



Pleasant Ridge Baptist Church

The Sermon on the Mount - Part 2 • prayer transforms the heart • matthew 6:9-13 • 08/19/2018

Main Point

Prayer is our God-given means of connecting with the Almighty.

Introduction

As your group time begins, use this section to introduce the topic of discussion.

When you were a kid, who was your hero? What did he or she do that made him or her heroic?

Describe the most heartfelt prayer you have ever heard prayed. Who prayed it? What were they requesting of God?

Prayer is both commanded and practiced throughout the Bible. In both the Old and New Testament, we constantly see the people of God assuming a posture of prayer. For us today, prayer remains the God-given means of ongoing relationship with our Father in heaven. God delights in our prayers because of His great love for us.

Understanding

Unpack the biblical text to discover what the Scripture says or means about a particular topic.

| have a volunteer read matthew 6:9-13.

What are the implications of calling God “Father” when we pray?

Any time you describe God, because God is perfect in all that He does, you can put the word “perfect” in front of His name. When we do this, the Lord’s Prayer begins with these words, “Our [perfect] Father.” How would you describe the perfect Father?

In the HCSB translation of the Bible, verse 6 reads, “Your name be honored as holy.” Why do you think God’s name being “honored as holy” was the first aspect of prayer Jesus

mentioned in the Lord's Prayer? How does this specific request frame all the other components of the Lord's Prayer?

The phrase, "Your name be honored as holy," also suggests that Jesus expected his disciples to live righteous lives that honor rather than profane God's name. What are some ways you've seen believers live lives that bring honor to the name of Jesus where you work or in other non-church settings?

What are some things believers sometimes do in non-church settings that profane God's name? How does this affect non-believers' perspective of God?

"Your kingdom come, your will be done in earth as it is in heaven" reveals to all of Jesus' disciples that He is our King and we are His subjects. Jesus' disciples were the first generation of followers to hear this prayer. As you think about the sacrifices they made (Hebrews 11:35-38) and the martyrs' death many of them died, how do you think they would interpret this sentence for us if they were in our MC gathering right now?

Read the Lord's Prayer aloud together again. What does God, our perfect Father, long to give us? From what does He want to protect us? What is He preparing for us?

Describe how God must feel about you that He longs to meet your daily needs and that He sent His Son to die on the cross so that your sins would be forgiven, you would be freed from shame, and that you would be with Him in heaven for all eternity.

Application

Help your group identify how the truths from the Scripture passage apply directly to their lives.

How might knowing God's desire to be with you in prayer fuel your prayer life this week?

What single step can you take to make room for prayer this week in your schedule?

Who do you enjoy hearing pray? What is it about their prayers to which you're drawn? Do you pray differently when you're alone than when you're in public?

Pray

Close in a time of prayer, thanking God that He's concerned about our present needs and our eternal future. Pray for the members of the group as they respond to the Holy Spirit's conviction in their lives and throughout the upcoming week. Thank God for their involvement, and for their desire to grow in Christlikeness.

Commentary

6:9. By commanding His disciples to pray like this rather than simply “pray this,” Jesus demonstrated that this prayer was offered as a model rather than a mantra to be recited. Your name be honored as holy suggests that Jesus expected His disciples to live righteous lives that honor rather than profane God’s name (5:16; Lev 22:31-32). This is an important precondition for successful prayer.

God is the ideal Father—all-loving, all-knowing, all-wise, all-powerful, and always present with us. At the same time, He is in heaven, which tells us He is greater than we can comprehend; so we approach Him as our Father with due reverence. The first person plural pronoun Our implies that Jesus intended this prayer to be a model for corporate prayer, i.e., a prayer for when disciples gather as a group. This confirms that Matt. 6:5 was not intended to prohibit disciples from praying together publicly in the synagogue or other gatherings but instead prohibited prayers that were motivated by religious showmanship.

The first request is that the Father’s name be honored as holy (v. 9). One’s name in biblical thought stood for the person. The Father’s covenant name is Yahweh (Exodus 3:14). This petition is that God will help all people everywhere to recognize the Lord God Almighty as He revealed Himself in Jesus Christ and honor Him accordingly (see John 6:44).

6:10. Your kingdom come could be translated “Your reign come.” The kingdom has come in the hearts of all who have submitted to Jesus as Lord. It also is coming as more people yield their hearts to His reign. The kingdom will not have come fully, though, until Jesus returns and establishes it absolutely and forever. This petition asks the Father to bring people under His reign.

To pray for the Father to see that His will be done on earth as it is in heaven frightens some people. They fail to distinguish between what God desires and what He permits. He desires all to be saved (2 Peter 3:9), but He permits many to turn from Him. He desires all of us to keep His commands, but He permits our disobedience and the destruction it causes. We live, therefore, in a world cursed by sin. Even so, the Father weaves even sin’s consequences into a pattern that ultimately will achieve His good will (Romans 8:28). Heaven is the only place free of sin and its painful effects. We should daily pray for the future consummation of God’s rule in which He will reign fully and completely over the world.

6:11. The prayer’s focus shifts from God’s eternal purposes to our temporal needs. We are to request what we need to sustain life, such as daily bread (Matthew 6:11). Daily may be understood as “for today” or “for tomorrow,” in either case pointing to immediate need. Daily bread was the amount of bread necessary to survive for a day. The request is reminiscent of Proverbs 30:8-9. Jesus wanted His disciples to live in a state of constant dependence on God and His provision. This prayer reminds us that our Father ultimately is our Provider. As a wise father, God provides what we need, not necessarily what we want.

6:12. We also are to ask for forgiveness. Debts are sins viewed as obligations to the Father. The Greek grammar indicates that the disciple prays for forgiveness from God only after having first expressed forgiveness to others. We dare not take lightly the rest of the verse: as we also have forgiven our debtors (see also vv. 14-15). At least two biblical teachings about salvation seem in conflict with the words forgive us . . . as we also have forgiven (v. 12; see also vv. 14-15; 18:21-35). (1) Salvation is by grace through faith in Christ, not by works (Ephesians 2:8-10). That rules out earning forgiveness by forgiving. (2) Faith in Christ brings forgiveness and eternal security (John 10:27-29).

6:13. The final petition has puzzled many believers—Do not bring us into temptation, but deliver us from the evil one. (“Evil one” also can be translated “evil”; the essential meaning is the same.) We know God is good and does not tempt us to sin (James 1:13), so how are we to understand this? The overall meaning is obvious: the prayer is for the Father to keep us doing His will rather than being led astray by Satan.