

- PRAY
- READ Matthew 6:5-15; 7:7-12

Theme of Matthew: "Behold your King is coming to you" (Zech.9:9; Mt.21:4-5)

Theme of the Sermon on the Mount: Life Styles of the Rich and Famous

CHARTING THE COURSE FOR THIS EVENING:

- Review
- Textual criticism
- Reasons why Matthew 6:13b probably was not part of the "original Matthew"
- Reasons why Matthew 6:13b *may* have been part of Jesus' teaching on prayer
- The Disciples'/Lord's Prayer
- What is the Lord's Prayer?
- The Lord's/Disciples' prayer and the gospel of Matthew
- The Lord's Prayer and the Prayer of Jabez
- The Lord's/Disciples' Prayer and the Old Testament

TEXTUAL CRITICISM & THE QUESTION OF "For Yours is the kingdom and the power and the glory forever" (Matthew 6:13b)

textual criticism – Think of textual criticism being like the nitty-gritty of how hot dogs are made.

A. Some terminology of textual criticism

Autographic text of Scripture: the original writings or manuscripts of the Bible books; we have only copies of these today. The purpose of text criticism is to determine how the autographa read.

Textual criticism: the proper and necessary task of determining the most likely original reading in those passages of Scripture where there are variations in the available copies. In more than 99 percent of the cases of textual variants in the New Testament, the original text can be reconstructed to a practical certainty.

Negative higher criticism: a method of biblical interpretation which rejects the full inspiration of the Bible, and seeks to determine the authorship, date, and underlying literary documents of the Bible. The Bible is treated as any other literature, and a bias against the genuinely supernatural is usually evident

Westminster Confession of Faith 1:8

The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it, was most generally known to the nations), being immediately inspired by God, and, by His singular care and providence, kept pure in all ages, are therefore authentic; (Matt. 5:18) so as, in all controversies of religion, the Church is finally to appeal unto them. (Isa. 8:20, Acts 15:15, John 5:39,46).....

B. From the partial and complete manuscripts of the New Testament we can reconstruct the autographa.

In October 2003, Odyssey Marine Exploration recovered a ship's bell off the coast of Georgia. They believe it is from the ship called the *TENNESSEE*, which sank back in 1865 with a cargo of up to \$180 million in gold. They aren't absolutely certain because the bell's inscription is partially obscured. Only the letters "SSEE" are visible. The rest of the inscription won't be legible until it's cleaned. With \$180 million at stake, do you think they will allow this fragment of a word to hinder their search?

Citation: "Salvaged Bell May Be Key to Riches," *USA TODAY* (10-15-03)

REASONS WHY MATTHEW 6:13b PROBABLY WAS NOT PART OF MATTHEW'S AUTOGRAPH

1. The *most reliable* manuscripts do not contain “For Yours is the kingdom and the power and the glory forever. Amen.”
2. The long ending is not found in early patristic commentaries on the Lord’s Prayer (e.g. of Tertullian [died after 220], Origen [died 253/254], Cyprian [died 258]).
3. Verses 14-15 flow more naturally without the clause.

REASONS WHY MATTHEW 6:13b MAY HAVE BEEN PART OF JESUS’ TEACHING ON PRAYER

1. Not everything Jesus taught or said is preserved in the Gospels (cf. Acts 20:35).
2. Most Greek manuscripts read, “For Yours is the kingdom and the power and the glory forever. Amen.” So while this may not have been part of Matthew’s work, it still could have been part of Jesus’ teaching.
3. The longer ending of the Lord’s Prayer was used in the Christian church from early times.
4. The ending is biblical and beautifully fits into the context of the prayer and Matthew’s Gospel (1 Chronicles 29:10-14).

Would I preach on the text of Matthew 6:13b, “For Yours is the kingdom and the power and the glory forever. Amen.”?

Can we pray, “For Yours is the kingdom and the power and the glory forever. Amen.”? (see 1 Chronicles 29:10-14)

THE DISCIPLES’/LORD’S PRAYER

The Lord’s/Disciples’ Prayer & Jesus’ Prayer in John 17

Line	Matt 6:9–13	Luke 11:2–4	John
1	Our Father who art in the heavens.	Father	17:1, 5; 17:11, 21, 24–25
2	may thy name be hallowed.	may the name be hallowed.	17:11–12; 17:26
3	May thy Kingdom come.	may thy kingdom come.	17:1–2
4	May thy will come to pass as in heaven also on earth.		17:4
5	Our bread for the morrow(?) give us today	Our bread for the morrow(?) give us each day	6:32–35
6	and forgive us our debts as we also have forgiven our debtors;	and forgive us our sins for we also forgive everyone indebted to us;	17:17
7	and do not lead us into rest,	and do not lead us into test,	17:11–15
8	but rescue us from the evil one(?).		17:15

Adapted from, J.L. Houlden, “Lord’s Prayer” in *The Anchor Bible Dictionary*

WHAT IS THE LORD'S PRAYER?

