In the same proportion we forgive others, God will forgive us (Matthew 6:14)
- Protect us in temptation and from evil (1 Corinthians 10:13; Luke 22:40)
- Close with praise of Him

## 2. Model of Prayer in Jesus’ life

- Jesus prayed always (consistency) (Luke 18:1, 1 Thessalonians 5:17)
- Prayer is not an occasional activity (lifestyle) (Ephesians 6:10, Romans 12:12)
- Sometimes Jesus prayed alone (solitude) (Matthew 14:23, Luke 5:15-16)
- He also prayed in the hearing of His disciples (John 17:1; John 11:41-42)
- He depended on the Father, so He had to pray (John 5:19)

### Conclusion:

Jesus said, “...As the Father has sent Me, I am sending you.” John 20:21

- To be successful as our Master, as the Lord Jesus was, we must depend on the Father.
- We can accomplish this through a lifestyle of prayer.
- Therefore, we ought to learn to pray and how we should pray.

### Small Group Discussion Questions:

1. What does it mean when we pray and say, “Your Kingdom Come?”
2. How does God protect us during the hour of temptation?
3. What are the steps we need to take to develop a lifestyle of prayer?
4. What does unforgiveness do to us when we fail to forgive others?
5. How do we apply 1 Thessalonians 5:17 to our lives?
6. APPLICATION: What is one thing you can take away from today’s lesson that can be applied this week? Please explain.

### Small Group Prayer Suggestions:

The Prayer Model starts with “OUR...” An indication that prayer can be individual (Jesus prayed alone many times) and also be cooperate.

1. Pray as individuals, especially in examining our hearts, confessing short comings and forgiving our debtors.
2. Break into smaller groups of at least three people to pray for each other.
3. Pray as a larger group, leading in prayer for families, the Church and our nation.

## **Additional Commentary: Matthew 6:9-13<sup>1</sup>**

**6:9–13** Jesus then gave his disciples the “Our Father,” or the “Lord’s Prayer.” Actually, the “Lord’s Prayer” is a better designation for John 17, whereas the model given here might be better entitled “The Disciples’ Prayer.” In light of vv. 7–8 it is highly ironic that this prayer has come to be repeated mechanically in many Christian traditions (already *Did.* 8:3 commanded Christians to recite it three times daily), accompanied by the notion that frequent repetition develops spirituality. Still, the prayer remains an excellent model; it is equally ironic that other Christian traditions have carefully avoided its use or recitation. The key word in v. 9a is “how.” Verses 9b–13 illustrate key components and attitudes that Jesus’ disciples should incorporate into their prayer lives. We may choose to pray these exact words thoughtfully and reflectively or to put into our own words similar concerns.<sup>60</sup> Close parallels appear in the standard Jewish Kaddish prayer and remind us that many Jews were not guilty of the hypocrisy warned against here.<sup>61</sup> The parallel in Luke 11:2–4 is usually seen as a more primitive version of the same account, though the direction of development could be reversed.<sup>62</sup> More likely the two reflect similar teachings of Jesus from two different occasions in his ministry.

The Greek “Father” (*pater*) probably translates the Aramaic *Abba* (cf. Mark 14:36). Use of this intimate term for God (almost equivalent to the English “Daddy”) was virtually unparalleled in first-century Judaism. Christians should consider God as accessible as the most loving human parent. (“Father” should not be read as implying that God has gender or sexuality.) The phrase “in heaven” balances this intimacy with an affirmation of God’s sovereignty and majesty. The use of the first-person plural pronouns throughout the prayer reminds us that our praying ought to reflect the corporate unity, desires, and needs of the entire church. The Lord’s Prayer is not simply a private utterance. The intimacy Christians may have with their Heavenly Father is balanced also with insistence on reverence in the clause “hallowed be your name.” “Name” refers to one’s person, character, and authority. All that God stands for should be treated as holy and honored because of his utter perfection and goodness.

“Your kingdom come, your will be done on earth as it is in heaven” expresses the desire that the acknowledgment of God’s reign and the accomplishment of his purposes take place in this world even as they already do in God’s throne room. The first half of the prayer thus focuses exclusively on God and his agenda as believers adore, worship, and submit to his will before they introduce their own personal petitions.

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<sup>1</sup> Taken from: Craig Blomberg, *Matthew*, vol. 22, The New American Commentary (Nashville: Broadman & Holman Publishers, 1992), 118–121.

*Did. Didache*

<sup>60</sup> On the theology of the Lord’s Prayer, see esp. J. M. Lochman, *The Lord’s Prayer* (Grand Rapids: Eerdmans, 1990). For the distinctive Matthean form, see esp. B. Gerhardsson, “The Matthean Version of the Lord’s Prayer (Matt 6:9b–13): Some Observations,” in *The New Testament Age*, ed. W. C. Weinrich (Macon, Ga.: Mercer University Press, 1984), 1:207–20. For implications for social ethics, see esp. M. H. Crosby, *Thy Will Be Done* (Maryknoll: Orbis, 1977).

