

Dr. Bill Mounce, Sermon on the Mount, Session 11, Matthew 6:11ff, Lord's Prayer, Part 2 Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Mounce, Sermon on the Mount, Session 11, Matthew 6:1ff, Lord's Prayer, Part 2, Biblicalelearning.org, BeL

Dr. Bill Mounce's lecture on the Sermon on the Mount, specifically Matthew 6:11 and following, explores the second part of the Lord's Prayer. He examines the petition for daily bread as an acknowledgment of dependence on God for all physical needs, interpreting "daily" and its unique usage. The lecture then discusses **forgiveness and its reciprocal nature**, suggesting that our forgiveness of others impacts our relationship with God, though not our initial salvation. Finally, Mounce grapples with the **complex request regarding temptation and deliverance from evil**, considering interpretations of testing, Satan, and the possibility of litotes to understand its true meaning of seeking God's spiritual protection.

2. 15 - minute Audio Podcast Created on the basis of Dr. Mounce, Sermon on the Mount, Session 11 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (New Testament → Gospels → Sermon on the Mount).



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3. Briefing Document: Mounce, Sermon on the Mount, Session 11, Matthew 6:1ff, Lord's Prayer, Part 2

Briefing Document: Dr. Bill Mounce on the Lord's Prayer (Matthew 6:11-13)

This briefing document summarizes the main themes and important ideas from Dr. Bill Mounce's eleventh lecture on the Sermon on the Mount, focusing on the second part of the Lord's Prayer (Matthew 6:11-13). Mounce emphasizes the importance of recognizing our dependence on God, the complexities of the prayer's wording, particularly regarding "daily bread" and "lead us not into temptation," and the crucial link between receiving God's forgiveness and forgiving others.

Key Themes and Ideas:

1. "Give us today our daily bread" (Matthew 6:11): Dependence on God

- Mounce argues that this petition is not merely about asking for food but about **acknowledging our fundamental dependence on God for all of life's necessities**, using "bread" as a metonymy for food, clothing, and shelter.
- "The second half of the Lord's Prayer is really about an opportunity for us to gladly admit our dependence on God. So, it's not just, hey God, give me food. It's, Lord, I am ultimately dependent upon you for my physical well-being."
- He highlights the unusual Greek word *epiousia* translated as "daily," noting that it's a **hapax legomenon** (occurring only once in all known Greek literature). Its exact meaning is uncertain, possibly referring to "food for today" or "food for tomorrow," but the etymology suggests a unit of a day.
- "The word *epiousia* simply never occurs. In other words, one of my questions for Jesus. Jesus, why, when you were teaching us how to pray, did you use a word that nobody knew what it meant?"
- Mounce connects this to the **daily provision of manna** in the Old Testament, emphasizing a day-to-day reliance on God, mirroring the agrarian context of Jesus' audience.
- "And it's kind of like that's the model for our prayer. Again, this is an agrarian culture where you would work all day, get a denarius, and buy enough food to feed your family for one day. It was a day-to-day existence."
- He contrasts praying for daily needs with praying for "daily greed," aligning with the message in Matthew 6 about God providing for our necessities.

- "Prayer is for our daily needs, not our daily greed."
- Mounce challenges the notion of "**natural gifts**", suggesting that all abilities and intelligence are ultimately gifts from God, reinforcing our dependence.
- "Everything, every good and perfect gift, comes down from the Father above, right? Your intelligence, your people IQ, your ability to work, and your determination to work are traits that we have innately. All the language is wrong. It's all a gift."