- The Lord's/Disciples' Prayer is a model or a kind of outline for prayer (cf. "A Simple Way to Pray" by Martin Luther).
- The Lord's/Disciples' Prayer is "Jesus' message of the kingdom in prayer form."

YOUR KINGDOM COME

A. The Lord's/Disciples' prayer, like the beatitudes, is about the kingdom of heaven:

Matthew 5:3

"Blessed are the poor in spirit, for theirs is **the kingdom of heaven**."

Matthew 5:10

"Blessed are those who have been persecuted for the sake of righteousness, for theirs is **the kingdom of heaven**."

B. The Sermon on the Mount is about the Kingdom of Heaven (Matthew 5:19-20; 6:10,33).

C. The Gospel of Matthew is about the Kingdom:

1. The genealogy of Jesus was royal (Matthew 1:1-17).
2. Jesus is called the Messiah – meaning "Anointed One."
3. Jesus was born in the royal city of Bethlehem (Matthew 2:5-6 with Micah 5:2).
4. The first words of John the Baptizer in Matthew's Gospel were "Repent, for the kingdom of heaven is at hand" (Matthew 3:2).
5. In the third and last temptation, Jesus is offered the "kingdoms of the world and their glory" (Mt.4:8).
6. Kingdom was central to the preaching of Jesus (Matthew 4:17,23).
7. Kingdom is our working theme for Matthew: "Behold your King is coming to you" (Zech.9:9; Mt.21:4-5).

THE LORD'S/DISCIPLES' PRAYER AND THE GOSPEL OF MATTHEW

A. Hallowed be Your name (Matthew 6:9 with 28:18-20).

B. Your kingdom come. Your will be done, On earth as it is in heaven (Matthew 6:10)

1. "Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom..." (Matthew 4:23).
2. "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will" (Matthew 26:39,42,44)

C. Give us this day our daily bread (Matthew 6:11).

1. fasting (**Matthew 4:1-4**; 6:16-18)
2. storing up treasures in heaven (Matthew 6:19-24)
3. worry and anxiety about tomorrow versus daily bread (Matthew 6:25-34).
4. Feeding of the crowds (Matthew 14:13-21; 15:32-39).
5. "Jesus took some bread...and said, 'Take, eat; this is My body'" (Matthew 26:26-29)

D. Forgive us our debts, as we also have forgiven our debtors (Matthew 6:12,14-15).

1. Forgiveness and forgiving is rooted in the cross (Isaiah 53:5; Romans 3-5; Ephesians 2:13-17; Colossians 1:19-20a).
2. Forgiving others and pursuing reconciliation is to be a peacemaker (Matthew 5:9; cf. 5:43-47). It also includes loving our enemies and praying for those who persecute us (Matthew 5:9 with 5:43-45; Matthew 26:28).

3. "If you are presenting your offering...and remember your brother has something against you...first be reconciled" (Matthew 5:23-24). Remember that things are not right between you and God if they are not right between you and your brother (Matthew 5:21-22; cf. 1 John 2:9-11; 3:15; 4:20).
4. Church discipline/reconciliation is an aspect of peacemaking (Matthew 18:15-17;
5. Peace and peacemaking is a manifestation of the Holy Spirit's work (Galatians 5:22-25; James 3:17-18).

E. Lead us not into temptation, but deliver us from evil (Matthew 6:13):

1. In Matthew 4:1-11, Jesus bound up the strong man and then begins His preaching, teaching, signs, and miracles.
2. "I will build My church and the gates of Hades will not overpower it" (Matthew 16:18).
3. "Get behind Me Satan!" (Matthew 16:23)
4. Judas/Greed/Satan (Matthew 26:14-16).
5. Peter's denial of Jesus (Matthew 26:34-35,69-75).
6. "Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak" (Matthew 26:41).

SUMMARY

- ✓ The Lord's/Disciples' Prayer is a summary of Matthew's Gospel. If you've ever memorized the Lord's Prayer, then you have the best and most concise summary the Gospel of Matthew!
- ✓ It is a summary in prayer form of Jesus' preaching and teaching
- ✓ It is a summary of the apostolic message.
- ✓ It was our working theme for the book of Revelation.

What accounts for the success of Bruce Wilkinson's book, "The Prayer of Jabez" which is based on an "obscure" genealogy in 1 Chronicles 4:9-10?