<sup>61</sup> See Allen, *Matthew*, 60, for the text in translation. On a comparison of the prayer with Jewish thought more broadly, see J. J. Petuchowski and M. Brocke, eds., *The Lord’s Prayer and Jewish Liturgy* (New York: Seabury, 1978).

<sup>62</sup> Sabourin, *Matthieu*, 78–79.

The meaning of v. 11 depends largely on the very rare adjective *epiousios*. In addition to the traditional translation, “daily” bread, it could also mean bread *for tomorrow* (taken either as the next period of twenty-four hours or as the coming fullness of the kingdom)<sup>63</sup> or *necessary for existence*. The best lexical research suggests that the noneschatological interpretation of “bread for tomorrow” may be best.<sup>64</sup> Christians therefore should pray daily for the next day’s provision of life’s essentials as they recognize that all sustenance for one’s life comes from God and that he makes no long-term future guarantees. The average affluent Westerner more than likely plans and prays for “annual bread” except perhaps in times of extreme crisis. It is also worth noting that the prayer makes request for our needs and not our greed (cf. Jas 4:3).<sup>65</sup>

“Forgive us our debts” renders the Greek literally. Luke 11:4, however, refers to “sins,” as does Matthew in vv. 14–15 (with the more specific *paraptōmata*, *trespasses* or *conscious transgressions*). Spiritual debts to God are first of all in view. Our plea for continued forgiveness as believers, requesting the restoration of fellowship with God following the alienation that sin produces, is predicated on our having forgiven those who have sinned against us. As v. 15 stresses, without this interpersonal reconciliation on the human level, neither can we be reconciled to God.

“Lead us not into temptation” does not imply “don’t bring us to the place of temptation” or “don’t allow us to be tempted.” God’s Spirit has already done both of these with Jesus (4:1). Nor does the clause imply “don’t tempt us” because God has promised never to do that anyway (Jas 1:13).<sup>66</sup> Rather, in light of the probable Aramaic underlying Jesus’ prayer, these words seem best taken as “don’t let us succumb to temptation” (cf. Mark 14:38) or “don’t abandon us to temptation.”<sup>67</sup> We do of course periodically succumb to temptation but never because we have no alternative (1 Cor 10:13). So when we give in, we have only ourselves to blame. The second clause of v. 13 phrases the same plea positively, “Deliver us from evil” (or “from the evil one” [NIV marg.], from whom all evil ultimately comes). This parallelism renders less likely the alternate translation of the first clause as “do not bring us to the test” (“test” is an equally common rendering of *peirasmos*) either as times of trial in this life or as final judgment. If we are praying for rescue from the devil, he is more likely tempting than testing us (cf. under 4:1). God tests us in order to prove us and bring us to maturity (Jas 1:2–4; 1 Pet 1:6–9). Such tests should not be feared, nor should we pray for God to withhold them.<sup>68</sup>

Numerous late manuscripts add various forms of a conclusion to Jesus’ prayer, probably based on 1 Chr 29:11–13, no doubt to give the prayer a “proper” doxology that it otherwise

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<sup>63</sup> For an influential interpretation of the Lord’s Prayer as consistently eschatological in this sense, see J. Jeremias, *The Lord’s Prayer* (Philadelphia: Fortress, 1964); R. E. Brown, “The Pater Noster as an Eschatological Prayer,” *TS* 22 (1961): 175–208.

<sup>64</sup> See C. J. Hemer, “ἐπιούσιος,” *JSNT* 22 (1984): 81–94.

<sup>65</sup> For further helpful background on “daily bread” in the ancient world, see E. M. Yamauchi, “The ‘Daily Bread’ Motif in Antiquity,” *WTJ* 28 (1966): 145–56.

<sup>66</sup> With S. E. Porter (“Mt 6:13 and Lk 11:4: ‘Lead Us Not into Temptation,’” *ExpTim* 101 [1990]: 359–62) it is undoubtedly valid to distinguish a final sense in which God does permit and therefore indirectly cause temptation from a more immediate cause-and-effect relationship, but it is not clear that this distinction solves the problems of the text at hand.

<sup>67</sup> See Allison and Davies, *Matthew*, 1:612–13, who cite *b. Ber.* 60b: “Bring me ... not into the power of temptation.” Cf. also E. Moore, “‘Lead Us Not into Temptation,’” *ExpTim* 102 (1991): 171–72.

<sup>68</sup> Contra C. L. Blomberg, “Trial,” in *JSBE* 4:904. A new approach to translating πειρασμός as “test” or “trial” appears in P. S. Cameron, “‘Lead Us Not into Temptation,’” *ExpTim* 101 (1990): 299–301, namely, “Do not judge us according to our deserts,” but the linguistic basis for this rendering (ἡσ) in Ps 26:2) is slender.

lacked. This well-known conclusion (“for yours is the kingdom and the power and the glory forever. Amen.”) appears in the NIV margin but almost certainly did not appear in Matthew’s original text. It is absent, e.g., from  $\aleph$ , B, D,  $f^1$ , various Latin and Coptic versions, and numerous church fathers. It nevertheless affords a very appropriate conclusion, and no one need campaign to do away with its use in churches today. Christians regularly and rightly utter many things in prayer that do not directly quote the autographs of Scripture.