2. "And forgive us our debts, as we also have forgiven our debtors" (Matthew 6:12): The Doctrine of Reciprocity and Relational Forgiveness

- Mounce clarifies that the Greek word translated as "debts" refers to **sins that put us in debt to God**.
- "The Greek word refers to sins. So, in that sense, trespasses is a better word. But the word specifically means the sins that put us in debt. And hence, the word debts."
- He addresses the challenging concept of **reciprocity**, where God's forgiveness seems linked to our forgiveness of others. He argues that salvation itself is not contingent on our ongoing forgiveness, but rather the **health and ongoing nature of our relationship with God** is affected.
- "There is a kind of forgiveness that doesn't affect salvation but does affect the health and the ongoing nature of our relationship with Jesus. And I think that's what this passage is talking about."
- He uses **1 Peter 3:7** (husbands living properly with their wives so their prayers are not hindered) as a parallel, illustrating how unaddressed sin can create a "relational wall" between us and God.
- "If you are the kind of husband who is not respectful, perhaps abusive to your wife, that produces an impediment, a wall between you and God, and your prayers are not heard because of the ongoing sin in your life."
- Mounce emphasizes that **God's forgiveness empowers us to forgive others** as part of a changed life.
- "The fact of the matter is that God's forgiveness for me frees me to forgive others. This is part of the changed life."

- He distinguishes between struggling with forgiveness (a sign of spiritual life) and a persistent refusal to forgive, which might indicate a deeper issue regarding one's understanding of God's forgiveness.
- Sharing the story of **Jerry Sitzer** and his advice to **pray for a forgiving heart** highlights the process and journey involved in learning to forgive, especially in the face of deep pain.
- "You can't forgive... You can't say you're going to forgive. It's too painful... you pray for a forgiving heart. Pray that someday you will actually want to pray the prayer of forgiveness."
- Mounce underscores that **refusal to forgive ultimately hurts oneself**, damaging relationships with others and with God. Forgiveness is presented as a "selfish act" in the sense that it frees the forgiver.
- "If people cannot learn to forgive, the only person they're really hurting is themselves. Because they're damaging themselves, they're damaging their relationship with God and what God is willing to do in return."

3. "And lead us not into temptation, but deliver us from evil" (Matthew 6:13): Spiritual Protection and the Nature of Temptation

- Mounce identifies this as a particularly **difficult verse to understand**, raising questions about God leading us into temptation when James 1:13 states that God does not tempt.
- "Jesus, why did you say something that is so phenomenally difficult to understand? I don't know why you did it. But instead of focusing on what we don't know, let's focus on what we do know."
- He clarifies that the main point is our **dependence on God for spiritual protection**, particularly against Satan and evil forces.
- "The main point of verse 13 is that we are dependent on God for spiritual protection... You are not strong enough to resist Satan or his angels all by yourself."
- "Evil" can be understood as **general evil in the world, the evil one (Satan), and the evil (sin) residing within us**.

- Mounce discusses the ambiguity of "temptation," which can also mean "testing." While God doesn't tempt us to sin, He does test us for growth (Job, 1 Peter 1:6-7, James 1:2-4).
- "The second problem is that the word temptation can also be translated as testing. Right? Testing. And so, it could be a prayer that we not be tested. The problem with that is God does test us. And it's a good thing."
- He shares a personal anecdote about his son's ability to see demons and his own experience with spiritual attacks, emphasizing the **reality of spiritual warfare**. He recommends Gary Beshear's seminar on the topic.
- "We struggle not against flesh and blood but against principalities and powers... To deny the reality of spiritual warfare is so unwise."
- Mounce proposes the figure of speech **litotes** (denying the opposite to affirm the intended meaning) as a possible explanation for "lead us not into temptation." He suggests it might mean that God *doesn't* lead us into Satan's temptation, thus affirming that He *delivers us from the evil one*.
- "If this is a litotes... It is not saying that God is leading us into temptation or that God is even leading us into trial. He's saying the opposite of what He wants to say. And so, the thrust is to deliver us from the evil one."
- He briefly addresses the **final doxology** ("For yours is the kingdom and the power and the glory forever. Amen"), noting that it is **not found in the earliest manuscripts** and was likely a later addition.
- Mounce revisits the **link between forgiveness and temptation/evil**, considering the interpretation that the "temptation" could be the temptation to not forgive, which leads to the "evil" of damaged relationships with God. However, he finds the grammatical shift and lack of explicit connection somewhat unconvincing but acknowledges it as a possibility.
- He concludes by reiterating that God does not want us to fail during times of testing but uses these situations for our growth, echoing the sentiment that "Sometimes, God allows what he hates to accomplish what he loves." He suggests that we can pray not to be put in a time of testing where we will fail, aligning with the promise of 1 Corinthians 10.

