

Matthew 6:9-13. the Lord's Prayer.

by Favell Lee Mortimer

The Lord's Prayer is a pattern for our prayers, teaching us to address God as our Father, seek His kingdom, and ask for daily needs, while demonstrating our love for God and man.

Scripture: Matthew 6:9-22, John 1:12, 1 Corinthians 10:13, Revelation 22:20

Topics: "The Lord's Prayer", "Christian Discipleship"

Description

Favell Lee Mortimer delves into the profound meaning of the Lord's Prayer, emphasizing the significance of each phrase and the heartfelt sincerity required in its recitation. The prayer serves as a model for believers, guiding them on how to approach God and what petitions to bring before Him. It highlights the intimate relationship believers have with God as their Father, restored through Jesus Christ, and the longing for His kingdom to come and His will to be done on earth. The prayer also underscores the importance of forgiveness, love for God and others, and the desire to resist temptation and evil, ultimately culminating in the praise and glory of God's kingdom.

Transcript

This prayer is so familiar to us, that we are in great danger of not considering its weighty meaning. A prayer taught by our blessed Savior himself ought to engage our deepest attention. Had we been told that such a prayer had been given, and had never heard the words, how we would have desired to hear them!

We ought not to suppose that we are bound to use this prayer every time we pray. Jesus said, "After this manner pray." We find in this prayer a pattern for our prayers.

We see in what way we should address God, and what kind of petitions we may present. The title we are allowed to give to Him is the tenderest that can be conceived--Our Father. He is our Father, because he made us in his own image; but by sin, we became children of the devil. How then are we restored to our Father? By Jesus Christ. He became our brother in the flesh, that we might become his brethren in the spirit. He makes us the children of God by faith in him. Thus he said to Mary Magdalene, after he rose from the dead, "Go to my brethren, and say to them, I ascend to my Father, and to your Father, and to my God, and to your God."

Our Father is a king also; but a dethroned king. His subjects have risen up in rebellion against him. Therefore his children entreat him to return. His return is the darling wish of their hearts. It is a great sign of faithfulness in subjects, when they maintain allegiance to a sovereign who is in banishment. At such a

time it is dangerous to be faithful; for if discovered in sending letters to their monarch, inviting him to take possession of his throne, they would be regarded as enemies by their rebellious countrymen. Yet faithful subjects would be continually forming plans for the restoration of their lawful sovereign, and would run all risks rather than desert him. The children of God feel and act in this manner while they live in the world. Their desire is, that their Father's name should be hallowed, praised, and adored; that his kingdom should come, and that his will should be done on earth, as it is in heaven. In their prayers they express this desire first, and they endeavor to promote its fulfillment by persuading men to submit to their king. Nor shall their desires and efforts be disappointed, for God shall one day be king over all the earth. We see, therefore, that only converted people can offer this prayer in sincerity, for none who are not converted long for God to be acknowledged as king.

The next requests relate to such things as we desire for ourselves. In the first place we ask for bread; not for a great supply, but daily bread. Then we ask for the forgiveness of sins, declaring at the same time that we have forgiven others their sins against us. Thus we see that this prayer suits none whose hearts cherish hatred and revenge; for if we do not forgive those who offend us, every time we use this prayer we are pronouncing our own condemnation, and asking God not to forgive us.

We have before remarked, that this prayer is only fit for those who love God, because they ask that his kingdom may come and his will be done. We now see that it is only fit for those who love man also; and we know that those who do love God, love their fellow-creatures also. These are the two great commandments--Love God and love your neighbor. When people believe in Christ they have new hearts, and they begin to love God and man. Then this prayer suits them. They still have sins to be forgiven, and it is the sense of God's grace in forgiving them, that makes them so ready to forgive others. When God has forgiven them a debt of thousands of pounds, how can they exact a debt of a few pence from their fellows! They feel that no one has acted towards them as ungratefully as they have towards God, and so their mouths are stopped from uttering reproaches against their fellow-creatures.

A penitent sinner hates sin. He can say from the heart, "Lead us not into temptation, but deliver us from evil, (or the evil one.)" By nature we delight in temptation and in evil. All our pleasures are temptations; we are always running into it and longing for it. But the Christian dreads temptation; therefore he does not desire to be rich, nor to run with the crowds, nor to obtain high praise, because he knows he might be tempted to be proud, and foolish, and to forget God.

The prayer is ended as it was begun--with the praise of God. Yours is the kingdom, the power, and the glory. This is the consolation of the child of God; though none may acknowledge his Father, yet he knows his Father is glorious, and that some day his glory will be displayed before an assembled universe.

Christ would not have given his people such a prayer, if he had not determined to grant it. He knows what he will do, and he delights to hear us asking him to perform his gracious designs. Then let every devout soul say, "Come, Lord Jesus, come quickly, for yours is the kingdom, the power, and the glory."

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