

MESSIAH
ON A
MISSION
(PART 11)

MATTHEW
6:9-15

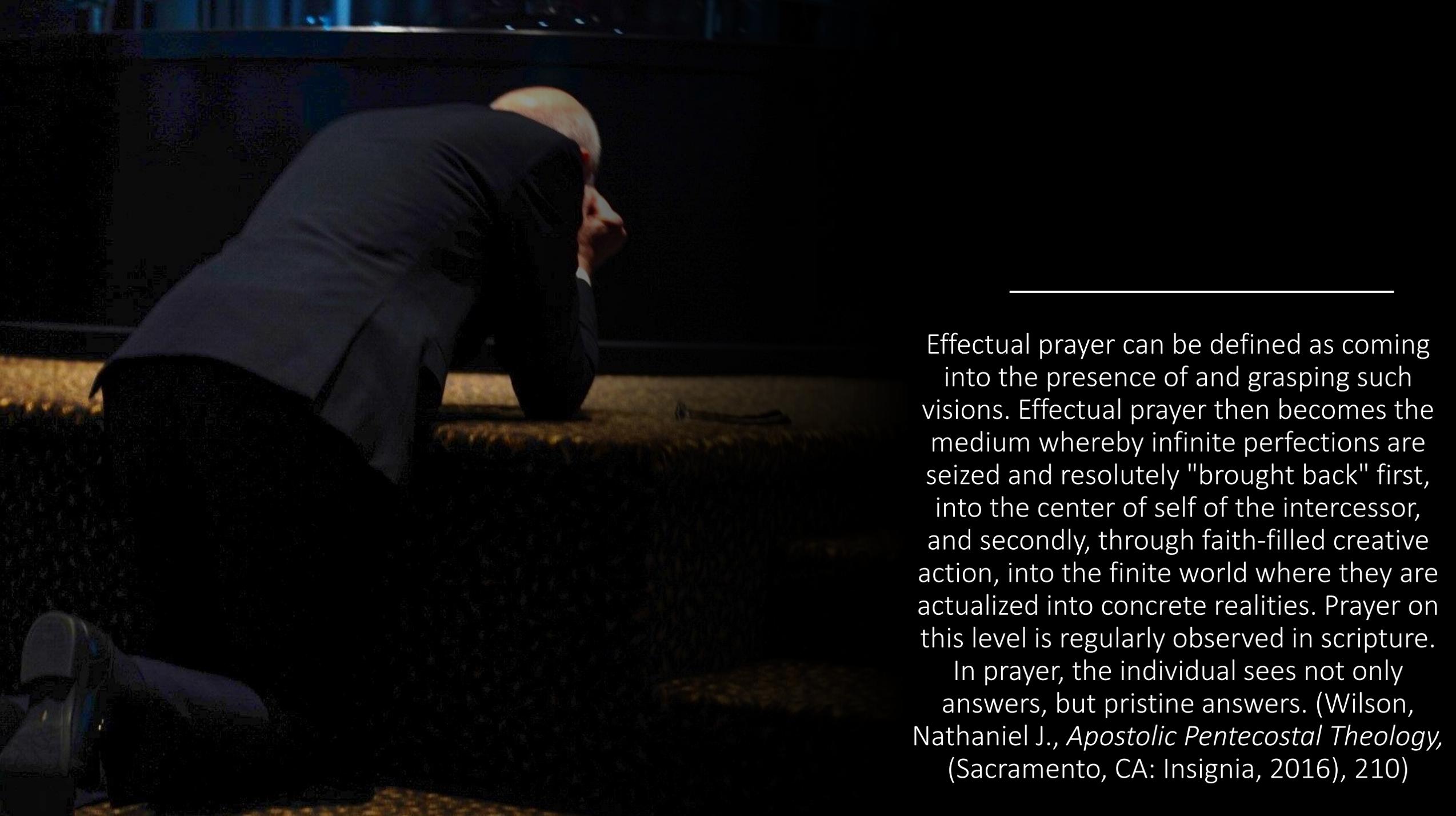
*The Original
Counter - Culture*

Introduction:

What the Kingdom
“does”
as shown in Matthew 6

- The Kingdom Gives - Matthew 6:1-4
- The Kingdom Prays - Matthew 6:5-15
- The Kingdom Fasts - Matthew 6:16-18





Effectual prayer can be defined as coming into the presence of and grasping such visions. Effectual prayer then becomes the medium whereby infinite perfections are seized and resolutely "brought back" first, into the center of self of the intercessor, and secondly, through faith-filled creative action, into the finite world where they are actualized into concrete realities. Prayer on this level is regularly observed in scripture.

