

Prayer #2
Matthew 6:9

But when you pray, you pray this way: Our Father who is in the heavens, may your name be revered

I. A brief discussion on the doctrine of Trinity

1. For the first three hundred years of Christianity, the doctrine of Trinity took the center stage
2. The Bible does not provide exclusive note-clip(s) on the doctrine of Trinity, but it is present all through the New Testament
3. There are aspects of continuity and discontinuity between the Old Testament and New Testament
4. The obvious discontinuity is in the doctrine of God from the OT—i.e., in the NT, God is not identified with YHWH or Elohim
5. At the time of Jesus' Baptism and the Day of Pentecost, we see three persons in the Godhead: The Father, the Son, and the Holy Spirit (cf. Matt 3:16¹; Acts 2:32-33²)
 - a. This is the revelation par excellence (preeminent)—“**R**evelation”
 - b. That is, the godhead has three persons; until the incarnation it was not known or revealed—this is the great “**M**ystery”
 - c. With this “**R**evelation,” we know that God existed as the Father, the Son, and the Holy Spirit from eternity past and will exist the same way to the eternity future
 - d. The discontinuity from the Old Testament is that God is not identified anymore with a specific name, but God is identified as “The Father,” “The Son,” and “The Holy Spirit”
 - e. There is one Godhead with three different persons—all three different persons work in unity for the salvation and wellbeing of humanity
6. When a Jesus-follower prays, he/she prays to the Father, through the Lord Jesus, by the enablement of the Holy Spirit
7. According to Jesus, all prayers are directed to the Father through the mediation of the Lord with the enablement of the Holy Spirit—therefore, Christian prayers are trinitarian in nature
8. When Jesus used the term “Father” it referred to the first person of the Trinity
9. Expressions like “Father Lord” or “Lord Father” do not refer to Him nor are they correct expressions—incorrect expressions
10. The title “Lord” is purely reserved for Jesus—Jesus is not the Father
11. God the Father is also called “Father of the Lord Jesus” or “Father who is in Heavens” (cf. Col 1:3; Eph 1:3)
12. Jesus addressed God “Father” (cf. Matt 11:25; 26:39; John 3:35; 17:1)
13. Jesus directs His disciples to call God, i.e., the first person in the Trinity, “Father”
14. In other words, Jesus-followers can have a relationship with the Father just as Jesus has the Father-Son relationship with Him
15. This relationship happens purely through Jesus by the work of the Holy Spirit (cf. John 1:12)

II. “Our Father” (verse 9)

1. “Our” refers to the followers of Jesus
 - a. It expresses relationship or possession
 - b. Jesus teaches that prayer is relationally driven—approach God as your Father
 - c. You pray because God is your Father

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²

2. Here, “our” is plural—community is implied here
 - a. People of different race, nationality, and language relate with God as “Father”, and thus they become part of the family
 - b. Through this relationship, Jesus-followers are related to each other
 - c. Jesus gives this unique privilege to call His Father “our Father”
 - d. Christ-followers can come to the Father with boldness and confidence
 - e. Christian prayer is an affirmation of status change
3. The expression “our Father” points to the Fatherhood of God
4. He gives unlimited access to His children
5. He helps Jesus-followers grow in their relationship through prayer

III. “Who is in heaven”

1. Heaven is the dwelling place of God where He is the King
2. It is an exalted place, untainted by the corruption of the world (contrasted with “earth” in verse 10)
3. Through their Father in heaven, Jesus-followers have a glimpse of heavens where the Father is
4. (It happens in prayer—one foot in heaven)

IV. “May your name be revered”

1. “Name” differentiates a person from others
2. “Name” is a substitute for the person in discussion and provides information about the person
3. The term “name” refers to “reputation,” “fame,” “honor” (cf. Ps 30:4; 97:12; 103:1; 111:9)
 - a. Unique and great
 - b. Not taken lightly
4. May your name be revered—stand in awe of the God (cf. Isa 29:23)
5. Jesus teaches His followers how to acknowledge the Father’s greatness and holiness that they will stand in awe of Him

TAKE AWAY

Transition from shopping to relationship in prayer