

Matthew 6 Disciples' Prayer

Table Matthew 6:9-13

- 9 *After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.*
- 10 *Thy kingdom come. Thy will be done in earth, as it is in heaven.*
- 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: For thine is the kingdom, and the power, and the glory, for ever. Amen.*

See Dr Ruckman's commentary *The Book of Matthew* pp 112-115 and the *Ruckman Reference Bible* p 1556 with respect to Matthew 6:11, Ephesians 3:14-15. Dr Ruckman makes clear that Matthew 6:9-13 is not a Christian or Church Age prayer as such but a disciple's prayer in the context of Israel. Dr Ruckman points out further that Matthew 6:9-13 should therefore not be called The Lord's Prayer though it usually is in that the *real* Lord's Prayer is John 17:1-26. That said Matthew 6:9-13 yields good devotional material as follows by means of **"...the words...which the Holy Ghost teacheth: comparing spiritual things with spiritual"** 1 Corinthians 2:13.

Notes on Matthew 6:9-13

1. **Matthew 6:9.** The Lord said **"After this manner therefore pray ye"** because He followed the principle *noting its outcome* that Paul cited in Philippians 4:9 **"Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you"** and the disciples as today's believer should asked the Lord to teach them to pray on observing Him pray in Luke 11:1 **"And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples."**

Devotionally **"Our Father which art in heaven, Hallowed be thy name"** is applicable to today's believer because Paul invariably in association with the term **"the Lord Jesus Christ"** **"The mighty God, The everlasting Father, The Prince of Peace"** Isaiah 9:6 repeatedly uses the expression **"God our Father"** Romans 1:7, 1 Corinthians 1:3, 2 Corinthians 1:2, Ephesians 1:2, Philippians 1:2, Colossians 1:2, 1 Thessalonians 1:1, 2 Thessalonians 1:1, 2, 1 Timothy 1:2, Philemon 3, 11 occurrences in all.

Moreover the Lord Himself declares *additionally as a comfort* for all believers of all ages **"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones"** Isaiah 57:15 and Paul explicitly prays as today's believer should **"Now unto God and our Father be glory for ever and ever. Amen"** Philippians 4:20 mentioning explicitly in Galatians 1:4-5 **"...God and our Father: To whom be glory for ever and ever. Amen."**

2. **Matthew 6:10.** Today's believer can rejoice that the Lord Jesus Christ honours the prayer **"Thy kingdom come. Thy will be done in earth, as it is in heaven"** even now **"the prince of this world"** John 12:31, 14:30, 16:11 notwithstanding and that prayer will be answered fully following the Second Advent.

"This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" Daniel 4:17.

"And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one" Zechariah 14:9.

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever” Revelation 11:15.

3. **Matthew 6:11.** The Lord Jesus Christ gave assurance for today’s believer and indeed any believer according to Ephesians 3:14-15 **“For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named”** of the answer to the prayer **“Give us this day our daily bread”** and in principle any prayer for any personal need as follows, as did Paul. James shows by way of practical admonition that believers may be the answer of Matthew 6:11 for each other. Note the condition for answered prayer for Matthew 6:11 that both the Lord and Paul include in the context of their statements.

“...for your Father knoweth what things ye have need of, before ye ask him...Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” Matthew 6:8, 31-33.

“But my God shall supply all your need according to his riches in glory by Christ Jesus. Now unto God and our Father be glory for ever and ever. Amen” Philippians 4:19-20. See remarks under **Matthew 6:9.**

“If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?” James 2:15-16.

4. **Matthew 6:12.** The prayer of Matthew 6:12 **“And forgive us our debts, as we forgive our debtors”** is germane to the testimony of today’s believer and the believer of any age as Daniel in principle and Paul make clear **and is answered “according to his abundant mercy”** 1 Peter 1:3.

“O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name” Daniel 9:18-19.

“And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” Ephesians 4:32.

5. **Matthew 6:13.** The Lord answers Matthew 6:13 **“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”** as Paul states for today’s believer for whom the prayer of praise that King David states still applies.

“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” 1 Chronicles 29:11.

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

“And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so too” 1 Kings 1:36.

Conclusion

The scripture sums up the disciples’ prayer of Matthew 6:9-13 in 1 John 3:22-23 **“And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.”**

Appendix Matthew 6:13

From *Stalingrad*, by Heinz Schröter, Pan Edition, pp 250-251

January 1943

Dr. Ludwig had given his services as a priest without stint, had administered extreme unction, had heard the last messages of the dying and had detached that half of the identity discs which was supposed to be delivered to the dead man's next of kin, though he had the gravest doubts whether they would ever reach their destination...

The padre was engaged in a hopeless attempt to deal with death as a mass phenomenon. He could no longer concern himself with individuals, but was forced to perform his duties almost as a drill. The extreme unction, the Lord's Prayer, the next man; for 30,000 dead lay in Gumrak.

