

THE LORD'S PRAYER



WHAT
WE WILL
COVER:

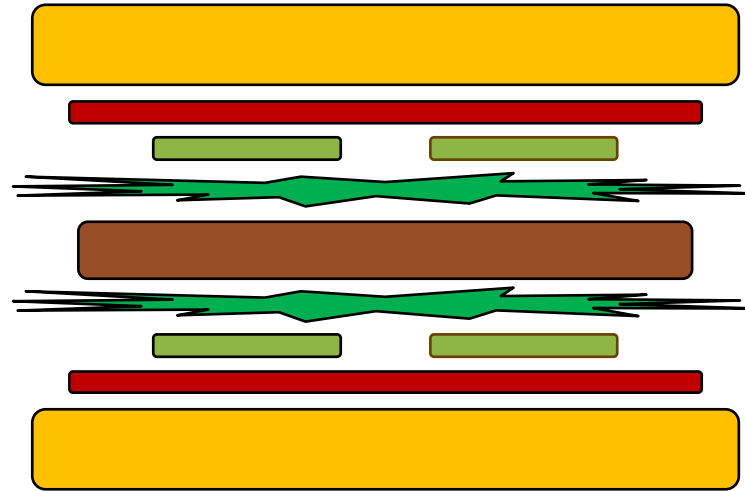
- **The Background to the Lord's Prayer**
 - The Lord's Prayer in the Structure of the Sermon on the Mount
 - The Lord's Prayer as a Response to False Prayer
 - What's the Deal Between Matthew and Luke on the Lord's Prayer?
- **The Content of the Lord's Prayer**
- **The Use of the Lord's Prayer**
 - In the Early Church
 - In Historical Christian Liturgy

THE STRUCTURE OF THE SERMON ON THE MOUNT

- Have you ever read the Bible and wondered why the authors often repeat themselves? Do you ever feel like you are being told the same story over again, or reading the exact same verse over again?
- **Chiasm – a sequence of ideas, phrases, and/or clauses that is presented and then repeated back in a reverse order.**
 - Think of a chiasm like a sandwich!



Our Sandwich (Chiasm) Has An
ABCDEDED'C'B'A' Structure



**E
D
C
B
A**
**E
D',
C',
B',
A'**

THE STRUCTURE OF THE SERMON ON THE MOUNT

- **Chiasm – a sequence of ideas, phrases, and/or clauses that is presented and then repeated back in a reverse order.**
 - Think of a chiasm like a sandwich!
 - Most scholars agree that the Greeks inherited the use of chiasms from Semitic influence... that is because the Old Testament is rife with this literary structure!