Key Takeaway:

Dr. Mounce's lecture provides a detailed exploration of the latter part of the Lord's Prayer, emphasizing our complete dependence on God for both physical and spiritual needs. He highlights the complexities and nuances of the original Greek text, particularly concerning the words "daily" and "temptation." Furthermore, he underscores the vital connection between receiving God's forgiveness and extending forgiveness to others, emphasizing that unforgiveness hinders our relationship with God and ultimately harms ourselves. The lecture also brings attention to the reality of spiritual warfare and our need for God's protection against evil.

4. Study Guide: Mounce, Sermon on the Mount, Session 11, Matthew 6:1ff, Lord's Prayer, Part 2

Study Guide: The Lord's Prayer, Part 2 (Matthew 6:11-13)

Key Themes:

- **Dependence on God:** The second half of the Lord's Prayer emphasizes our reliance on God for both physical and spiritual well-being.
- **Daily Provision:** The request for "daily bread" highlights our need for God's consistent provision of our essential needs.
- **Forgiveness and Reciprocity:** The link between God's forgiveness of our sins and our forgiveness of others is explored.
- **Spiritual Warfare and Protection:** The final petition addresses our dependence on God for protection from evil and temptation.
- **The Nature of Temptation and Testing:** The complexities of the phrase "lead us not into temptation" are examined in light of God's character and actions.

Detailed Breakdown:

1. "Give us today our daily bread" (Matthew 6:11)

- **Shift in Focus?** While the first part of the prayer focuses on God, this section shifts to our needs, but fundamentally remains an acknowledgment of our dependence on God.
- **"Daily":** The Greek word *epiousios* is unique and doesn't appear elsewhere in ancient Greek literature. Its meaning is debated, but likely refers to provision for a single day, mirroring the story of manna.
- **"Bread" as Metonymy:** "Bread" is used as a figure of speech representing all of our physical necessities: food, clothing, and shelter.
- **Prayer for Needs, Not Greed:** This petition is about asking for our basic daily requirements, not for excessive or materialistic desires.
- **Security is an Illusion:** We are reminded that true security lies in God's provision, not in our own abilities or wealth.
- **Natural Gifts:** The lecture challenges the idea of purely "natural" gifts, suggesting that all good and perfect gifts ultimately come from God.

2. "Forgive us our debts, as we also have forgiven our debtors" (Matthew 6:12)

- **"Debts" or "Trespases":** The Greek word refers to sins that put us in debt to God. Both "debts" and "trespases" are accurate translations.
- **Reciprocity:** This verse highlights a connection between God's forgiveness of us and our forgiveness of others, a challenging doctrine.
- **Two Types of Forgiveness:**
Forgiveness at Conversion: Sins are forgiven, establishing a saving relationship with God. This is not what the Lord's Prayer primarily refers to.
- **Relational Forgiveness:** Ongoing sins create relational walls between believers and God, hindering their fellowship. Seeking and granting forgiveness restores this relationship (parallel to 1 Peter 3:7).
- **Unforgiveness as a Hindrance:** A persistent refusal to forgive can indicate a deeper issue and may even prevent one from seeking God's forgiveness.
- **God's Forgiveness Empowers Our Forgiveness:** God's forgiveness frees us to forgive others as part of a changed life.
- **Forgiveness as a Process:** Forgiving deeply hurtful offenses is often a journey, not a one-time event. Praying for a forgiving heart is a crucial first step.
- **Forgiveness as a Selfish Act:** Forgiving releases us from the burden of anger and resentment.
- **Reconciliation vs. Forgiveness:** Forgiveness can occur even without reconciliation, especially if the offender is unrepentant. Boundaries may need to be established.