In prayer, the individual sees not only answers, but pristine answers. (Wilson, Nathaniel J., *Apostolic Pentecostal Theology*, (Sacramento, CA: Insignia, 2016), 210)

After this manner therefore pray ye:
Our Father which art in heaven,
Hallowed be thy name. Thy kingdom
come. Thy will be done in earth, as it
is in heaven. Give us this day our daily
bread. And forgive us our debts, as
we forgive our debtors. And lead us
not into temptation, but deliver us
from evil: For thine is the kingdom,
and the power, and the glory, for ever.

Amen.

(Matthew 6:9-13)

All elements of the Lord's Prayer identify with the Judaism of Yeshua's day and do not originate within Yeshua's earthly ministry.

The first words, "Our Father in heaven" (Avinu sh'ba Shammayim), are likewise found at the beginning of many Hebrew prayers.

The next two lines recall the first portion of the synagogue prayer known as the Kaddish, which says, "Magnified and Sanctified be his great name throughout the world, which he has created according to his will, and may he establish his Kingdom in your lifetime." The plural phrasing, "Give us...forgive us...lead us," is characteristically Jewish, focusing on the group rather than on a single individual.

(Stern, David H., *Jewish New Testament*, (Clarksville, MD: Jewish New Testament Publications, 1989)



This prayer is neither original in every sense of the word nor is it unapplied in the religious construct of Jesus' day. It isn't revelatory because it had never been said before. It is revelatory because of how He prayed it. Counter-Culture isn't the invention of some other culture that has no root or meaning anywhere else or at any other time. Counter-Culture is often a rejection of current culture that has revival aspects of long-lost principles and values. It is the Spirit in which Jesus taught His followers to pray that was revelatory.