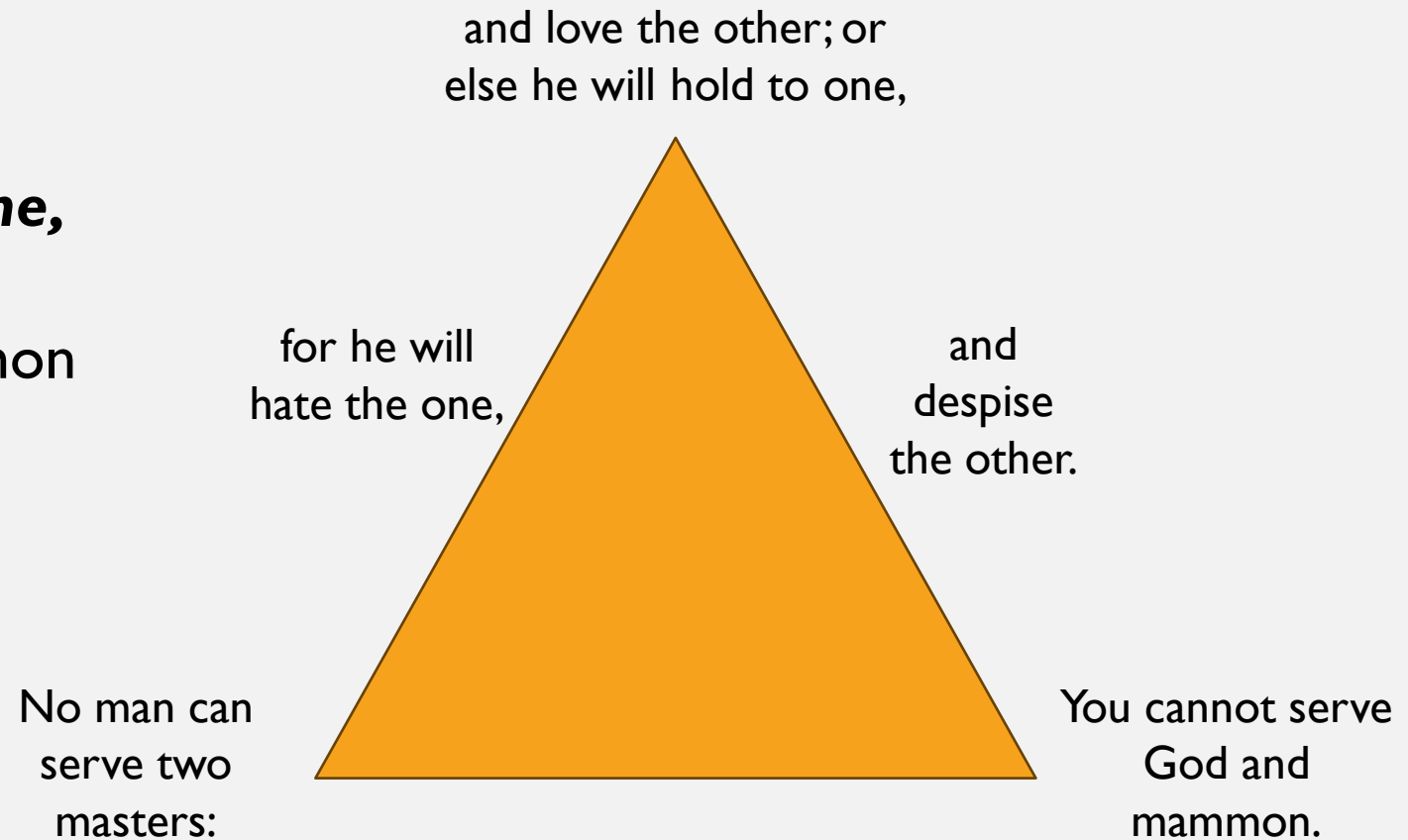
The Sabbath was made **for man**,

And **not the man** for **the Sabbath**



“No man can serve two masters: for he will hate the one, and love the other; or else he will hold to one, and despise the other. You cannot serve God and mammon” (Matt. 6:24).

- **A** – No man can serve two masters:
 - **B** – for he will **hate** the one,
 - **C** – *and love the other;*
 - **C'** – *or else he will hold to one,*
 - **B'** – and **despise** the other.
- **A'** – You cannot serve God and mammon



THE STRUCTURE OF THE SERMON ON THE MOUNT

- **Chiasm – a sequence of ideas, phrases, and/or clauses that is presented and then repeated back in a reverse order.**
- In a proper chiasm, the focal point is usually expressed at the center of the structure.

CHIASM EXAMPLE: JOHN 4

- **A** – But the hour cometh, and now is, when the true **worshippers shall worship** the Father **in spirit and in truth** (23a).
 - **B** – For the Father seeketh such to **worship Him** (23b).
 - **C** – **God is a Spirit** (24a).
 - **B'** – And they that **worship Him** (24b).
- **A'** – Must **worship** Him **in spirit and in truth** (24c).

CHIASM EXAMPLE: THE FALL OF MAN

- **A** – Ye shall be **as gods, knowing good and evil** (3:5)
- **B** – They sewed fig leaves together, and **made themselves aprons** (3:7)
- **C** – Adam and **his wife** hid themselves (3:8)
 - **D** – And the LORD God called **unto Adam, and said unto him** (3:9-12)
 - **E** – And the LORD God **said unto the woman** (3:13)
 - **F** – *And the LORD God said unto the serpent (3:13-15)*
 - **E'** – **Unto the woman He said** (3:16)
 - **D'** – And **unto Adam He said** (3:17-19)
 - **C'** – Adam called **his wife's** name Eve (3:20)
 - **B'** – Unto Adam also and to his wife did the LORD God **make coats of skin, and clothed them** (3:21)
 - **A'** – The man is become **as one of Us, to know good and evil** (3:22)

