

03.15.26: Kingdom Prayer: Depends upon God's Provision Matt 6:11-15

Title:

Scripture: Matt 6:11-15

Main Idea: Kingdom prayer depends upon God's provision

Intro:

The prayers of God's people reflect the God of our prayers.

Kingdom Prayer begins with God's position

- God is near
- God is concerned
- God is mighty

Kingdom prayer aligns with God's priorities

- God's holiness
- God's kingdom
- God's will

Kingdom prayer depends upon God's provision

As prayer transitions from the vertical to the horizontal, the twin themes of our dependence and God's provision are prevalent.

We are dependent upon God for our physical needs / our necessities

- *Give us today our daily bread.*
- Some early church leaders thought this such a shallow and mundane request given the grandeur of God's name, kingdom, and will that they allegorized/spiritualized this to mean something regarding the end times or the bread of the lord's supper.
- The Greek word we translate "daily" is extremely ambiguous, rare, and difficult to translate. It is found really only here or in texts that refer to this passage and thus leave us with little to go off of.
- But the inclusion of the adverb "today" brings us to the realm of and focusses on the needs of this present life in the here and now.
- Exodus 16 and the provision of manna with explanation in Deut 29:6

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- Warning in Deut 31:20 against the dangers of abundance leading away from dependence upon God.
- Prov 30:8-9 - *Give me neither poverty nor wealth; feed me with the food I need.*
⁹ Otherwise, I might have too much and deny you, saying, "Who is the LORD?" or I might have nothing and steal, profaning the name of my God.
- **APPLICATION**
 - Requires us to seek God daily acknowledging our dependence upon him
 - Requires us to seek what we need and not what we want – Stott “necessities rather than luxuries”
 - Requires us to be content with what we are provided – *1 Tim 6:6-8 - ⁶ But godliness with contentment is great gain. ⁷ For we brought nothing into the world, and we can take nothing out. ⁸ If we have food and clothing, we will be content with these.*

We are dependent upon God for our spiritual debt

- 6:12, 14-15 *Forgive us our debts as we also forgive our debtors... for if you forgive others their offenses, your heavenly father will forgive you as well. But if you don't forgive others, your Father will not forgive your offenses.*
- The word debt here is not financial debt but spiritual debt—sin, offenses, transgressions (see 14 and 15 to explain 12)
- The picture is of a ledger with unpaid debt accumulated – our sin racks up debt faster than a congressional spending bill!
- There was a Jewish Rabbi who “was fond of describing God as a great shopkeeper who kept an enormous ledger in which He carefully recorded a person's debits (their sinful deeds) and their credits (their righteous deeds). Akiba warned that God would send out His collectors to collect payment for the debts at the appropriate time whether or not the debtors were prepared to pay. Akiba warned that God's people needed to make sure they performed more good deeds than bad deeds. These good deeds would add sufficient credits to their account and help ensure that the

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account was "in the black" rather than "in the red" on judgment day."
Quarles SM

- The truth is that many people hold on to this ancient but incorrect view of God and final judgment. Entire religions are based off of this sort of

balance sheet mentality which we refer to as "works based" – meaning we earn our salvation which God owes to us because we have been so good

- The problem is that this system requires a number of false assumptions re God's holiness and our sin
- We all tend to exaggerate our "goods" and minimize our "bads"
- Even if we were to appeal to this system, no one's good has ever outweighed their bad in totality
- What we want to consider "good" is most often our intentions and not what we actually thought, said, or did.
- More often than not our standard for good is not God's standard for good but rather our relative standard of better than someone else
- Even if we had only x1 sin in our debt column,
 - Scripture teaches that if we have broken one of the laws, we have broken the entirety of God's law
 - And that one sin must still be addressed in order for God's justice to remain true and pure – justice demands accountability
- Col 2:13-14 ¹³ *And when you were dead in trespasses and in the uncircumcision of your flesh, he made you alive with him and forgave us all our trespasses.* ¹⁴ *He erased the certificate of debt, with its obligations, that was against us and opposed to us, and has taken it away by nailing it to the cross.*
- The comparative construction of "as we also" – is weaker comparative of the options in the Gk and thus does not limit God's forgiveness to the level of our forgiveness, but expects God's forgiveness to correspond to yet always exceed it Quarles SM
- Matt 18:23-35 and the unforgiving slave
- This is not claiming that we earn God's forgiveness by forgiving others
- "Personal forgiveness is not a meritorious work that somehow earns divine forgiveness. However, the willingness to forgive others graciously is a hallmark of the true disciple of Jesus. Jesus' disciples are "sons of God" (5:9). The sons of God manifest the character of their heavenly Father

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much as sons resemble their earthly fathers. Because God is characterized by mercy (Exod 34:6) that compels Him to forgive sinners, His children will also show mercy to others and graciously forgive those who sin against them (Matt 5:7,43-48).” Quarles SM

- Stott – “This certainly does not mean that our forgiveness of others earns us the right to be forgiven. It is rather that God forgives only the penitent and that one of the chief evidences of true penitence is a forgiving spirit. Once our eyes have been opened to see the enormity of our offence against God, the injuries which others have done to us appear by comparison extremely trifling.”

We are dependent upon God for our moral deliverance

- *And do not bring us into temptation but deliver us from the evil one.*
- Again, has been interpreted more than one way
 - Some claim at the time of the great tribulation
 - But seems to refer to general temptation now
- Matt 26:41 – very similar and clearer text – both occur in the context of prayer and both contain the phrase “into temptation”
- James 1:13 – God does not tempt us
- Thus is a petition for God not to lead us into situations in which the evil one could seize an opportunity for temptation
- Remember the context of Matthew – the SM comes right on the heels of Jesus’ temptation in Matt 4
- While Jesus’ encounter was a success, you and I are not spiritually speaking in fighting shape to go toe to toe with the evil one – we succumb to temptation much more easily
- “The use of the verb "deliver" (hruomai) is significant. The verb means to rescue someone from a fate from which he cannot escape on his own. The only other time the verb appears in Matthew is in the taunts of those who stood at the foot of the cross: "He has put His trust in God; let God rescue Him now—if He wants Him!" (Matt 27:43). ... The use of the verb “deliver” in 6:13 implies the helplessness of the disciple apart from God’s intervention.”
- Col 1:13 – God has rescued us from the domain of darkness...

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- Stott – so behind these words that Jesus gave us to pray are the implications that the devil is too strong for us, that we are too weak to stand up to him, but that our heavenly Father will deliver us if we call upon him.