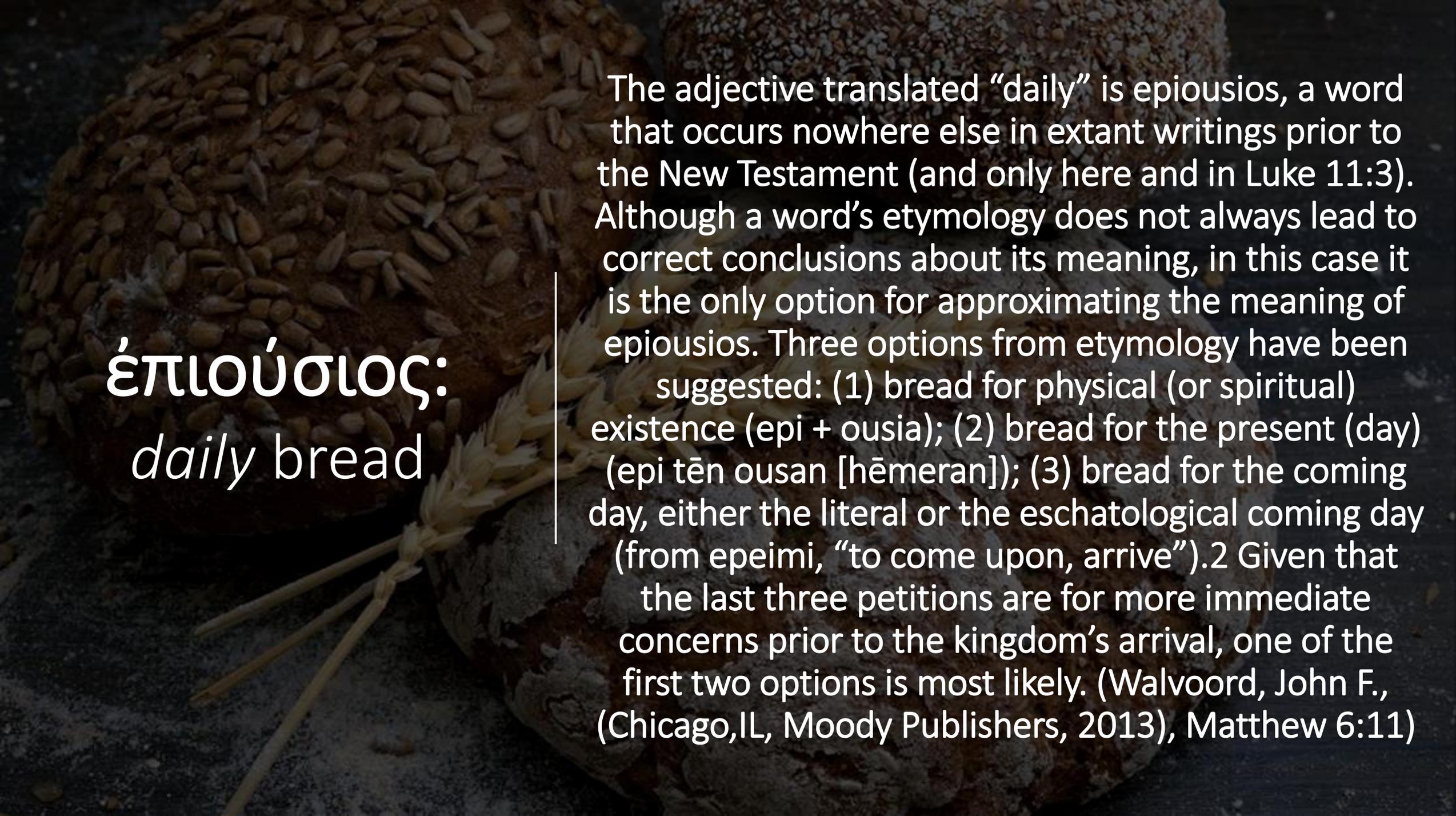
Thy Kingdom Come

The greatest countercultural act a Pentecostal can perform is to worship together and proclaim that Jesus is the king of the kingdom of God. To resist the manipulation of the world geopolitics. To cease from the perpetual cycles of commerce and consumption, to divorce oneself from the media that insists that working and possessing worth, and to proclaim with the gathering of the Church that Jesus, not any other power, is Lord is to implement the policies of God's kingdom and to exemplify the prayer "your kingdom come."

The Prayer



These requests that are ensconced in the prayer are all relative to the coming of the kingdom of God. They all are linked to the promises of the coming of the kingdom (much in the same way that the Beatitudes are linked to ancient prayers and prophecies). In each petition urgency is expressed by the use of the aorist imperative [giving the statements the force of pointed commandments to be fulfilled in full]. This is the prayer of a sincere disciple beseeching God to bring the kingdom.



Έπιούσιος:
daily bread

The adjective translated “daily” is *epiousios*, a word that occurs nowhere else in extant writings prior to the New Testament (and only here and in Luke 11:3). Although a word’s etymology does not always lead to correct conclusions about its meaning, in this case it is the only option for approximating the meaning of *epiousios*. Three options from etymology have been suggested: (1) bread for physical (or spiritual) existence (*epi* + *ousia*); (2) bread for the present (day) (*epi tēn ousan* [*hēmeran*]); (3) bread for the coming day, either the literal or the eschatological coming day (from *epeimi*, “to come upon, arrive”).² Given that the last three petitions are for more immediate concerns prior to the kingdom’s arrival, one of the first two options is most likely. (Walvoord, John F., (Chicago, IL, Moody Publishers, 2013), Matthew 6:11)

“deliver us from the evil one”

This prayer in Matthew ends with a request for deliverance from the evil one (Luke’s version ends with “And lead us not into temptation” [11:4]). The substantival adjective *ponērou* (“evil one”) at the end of this sentence can be either masculine or neuter, since these particular forms are identical in Greek. If it is masculine, then the translation as in the NIV results: “deliver us from the evil one” (the personal use is clear at 13:19). (Walvoord, John F., (Chicago,IL, Moody Publishers, 2013), Matthew 6:13)

*Let no man say when he is
tempted, I am tempted of God: for
God cannot be tempted with evil,
neither tempteth he any man,*

(James 1:13)

(Matthew 6:14-15)

*For if ye forgive men their trespasses,
your heavenly Father will also forgive
you: But if ye forgive not men their
trespasses, neither will your Father
forgive your trespasses.*

*Forgiveness is an attitude that flows from
recognition of the gravity of our sin!*

***(Matthew 18:23-35;
Eph 4:32; Col 3:13)***



FOOTNOTE 1:

"Our Daily Bread"

ἐπιούσιος, ον according to Origen, De Orat. 27, 7, coined by the evangelists. Grave doubt is cast on the one possible occurrence of ἐπιούσιος which is independent of our lit. (Sb 5224, 20), by B Metzger, How Many Times Does ἐπιούσιος Occur Outside the Lord's Prayer?: ET 69, '57/58, 52-54=Historical and Literary Studies, '68, 64-66; it seems likely that Origen was right after all. Found in our lit. only w. ἄρτος in the Lord's Prayer Mt 6:11; Lk 11:3; (Danker, Frederick W., A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: The University of Chicago Press, 2000), 376, 377)

FOOTNOTE 2:

"for yours is the kingdom and the power and the glory forever, amen."

6:13 b tc Most mss (L W Θ 0233 f13 33 sy sa Didache) read (though some with slight variation) ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν ("for yours is the kingdom and the power and the glory forever, amen") here. The reading without this sentence, though, is attested by generally better witnesses (κ B D Z 0170 f1 pc lat mae Or). The phrase was probably composed for the liturgy of the early church and most likely was based on 1 Chr 29:11-13; a scribe probably added the phrase at this point in the text for use in public scripture reading (see TCGNT 13-14). Both external and internal evidence argue for the shorter reading.

tn The term πονηροῦ (ponerou) may be understood as specific and personified, referring to the devil, or possibly as a general reference to evil. It is most likely personified since it is articular (τοῦ πονηροῦ, tou ponerou). Cf. also "the evildoer" in 5:39, which is the same construction. (NET Bible Notes)