THE SERMON ON THE MOUNT AS A CHIASTIC STRUCTURE

- **A – The Context:** The Crowds Gather, Jesus Ascends the Mountain, and He Speaks (5:1-2)
 - **B – Intro:** Beatitudes (3rd Person) and Persecution (2nd Person) (5:3-16)
 - **C – Main Section Intro:** The Law and the Prophets (5:17-20)
 - **D – Deepening the Law of Moses:** Anger, Lust, Divorce, Oaths, Retaliation, Love (5:21-48)
 - **E – Righteousness Before God:** No Hypocrisy in Almsgiving and Prayer (6:1-6)
 - **F – Teaching on Prayer:** No Empty Phrases (6:7-8)
 - **G – The Lord's Prayer (6:9-13)**
 - **F' – Teaching on Prayer:** The Need for Forgiveness (6:14-15)
 - **E' – Righteousness Before God:** No Hypocrisy in Fasting (6:16-18)
 - **D' – Deepening the Law of Moses:** Possessions, Anxiety, Judgment, Asking (6:19-7:11)
 - **C' – Main Section Conclusion:** The Law and the Prophets (7:12)
 - **B' – Conclusion:** False Prophets (2nd Person) and the Rock (3rd Person) (7:13-27)
 - **A' – The Context:** Jesus Finishes Speaking, He Descends the Mountain, and the Crowds are Amazed (7:28-8:1)

THE POINT?

- The Lord's Prayer is the very heart of the Sermon on the Mount—a stunning and comprehensive look at what it means to relate to God in light of His kingdom and our inheritance of it.
- Because Christ has fulfilled the Law and the Prophets, those to whom the Kingdom of God is given recognize their sinful and creaturely position before God, wish to see His will accomplished in their lives, and trust in Him for all their needs.

THE CONTEXT OF THE LORD'S PRAYER

- The Lord's Prayer, in the Book of Matthew, is a response to two abuses done to prayer:
 - The Hypocritical Prayers of the Pharisees
 - The Empty Prayers of the Gentiles

THE HYPOCRITICAL PRAYERS OF THE PHARISEES

- “And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, ‘They have their reward.’ But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father Which is in secret; and thy Father Which seeth in secret shall reward thee openly” (Matt. 6:5-6).
 - The Pharisees made a habit of ostentatiously praying where people regularly gathered, rather than a place of private devotion (which every first-century Galilean house contained in one way or another).
 - Christ is not condemning public prayer in general, but He condemns abusing or seeking public prayer in order that “they may be seen of men.”
 - Christ does not instruct us *when* to pray, only that we must do so... and like Him, we ought to pray in “a solitary place” (Mark 1:35).

THE EMPTY PRAYERS OF THE GENTILES

- “But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. But not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him” (Matt. 6:7-8).
- This is **not** a condemnation of repetitive prayer (as it is written, Jesus “left them, and went away again, and prayed the third time, saying the same words” (Matt. 26:44)). What is condemned is to make a display of affection *through* repetition when no affection is present.
- The prophets of Baal set this pattern of heathen worship: “And when they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, ‘O Baal, hear us.’ But there was no voice, nor any that answered” (1 Kings 18:26).

THE LORD'S PRAYER AS A CORRECTION TO THESE ABUSES

- “After this manner *therefore* pray ye” (Matt. 6:9)
- “And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, ‘Lord, teach us to pray, as John also taught his disciples.’ And He said unto them, ‘When ye pray, say...’” (Luke 11:1-2a)
- Jesus therefore teaches the manner which we ought to pray—not ostentatiously or mindlessly, but with regard to a man’s proper position before God.
 - Prayer is **not** done for the sake of displaying one’s relationship to God.
 - Prayer is **not** done to invoke or convince God to do something for you.

“Our Father in heaven, hallowed be Your Name. Your kingdom come, Your will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from evil. [For Yours is the kingdom and the power and the glory, forever. Amen.]”

“Father, hallowed be Your Name. Your kingdom come. Give us each day our daily bread, and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation.”

THE LORD’S PRAYER IN LUKE?
(FROM THE ESV, FOR CLARITY)

THE DIFFERENCES BETWEEN THE MATTHEAN AND LUKAN ACCOUNTS

- Matthew records the prayer as a central teaching of the Sermon on the Mount, while Luke records the prayer as Jesus' response to the disciples asking Him how to pray in private.
 - “And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, ‘Lord, teach us to pray, as John also taught his disciples’” (Luke 11:1).
 - The two predominant views: either Jesus taught the prayer on two different occasions for two different purposes, or either Matthew or Luke inserted the prayer in order to flow along with the narrative of their particular Gospels.
- Luke's account of the Lord's prayer does not include the “Our,” the petition for God's will to be done, the petition to be delivered from evil, or the doxology.
 - The two predominant views: either Luke's was the ‘original’, and Matthew expanded it based upon how it was used in early Christian liturgy, or Matthew's was the ‘original’, and Luke was presenting a more concise summary.

- The Content of the Lord's Prayer
 - How Does the Lord's Prayer Model How We Ought to Pray?
 - What is the Significance of the Words, Phrases, and Petitions that Jesus Uses?
 - Why is the Doxology Not in My Bible Translation?



NEXT
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