

Treasure Hunt

- What is “the evil” from which we pray to be delivered?
- How is this evil related to the three manward petitions?
- What evidence is there within the rest of the NT that the doxology is part of the prayer?
- What lesson do we learn from the structural role of the doxology in the prayer?
- How do vv. 14-15 relate to the rest of the prayer?
- What other passage in Matthew reinforces this relationship?

Structure of the Lord's Prayer

The Lord's Prayer, Matt 6:9-13

Opening description of God
Our Father, which art in heaven

Petitions for God's Glory

Hallowed be thy name
10 Thy kingdom come
Thy will be done

In earth, as it is in heaven

Petitions for Our Needs

11 Give us this day our daily bread
12 And forgive us our debts, as we forgive
our debtors
13 And lead us not into temptation

But deliver us from evil

Closing description of God
13c For thine is the kingdom, and
the power, and the glory, forever.

Deliver us from the evil

Earlier uses of “the evil one” in Matthew:

5:37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of **the evil one**.

5:39 But I say unto you, That ye resist not **the evil one**: but whosoever shall smite thee on thy right cheek, turn to him the other also.

Compare Jam 5:6 Ye have condemned *and* killed the just; *and* he doth not resist **you**.

Uses of “resist ... the evil” in LXX

Psa 140:1 Deliver me, O LORD, **from the evil** man: **preserve** me from the violent man;

Psalms of Solomon (apocryphal) 12:1 Lord, **save** my soul **from** the lawless and **wicked** man, from the lawless and slandering tongue that speaks lies and treacheries.

Later Echoes of “Deliver us from the evil”

2Ti 4:14 **Alexander the coppersmith** did me much evil: the Lord reward him according to his works: 15 Of whom be thou ware also; for he hath greatly withstood our words. 16 At my first answer no man stood with me, but **all men forsook me**: *I pray God* that it may not be laid to their charge. 17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion. 18 And the Lord shall **deliver $\rho\upsilon\omicron\mu\alpha\iota$ me from $\alpha\pi\omicron$ every evil work**, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

1Ti 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; 2 For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

Textual Status of the Doxology

Lacking in

- The oldest manuscripts (4th and 5th century)
- The Latin translations, including Jerome (AD 347-420)
- Comments in the early fathers

Attested in

- The majority of mss, from the 6th century on
- The Didache (written AD 150-250, but earliest surviving ms is 11th century)
- Allusions in the rest of the NT (!) →

The **Prayer** and **Doxology** in the NT

Hallowed be thy name:

1Pe 4:11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: **that God in all things may be glorified** through Jesus Christ, **to whom be praise and dominion for ever and ever. Amen.**

Thy kingdom come:

1Ti 6:15-16 he shall shew, *who is* the blessed and only **Potentate, the King of kings, and Lord of lords**; 16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: **to whom be honour and power everlasting. Amen.**

Lead us not into temptation:

Jud 1:24-25 Now unto him that is able to **keep you from falling**, and to present *you* faultless before the presence of his glory with exceeding joy, 25 **To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.**

Deliver us from the evil:

2Ti 4:18 And the Lord shall **deliver *μου* me from every evil work**, and will preserve *me* unto his heavenly kingdom: **to whom be glory for ever and ever. Amen.**

The Prayer and the Temple

David commissions the temple:

1Ch 29:11 Thine, O LORD, is the greatness, and the **power**, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine*; thine *is* the **kingdom**, O LORD, and thou art exalted as head above all. 12 Both riches and **honour** come of thee, and thou reignest over all;

Solomon dedicates the temple:

1 Kings 8:30, 32, 34, 36, 39, 43, 45, 49, hear thou **in heaven** thy dwelling place.

The Lord's Prayer, Matt 6:9-13

Opening description of God
Our Father, which art **in heaven**

Petitions for God's Kingdom

Hallowed be thy name
10 Thy kingdom come
Thy will be done

In earth, as it is in heaven

Petitions for God's Power

11 Give us this day our daily bread
12 And forgive us our debts, as we forgive our debtors
13 And lead us not into temptation

But deliver us from evil

Closing description of God
13c For thine is the **kingdom**, and the **power**, and the **glory**, forever.

vv. 14-15, Forgiveness and Prayer

Note shift from “debts” to “trespasses”

Compare Matthew 18: a lesson on forgiving **trespasses**

Mat 18:15 Moreover if thy brother shall **trespass** against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

<<three verses>>

Mat 18:21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

(22-34, Parable of the unforgiving servant)

Mat 18:35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their **trespasses**.

Q: What goes in the middle? **A:** Exhortation to corporate prayer!

Mat 18:18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, That **if two of you shall agree on earth as touching any thing that they shall ask**, it shall be done for them of my Father which is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them.