3. "And lead us not into temptation, but deliver us from evil" (Matthew 6:13)

- **Complexity of "Temptation":** This phrase is particularly difficult to interpret.
- **God Does Not Tempt:** James 1:13 states that God does not tempt anyone to sin. Therefore, the petition cannot mean asking God not to entice us to do wrong.
- **"Testing":** "Temptation" can also be translated as "testing." God does test believers to help them grow and mature (Job, James 1:2-4, 1 Peter 1:6-7). We should not avoid trials but rejoice in them.
- **"Evil" or "the Evil One":** This can refer to evil in general or specifically to Satan.

- **Dependence on God for Spiritual Protection:** The main point is our need for God's protection from spiritual forces of evil (Ephesians 6:12).
- **Spiritual Warfare:** Believers are engaged in spiritual warfare against Satan and his forces, which we cannot resist on our own.
- **Evil Within:** The prayer may also include a plea for protection from the evil that still resides in our own hearts (sinful desires and weaknesses).
- **Litotes as a Possible Explanation:** One interpretation suggests the first part of the verse uses litotes (denying the opposite to affirm the positive). "Lead us not into temptation" (by Satan) could indirectly mean "deliver us from the evil one."
- **Focus on Deliverance:** Regardless of the interpretation of the first part, the core message is our dependence on God to deliver us from evil.
- **The Doxology:** The concluding phrase "For thine is the kingdom and the power and the glory forever. Amen" is not found in the earliest manuscripts and was likely added later.

Quiz:

1. According to the lecture, what is the primary emphasis of the second half of the Lord's Prayer, and why is it important to understand it this way?
2. Explain the significance of the word *epiousios* ("daily") in the context of the petition for daily bread. What possible connection is made to the Old Testament?
3. How does the lecture differentiate between the two types of forgiveness discussed in relation to the phrase "forgive us our debts"?
4. What potential problem arises with the literal translation "lead us not into temptation," and what alternative translation is suggested? Why is this alternative also complex?
5. Explain the two possible meanings of "evil" in the petition "deliver us from evil." Provide a biblical example related to one of these meanings discussed in the lecture.
6. According to the speaker, why is the idea of "natural gifts" potentially misleading from a theological perspective?
7. What is the main struggle highlighted regarding the doctrine of reciprocity in the phrase "as we also have forgiven our debtors"?

8. Summarize Jerry Sitzer's advice on how to approach the difficulty of forgiving others who have caused significant pain.
9. Explain the concept of litotes and how it might be applied to the interpretation of "lead us not into temptation."
10. What does the lecture suggest about the authenticity and origin of the doxology that often concludes the Lord's Prayer?

Answer Key:

1. The primary emphasis of the second half of the Lord's Prayer is an opportunity for us to gladly admit our dependence on God. This is crucial because prayer is fundamentally about God, and these petitions highlight our reliance on Him for all aspects of life, both physical and spiritual.
2. The Greek word *epiousios* is unique and likely refers to provision for a single day, emphasizing our daily dependence on God. This echoes the story of manna in the Old Testament, which was provided daily and would spoil if kept overnight (except for the Sabbath).
3. The lecture distinguishes between forgiveness at conversion, which establishes our saving relationship with God, and relational forgiveness, which is the ongoing need for believers to seek and grant forgiveness to maintain a healthy relationship with God when sin creates distance.
4. The problem with "lead us not into temptation" is that James 1:13 says God does not tempt anyone to sin. The alternative translation is "testing," but this is also complex because God does test believers for growth, and we are called to rejoice in trials.
5. "Evil" can refer to evil in general, the pervasive wickedness in the world, or specifically to "the evil one," which is Satan. A biblical example related to Satan is when Jesus states that Satan wanted to sift Peter as wheat (Luke 22:31).
6. The lecture suggests that the idea of purely "natural gifts" gives the illusion that we can rely solely on our own abilities and overlook our dependence on God, who is the source of every good and perfect gift, including intelligence and talents.
7. The main struggle with the doctrine of reciprocity in "as we also have forgiven our debtors" is the apparent link between God's forgiveness of us and our forgiveness

of others. This raises questions about the nature of God's grace and our role in receiving it.