1 Chronicles 4:9-10 (NASB95)

9 Jabez was more honorable than his brothers, and his mother named him Jabez saying, "Because I bore him with pain."
10 Now Jabez called on the God of Israel, saying, "Oh that You would bless me indeed and enlarge my border, and that Your hand might be with me, and that You would keep me from harm that it may not pain me!" And God granted him what he requested.

Why would anyone ever want to make the prayer of Jabez a model for our prayer life? (1 Chronicles 4:9-10)

CONCLUSION:

- ✓ The prayer of Jabez in 1 Chronicles 4:10 is descriptive and not prescriptive. The Lord's Prayer is a model for how we are to pray (Matthew 5:9; Luke 11:2).
- ✓ There is nothing in the prayer of Jabez that is not found in the Lord's Prayer.
- ✓ There are several things in the Lord's Prayer that are not found in the Prayer of Jabez.
- ✓ The book, *Prayer of Jabez*, has a tendency to describe "blessing" or "prosperity" differently than Jesus does in the beatitudes (Matthew 5:3-12).
- ✓ Is it possible that Bruce Wilkinson's faulty view of "kingdom" (Bruce Wilkinson is a dispensationalist) accounts for his thirty-year and best selling emphasis on the prayer of Jabez?

NOTE: I am not knocking the prayer of Jabez in 1 Chronicles 4:9-10!!! Rather, I am critiquing the book. If you want to adapt the Scriptural prayer into your personal prayer life, do so but make it a subheading of the Lord's Prayer.

GREAT PRAYERS OF THE BIBLE:

Abraham (Gen. 18:16-33, intercession for a city)

Jacob (Gen. 32:22-32, wrestles with God)

Moses (Exod. 32:1-14, pleads for Israel after the Calf episode)

Hannah (1 Sam. 1:10-20, asks for a son)

David (so many psalms to choose from)

Solomon (1 Kings 8:22-53, 9:1-9, invokes God's presence in the Temple)

Elijah (1 Kings 18:16-46, prayer over the sacrifice, prayer for rain)

Daniel (Dan. 9:4-19, repentance for the nation)

Jonah (Jonah 2, from inside the fish)

Habakkuk (Hab. 1-3, prophet complains of injustice, God issues work orders)

Nehemiah (Neh. 1:4-11, seeks forgiveness from God and favor with king)

Jesus (Matt. 6:9-13, the Lord's Prayer; Matt. 26:36-46, for God's will; John 17, unity of believers)

Cornelius (Acts 10, an angel appears, leads three Gentiles to Peter and to faith)

Paul (Eph. 3:14-21, a doxology)

Citation: "Jabez Wasn't the Only One"; <http://www.christianitytoday.com/le/2001/003/24.12.html>

THE LORD'S/DISCIPLES' PRAYER AND THE OLD TESTAMENT

Is there anything in the Lord's Prayer that isn't already found in the Old Testament?

Some people argue that the singing of Psalms in worship is insufficient because they do not mention the Name of Jesus. But doesn't this arbitrary stipulation mean that the Lord's Prayer is inadequate?

Our Father who is in heaven, Hallowed be Your name (v.9; Numbers 20:8-13; 2 Samuel 6:2; Psalm 79:9; Ezekiel 36:17-23). Hallowing God's Name is something we are to actively pursue (Leviticus 22:32; Isaiah 29:23).

Your kingdom come. Your will be done, On earth as it is in heaven (v.10; Psalm 145:11-13,21; Daniel 2:44; 4:35)

Give us this day our daily bread (v.11; Exodus 16:4,15,21; Numbers 11:8; Deuteronomy 8:3 [manna in the wilderness]; 1 Kings 17; 2 Kings 4:42-44; Psalm 105:40; 146:7; Proverbs 30:8-9; cf. Psalm 107:9)

"In 1905 Pope Pius X asserted that it was the "all but unanimous teaching of the holy Fathers of the Church" that this meant the Eucharistic bread; therefore, he took it as a proof text recommending the daily reception of Communion..." (Sacra Tridantina: On Frequent and Daily Reception of Holy Communion; in Clarke, *The Gospel of Matthew and Its Readers* p.85).

And forgive us our debts, as we also have forgiven our debtors (v.12; Genesis 42-50; Leviticus 25:10,13-17 [Jubilee & Day of Atonement]; 27:24; Jonah)

And do not lead us into temptation, but deliver us from evil (v.13; Gen.22:1; Ex.15:25; 16:4; 20:20; Num.14:22; Deut.8:2; 13:3; Psalm 141:3-4).

FOR NEXT WEEK: READ MATTHEW 6

What is fasting?

