

Matthew Series

Lesson #037

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Dean Bible Ministries

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MATTHEW

JESUS: KING OF THE JEWS

Kingdom Prayer

Matthew 6:9b–13

**Matt. 6:9, “In this manner, therefore, pray:
Our Father in heaven, Hallowed be Your
name.**

**Matt. 6:10, “Your kingdom come. Your will
be done on earth as it is in heaven.**

**Matt. 6:11, “Give us this day our daily
bread.**

**Matt. 6:12, “And forgive us our debts, as
we forgive our debtors.**

**Matt. 6:13, “And do not lead us into
temptation, but deliver us from the evil
one. For Yours is the kingdom and the
power and the glory forever. Amen.”**

Opening address (6:9a, b)

Three clauses express their desires regarding the worship of God and value of His kingdom (6:9c–6:10)

Three petitions for our own needs (6:11–13)

Following explanation about forgiveness (6:14–15)

**Matt. 6:9, “In this manner, therefore, pray:
Our Father in heaven,
Hallowed be Your name.”**

**Matt. 6:9, “In this manner, therefore, pray:
Our Father in heaven,
Hallowed be Your name.”**

ἀγιάζω *hagiazō*

**aor pass impera 3 sing to
sanctify, set apart, revere**

Psa. 30:4, “Sing praise to the LORD, you saints of His, and give thanks at the remembrance of His holy name.”

Psa. 97:12, “Rejoice in the LORD, you righteous, and give thanks at the remembrance of His holy name.”

Psa. 103:1, “Bless the LORD, O my soul; And all that is within me, bless His holy name!”

Psa. 111:9, “He has sent redemption to His people; He has commanded His covenant forever: Holy and awesome is His name.”

Ezek. 36:23, “ ‘And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I am the LORD,’ says the Lord GOD, ‘when I am hallowed in you before their eyes.’ ”

**Matt. 6:10,
“Your kingdom come.
Your will be done
On earth as it is in heaven.”**

**Matt. 6:10,
“Your kingdom come.
Your will be done
On earth as it is in heaven.”**

**May your name be hallowed
May your kingdom come
May your will be done
On earth as it is in heaven**

**Matt. 6:10,
“Your kingdom come.
Your will be done
On earth as it is in heaven.”**

**ἔρχομαι *erchomai*
2 aor act impera 3
sing
to come, go**

Isa. 35:4, “Say to those who are fearful-hearted, ‘Be strong, do not fear! Behold, your God will come with vengeance, with the recompense of God; He will come and save you.’ ”

Isa. 40:9, “O Zion, You who bring good tidings, Get up into the high mountain; O Jerusalem, You who bring good tidings, Lift up your voice with strength, Lift it up, be not afraid; Say to the cities of Judah, ‘Behold your God!’

Isa. 40:10, “Behold, the Lord GOD shall come with a strong hand, and His arm shall rule for Him; Behold, His reward is with Him, and His work before Him.”

Zech. 14:5, “Then you shall flee through My mountain valley, for the mountain valley shall reach to Azal. Yes, you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Thus the LORD my God will come, and all the saints with You.”

Mark 15:43, “Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus.”

**Matt. 6:10,
“Your kingdom come.
Your will be done
On earth as it is in heaven.”**

**γίνομαι *ginomai*
aor pass impera 3
sing
to become, to come
into existence**

Matt. 6:11,

“Give us this day our daily bread.”

δίδωμι *didōmi*

aor act impera 2 sing

to give

Matt. 6:11,

“Give us this day our daily bread.”

δίδωμι *didōmi*

aor act impera 2 sing

to give

Prov. 30:8, “Remove falsehood and lies far from me; Give me neither poverty nor riches—Feed me with the food allotted to me;”

Matt. 6:12,

**“And forgive us our debts,
As we forgive our debtors.”**

**ἀφίημι *aphiēmi*
aor act impera 2 sing
to forgive, cancel**

**ἀφίημι *aphiēmi*
aor act ind 1 pl
to forgive, cancel**

Rom. 13:8, “Owe no one anything”

ὀφείλω *opheilō*

pres act impera 2 plur

to be obligated, to be indebted

Matt. 6:12, “And forgive us our debts, as we forgive our debtors.”