8. Jerry Sitzer advised to pray for a forgiving heart, even if you don't feel like forgiving. He suggested that consistently praying for the desire to forgive will eventually lead to a point where you genuinely want to ask God to forgive the offenders, and then truly mean it.
9. Litotes is a figure of speech where one affirms something by denying its contrary. In the context of the prayer, "lead us not into temptation" could be a litotes meaning "deliver us from the evil one" (Satan's temptations), emphasizing God's role in protection.
10. The lecture states that the doxology ("For thine is the kingdom...") is not present in the earliest and most reliable manuscripts of Matthew's Gospel. It likely originated later as early Christian scribes had a tendency to add liturgical language to biblical texts.

Essay Format Questions:

1. Discuss the concept of dependence on God as it is presented in the second half of the Lord's Prayer (Matthew 6:11-13). How does this relate to both our physical and spiritual needs, according to the lecture?
2. Analyze the connection between divine forgiveness and human forgiveness as explored in Matthew 6:12 and the accompanying lecture. What are the implications of this relationship for believers?
3. Examine the challenges and different interpretations of the phrase "lead us not into temptation" (Matthew 6:13) in light of God's character and the reality of testing in the Christian life.
4. Evaluate the role of spiritual warfare and the need for God's protection as highlighted in the petition "deliver us from evil" (Matthew 6:13). How does this concept relate to the struggles faced by believers?
5. Based on the lecture, discuss the process of learning to forgive others, particularly in the context of significant hurt or betrayal. What steps or perspectives are suggested to navigate this challenging aspect of Christian life?

Glossary of Key Terms:

- **Imperative:** A grammatical mood expressing a command or request.
- **Petition:** A formal request made to someone in authority.
- **Metonymy:** A figure of speech in which a thing or concept is referred to by the name of something closely associated with it (e.g., "the crown" for royalty, "bread" for food).
- **Agrarian Culture:** A society primarily based on agriculture and farming.
- **Denarius:** A Roman silver coin, often considered the typical daily wage for a laborer in the New Testament era.
- **Reciprocity:** The practice of exchanging things with others for mutual benefit, often used in the context of forgiveness in this lecture.
- **Conversion:** A significant change in religious belief and commitment.
- **Disciple:** A follower or student of a teacher or leader, particularly referring to the followers of Jesus.
- **Impediment:** A hindrance or obstruction.
- **Steadfastly:** Resolutely or firmly.
- **Retribution:** Punishment inflicted on someone as vengeance for a wrong or criminal act.
- **Repent:** To express sincere regret or remorse about one's wrongdoings and turn away from sin.
- **Boundaries:** Limits or rules establishing acceptable behavior or distance in a relationship.
- **Kaboom:** An informal term for a sudden, loud explosion or disruptive event.
- **Paradigm:** A typical example or pattern of something; a model.
- **Doxology:** A liturgical formula of praise to God.
- **Manuscript:** A handwritten or typed text, especially an early version of a literary work.
- **Scribes:** People who were professionally trained to write or copy documents, especially in ancient times.

- **Ecclesiastical:** Relating to the Christian Church or its clergy.
- **Anaphoric Article:** A definite article (in Greek, *ho*, *hē*, *to*) that refers back to something previously mentioned.
- **Aorist Subjunctive:** A verb form in Greek that often expresses a prohibition or a hypothetical action in the past.
- **Paradox:** A seemingly absurd or self-contradictory statement that when investigated or explained may prove to be well-founded or true.
- **Litotes:** A figure of speech in which understatement is employed by expressing a positive statement in negative form (e.g., "not bad" meaning "good").
- **Principalities and Powers:** Terms used in the New Testament (e.g., Ephesians 6:12) to refer to spiritual forces of evil and authority.
- **Spiritual Warfare:** The ongoing battle between believers and spiritual forces of evil.
- **Exorcism:** The expulsion or attempted expulsion of a supposed evil spirit from a person or place.