There was a special room at the main dressing station for those with stomach or head wounds and the hopeless cases would be taken straight from the operating tent 'to the padre'. The stretcher bearers brought him a man whose face had already been covered with a shroud. The priest pulled back the covering, administered the last rites, for the hundredth time that day, and repeated the Lord's Prayer. When he had reached the end of the Catholic version, he saw the hands under the shroud clasp one another and heard the 'dead man' add the Protestant ending: 'for Thine is the kingdom, the power and the glory'.

The above account illustrates that the best that men can do cannot avert God's judgement when He has determined that it should fall and men are helpless when it does fall as Zephaniah shows. ***"And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung"*** Zephaniah 1:17.

It may be of course that in an individual case like the 'dead man' ***"mercy rejoiceth against judgment"*** James 2:13, even at Stalingrad. The statement 'for Thine is the kingdom, the power and the glory' being the words of a dying man is a good testimony to Matthew 6:13 as it stands in the 1611 Holy Bible. See the attached study for detailed witnesses¹ to the words ***"For thine is the Kingdom, and the power, and the glory, for ever. Amen."***

Matthew 6:13

"For thine is the Kingdom, and the power, and the glory, for ever. Amen" is omitted by the DR, RV, Ne, NIV, NKJV f.n., JB, NJB, NWT.

Fuller [*True or False? 2nd Edition* David Otis Fuller, D.D.] p 108, citing Burgon, states that of more than 500 relevant (Greek) manuscripts, all but nine contain the AV1611 reading. Hills*²⁰¹⁹ [*The KJV Defended*] Chapter 6, p 146 and [*Believing Bible Study*] Chapter 5, p 118, states that uncials B, Aleph, D, Z and 6 cursives omit the words, together with 9 manuscripts of the Old Latin and all of Jerome's Vulgate. *²⁰¹⁹The sites

[standardbearers.net/uploads/The King James Version Defended Dr Edward F Hills.pdf](http://standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf)
www.scribd.com/document/298396396/Believing-Bible-Study-Edward-F-Hills-pdf *The King James Bible Defended* and *Believing Bible Study* are online versions of Dr Hills's books.

The TBS *The Power and the Glory* have an extremely detailed compilation on this text as follows:

Evidence for the authenticity of the AV1611 reading:

1st Century: 2 Timothy 4:18b (cross reference)

2nd Century: Didache (document of Apostolic Teaching, discovered 1875, [*Believing Bible Study*] p 117), Tatian's Diatessaron, Old Syriac version (Peshitta)

3rd Century: Coptic and Sahidic (i.e. Egyptian) versions

4th Century: Apostolic Constitutions, Old Latin manuscript k, Gothic (Ulfilas [*The Christian's Handbook of Manuscript Evidence*] p 208) and Armenian versions

5th Century: Uncial W, Chrysostom, Isidore of Pelusium ([*The KJV Defended*] p 147, [standardbearers.net/uploads/The King James Version Defended Dr Edward F Hills.pdf](http://standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf) Chapter 6), Georgian version

6th Century: Uncials Sigma, Phi; Ethiopic version; Palestinian, Harkelian (Harclean) and Curetonian Syriac
([standardbearers.net/uploads/The King James Version Defended Dr Edward F Hills.pdf](http://standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf) Chapter 6, [*The KJV Defended*] p 148)

8th Century: Uncials E, L

9th Century: Uncials G, K, M, U, V, Delta, Phi, Pi; Old Latin f, g; Cursives 33, 565, 892

10th Century: Cursive 1079

11th Century: Cursives 28, 124, 174, 230, 700, 788, 1216

12th Century: Cursives 346, 543, 1010, 1071, 1195, 1230, 1241, 1365, 1646

13th Century: Cursives 13, 1009, 1242, 1546

14th Century: Cursives 2148, 2174

15th Century: Cursives 69, 1253.

The TBS (ibid.) states that the majority of the “*very numerous*” Byzantine copies, including lectionaries, contain the AV1611 reading.

The evidence against the AV1611 reading is as follows:

2nd Century: Cyprian, Origen, Tertullian, who all fail to mention the words - as do later writers listed below.

3rd Century: Some Coptic manuscripts

4th Century: Aleph, B, Old Latin a, Caesarius Nazarene, Cyril of Jerusalem, Gregory Nyssa, Hilary

5th Century: Uncial D, Old Latin b, h; Chromatius, Augustine

6th Century: Uncial Z, Cursive 0170

7th Century: Old Latin l

9th Century: Old Latin g2

10th-11th Centuries: Old Latin ff.

12th-13th Centuries: Cursive 1, 118, Lectionary 547, Old Latin c

14th-15th Centuries: Cursives 131, 209, 17, 130.

Clearly, the available evidence vastly favours the AV1611 reading. See also Will Kinney’s detailed article brandplucked.webs.com/articles.htm *Matthew 6:13 & Luke 11:2-4 The Lord’s Prayer - Is your bible a “Catholic” bible?*

Reference

¹ www.timefortruth.co.uk/why-av-only/ ‘O Biblios’ - *The Book* pp 42-43