ὀφείλημα *opheilēma*

acc neut plur

debt, obligation,

in Jewish thought, sin was an obligation to God.

“More important, the Aramaic word ḥôbā (‘debt’) is often used (e.g., in the Targums) to mean ‘sin’ or ‘transgression.’ Deissman BS (p. 225) notes an instance of the cognate verb *hamartian opheilō* (lit., ‘I owe sin’). Probably Matthew has provided a literal rendering of the Aramaic Jesus probably most commonly used in preaching; and even Luke (Lk. 11:4) uses the cognate participle in the second line, *panti opheilonti hēmin* (‘everyone who sins against us’). There is therefore no reason to take ‘debts’ to mean anything other than ‘sins,’ here conceived as something owed God (whether sins of commission or of omission).”

~D A Carson, “Matthew”, EBC

“In the directions (preserved in a duplicated Inscription) of the Lycian Xanthus for the sanctuary, founded by him, of Men Tyrannos, a deity of Asia Minor, CIA. iii. 74,2 cf. 73 (found near Sunium, not older than the imperial period), there occurs the peculiar passage: ὅς ἄν δὲ πολυπραγμονήσῃ τὰ τοῦ θεοῦ ἢ περιεργάσῃται,³ ἁμαρτίαν ὀφ(ε)ιλέτω Μηνὶ Τυράννω, ἣν οὐ μὴ δύνηται ἐξειλάσασθαι sic.

Further, the ἁμαρτίαν ὀφείλω [*harmartian opheilo*] in this passage is also very interesting; it is manifestly used like χρέος ὀφείλω [*chreos opheilo*], ἁμαρτία being thought of as debt.”

~Adolf Deissman, *Biblical Studies*

Matt. 6:14, “For if you forgive men their trespasses, your heavenly Father will also forgive you.

Matt. 6:15, “But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.”

**παράπτωμα *paraptōma*
acc neut plur
trespass**

Matt. 6:12,

**“And forgive us our debts,
As we forgive our debtors.”**

**ἀφίημι *aphiēmi*
aor act impera 2 sing
to forgive, cancel**

**ἀφίημι *aphiēmi*
aor act ind 1 pl
to forgive, cancel**

**ὀφείλημα *opheilēma*
acc neut plur
debt, incur a spiritual obligation, i.e., a
synonym for sin**

Matt. 6:13,

**“And do not lead us into temptation,
But deliver us from the evil one.
For Yours is the kingdom and the power
and the glory forever. Amen.”**

**εἰσφέρω *eispherō*
aor act subj 2 sing
to bring in**

**ῥύομαι *hruomai*
aor mid impera 2 sing to
deliver**

**πειρασμός
peirasmos
acc masc sing
temptation,
test**

James 1:13, “Let no one say when he is tempted, ‘I am tempted by God’; for God cannot be tempted by evil, nor does He Himself tempt anyone.

James 1:14, “But each one is tempted when he is drawn away by his own desires and enticed.

James 1:15, “Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.”

1 Cor. 10:13, “No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.”

Matt. 6:13,

**“And do not lead us into temptation,
But deliver us from the evil one.
For Yours is the kingdom and the power
and the glory forever. Amen.”**

**εἰσφέρω *eispheerō*
aor act subj 2 sing
to bring in**

**ῥύομαι *hruomai*
aor mid impera 2 sing
to deliver, rescue**

**πειρασμός
peirasmos
acc masc sing**

**ἀπὸ τοῦ πονηροῦ.
apo tou ponerou
from the evil
from the evil one
from evil**