5. FAQs on Mounce, Sermon on the Mount, Session 11, Matthew 6:1ff, Lord's Prayer, Part 2, Biblicalelearning.org (BeL)

Frequently Asked Questions on the Lord's Prayer (Matthew 6:11-13)

1. What is the primary focus of the second half of the Lord's Prayer, and how should we understand our petitions within it?

The second half of the Lord's Prayer, beginning with the request for daily bread, is not a shift in focus towards ourselves, but rather an opportunity to gladly admit our dependence on God. While we are petitioning God for our needs, the fundamental act is acknowledging that we are ultimately reliant on Him for all aspects of life, both physical and spiritual.

2. What is significant about the word translated as "daily bread," and what does this petition encompass?

The Greek word for "daily" (*epiousios*) is unique and doesn't appear in any other known Greek literature, making its precise meaning somewhat uncertain. However, based on its etymology, it likely refers to a day's portion. "Bread" is used as a metonymy, representing all that we need for physical life, including food, clothing, and shelter. The prayer is for our daily *needs*, not our daily greed, emphasizing a dependence on God for the basics.

3. Why is the prayer for daily bread important for our understanding of security and our natural abilities?

Praying for our daily needs reminds us that security is an illusion and that even with our abilities and resources, we are ultimately dependent on God's provision. Our intelligence, skills, and determination are presented not as inherent "natural gifts" we possess independently, but as gifts from God. This prayer challenges the notion that we can be self-sufficient and encourages a constant recognition of our reliance on God.

4. How should we understand the connection between God forgiving our debts and us forgiving our debtors in the Lord's Prayer?

The petition "forgive us our debts, as we also have forgiven our debtors" highlights a principle of reciprocity. While our initial salvation and forgiveness are not contingent on our ongoing forgiveness of others, a refusal to forgive creates a relational wall between us and God, hindering our ongoing relationship and the effectiveness of our prayers. God's forgiveness should empower and free us to forgive others, and a persistent state of unforgiveness might indicate a deeper issue regarding our initial experience of forgiveness.

5. Since complete and immediate forgiveness can be challenging, especially in cases of deep hurt, how does the teaching suggest we approach forgiveness?

Forgiveness is often a process, not a one-time event. For those struggling to forgive, it is recommended to pray for a forgiving heart, asking God to cultivate in us the desire and ability to forgive. This journey involves a gradual movement towards actually praying for the forgiveness of those who have wronged us and eventually genuinely meaning it.

6. What is the main point of the petition "lead us not into temptation, but deliver us from evil"?

The primary point of this petition is our dependence on God for spiritual protection. We are not strong enough to resist spiritual forces of evil, including Satan, on our own. Therefore, we pray for God's protection from the direct activity of Satan and from the pervasive evil in the world and within ourselves (sin).

7. Given that God does not tempt us to sin (James 1:13), how should we interpret the phrase "lead us not into temptation"?

The phrase "lead us not into temptation" is difficult to interpret literally, as it contradicts the nature of God. One possible explanation is the figure of speech called litotes, where a statement denies the opposite of what is meant. In this case, praying not to be led into temptation by Satan could be a way of strongly affirming the desire for God to deliver us from the evil one. Another interpretation connects "temptation" with "testing," suggesting we pray not to be brought into trials where we might fail, while acknowledging that God does test us for growth.

8. What does the lecture suggest about the final doxology ("For thine is the kingdom, and the power, and the glory, forever. Amen.") often included at the end of the Lord's Prayer?

The final doxology is not found in the earliest manuscripts of Matthew's Gospel. It was likely added later by early Christian scribes, reflecting a tendency to include more elaborate, ecclesiastical language in prayers. While its inclusion has become traditional in many church settings, it is not considered part of the original text of the Lord's Prayer.