From Matthew 6:9-13. THE LORD'S PRAYER, PART 1

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 #1. In this passage, we can see two truths:

* God is *the Bedrock Reality*. All else is epiphenominal (rests on top of that reality).
* We are to be in relation to the bedrock reality by *prayer and obedience.*

#2. PRAYER PRELIMINARIES:

* A) Pray in secret (6:6.)
* B) Do not pray for the sake of appearances (6:5.)
* C) No meaningless repetition (6:7.)
* D) Prayer does not tell God anything He does not already know (6:8.)
* E) Bear in mind the purpose of prayer. Its purpose is not to inform the Lord of our needs. Rather, prayer is a *measure of relation between two worlds*. That relation is the reason for prayer.

#3. THE BEDROCK REALITY:

* "Our Father who is in Heaven" (6:9.) God is real, invisible and present to human circumstance. Prayer is relation to this reality; not ritual. One may imagine that God is there. But imagination is not the same thing as faith. By faith we *know* that He is there. Therefore, in this sense, belief is knowledge. Prayer is founded on that relation.
* "Hallowed be Your name" (6:9.) This is reverence. God is not to be reduced nor diminished just to the reach of a fact. Prayer itself does not make us reverent. Reverence, instead, should conduce to prayer. Reverence is a repudiation of corruption. In it, we acknowledge that we cannot deal with Him on our terms.

Prayer is an elevated occurrence. It's dealing with The King of Kings. Prayer is directed to the Total Authority. Every prayer should attempt to move the Lord! Jesus shows us how.

From Matthew 6:9-13. THE LORD'S PRAYER, PART 2

#3. THE BEDROCK REALITY (continued):

"Your kingdom come, Your will be done on earth as it is in Heaven" (6:10.) The Kingdom of God is imposed upon the earth and upon the men in it. Time and materiality are to be understood as part of the Kingdom of God. The idea is of ownership. God holds the same power in Heaven and on the earth. In terms of the power of God, there is no discontinuity between the two worlds. This is the arrangement that we want. Prayer acknowledges this complete absence of any power discontinuity between heaven and earth. This means that there is a power relation between *the pure Spirit* (God) --- and --- materiality (our physical world and the circumstances within it.)

Verse ten projects the configuration of this reciprocal. The geometry of The Reciprocal is a circle. The reciprocal starts with God --- imposing His power --- upon---> Earth and man --->t hen men pray ---> back to the Lord, with the intent to relate to Him. The Lord relates to man in terms of *supernatural power,* and we relate to Him in faith and by prayer: the reciprocal. According to Jesus, nothing resists the force of the reciprocal, in heaven or on the earth.

So, shall we pray?!

From Matthew 6:9-13. THE LORD'S PRAYER, PART 3

#4. THE RECIPROCAL: "Give us this day our daily bread" 6:11.

God ---> gives/provides ---> to man his needs ---> as we ask for/pray for those needs. This makes us part of *the reciprocal*.

Prayer evidences belief that human survival is a dependency of God. It is not the result of dominating, controlling nature. It is not the result of economics nor world markets. So, what can this mean?

* a) Jesus does not tell us how God does this. So we do not know that.
* b) We are to pray for the Lord to "give us" our daily needs.
* c) Those who pray about such things believe that these provisions are within the power of God.
* d) We won't pray if we don't believe that.
* e) If God "gives," then nature, business, money systems are not the source of "bread."
* f) Jesus infers that such a commitment to the reciprocal means we have entered a different kind of economy and a different kind of biology . If this is true, then we should live on that foundation. Bread is a by-product of the reciprocal and our involvement in it. By generalization so are healing, protection, refuge and wellbeing.
* g) Therefore, the power of God and our relation to it holds all the keys to our survival.
* h) The reciprocal is asymmetric (doesn't correspond equally) to, and overpowers, "earth:" nature, economics, and all things physical.
* i) In other words, commitment to the reciprocal changes all the rules about our temporal (earthly) existence.

This amazing relation, into which God invites us, is part of is a supernatural “cause to effect” structure. Believers by committing to the reciprocal become symbols of the active power of God in the world.

From Matthew 6:9-13. THE LORD'S PRAYER, PART 4

#4. THE RECIPROCAL (continued):

 "And forgive us our debts, as we also have forgiven our debtors" (6:12.) We are indebted to God. Perhaps some men are indebted to us. But the idea is to wipe the slate clean, to create a fresh/new start like the redemption in Christ.

This means that our relation to the Lord is the real source of wealth-- not collections, not silver and gold, not power over others. Forgiveness is a characteristic of God, and it is to be characteristic of those who relate to Him. People are more important than money, material wealth or their bodies.

My debtors are accountable to God just as I am; not to me. Now, this is an absolute. It is not what the world would call a "value." Absolutes overrule "values." Today, in our world, "values" reverse this order: The present sociology uses "values" to displace absolutes.

Jesus affirms that human consensus cannot displace absolutes. Prayer is founded upon absolutes, not on "values." Therefore, we must do two things:

* Believers displace, by review and examination, all the "values" absorbed from the world.
* Then, a believer must assemble through personal prayer and study the corpus of the knowledge (the complete listing and understanding) of eternal absolutes. What are they? How do they apply today? Revealed absolutes are determined by the Lord with a purpose: not to burden us, but to unify all believers within this reciprocal.

From Matthew 6:9-13. THE LORD'S PRAYER, PART 5

 #4. THE RECIPROCAL (continued):

"And do not lead us into temptation, but deliver us from evil. For yours is the kingdom and the power and the glory forever. Amen" (6:13.) Prayer in the reciprocal is in relation to THREE NON-WORLDLY MAGNITUDES: THE KINGDOM, THE POWER, THE GLORY OF GOD. Generalization: God cannot be, will not be displaced, superseded, overruled in heaven or on the earth. Ever.

It is on this basis that we put our lives strictly in the hands of the Lord. Some may think that faith and prayer are too thin, too vague upon which to rest our well-being. This is false thinking. Jesus tells us that there is nothing thin, vague, tentative nor uncertain about the kingdom, the power, the glory of God. All that is *bedrock reality*.

Time, nature, earth, material, and experience are not that bedrock reality. Translation: My circumstances are not the real, actual bedrock of reality. The reciprocal supersedes personal circumstance.

Belief in this reciprocal as supernatural arrangement will lead us to prayer. Look back in history and see that the Israelites never wanted to be part of the reciprocal and tried to shake it off at all possible opportunities.

But, for us, even the wording of our prayers should be predicated on the reciprocal. *The logic of the reciprocal is this: By it, we enter a different governance of life.*