

Being Taught to Pray by Jesus (Mt. 6:9-13)

I. THE MODEL PRAYER

- A. What a privilege it is to learn about prayer from the One who is both the greatest teacher and who had the greatest prayer life. The “Lord’s Prayer” is more accurately found in John 17. Jesus gave us a model of prayer in Matthew 6 might be better titled “The Disciples’ Prayer.”
- ⁹In this manner, therefore, pray: our Father in heaven, hallowed be Your name. (Mt. 6:9)***
- B. This is model based on what God is like and the nature of the kingdom. This prayer covers all the foundational basics that are expanded on throughout Scripture. Jesus told us the things that we must know and keep central in our quest to grow strong in pray.
- C. He pointed out six requests that we should offer regularly. The first three requests focus on God’s glory (His name, kingdom, and will). The second three requests focus on man’s needs (physical, relational, and spiritual). The Ten Commandments are organized in a similar way with the first tablet focused on our relationship to God and the second on our relationship to people.

II. PRAYING FOR GOD’S GLORY (MT. 6:9-10): THREE REQUESTS

- A. ***Our Father:*** Foundational to a strong prayer life is a right view of God as our heavenly Father. We come to a deeply personal yet majestic God with great confidence, devotion, and humility. As we pray, we must intentionally take time to recall who He is according to His Word. A.W. Tozer insisted that a low view of God has been the biggest problem in the Church in every generation.
- ⁹Our Father in heaven, hallowed be Your name. (Mt. 6:9)***
1. Jesus revealed the Father in a Jewish context which saw God as the transcendent creator. Israel sought to keep their distance from God and to tremble before His great power. Jesus taught Israel that their creator God was also their Father. They were to draw near with ***confidence*** before His tender affections. He expresses the fullness of the ultimate ideals of fatherhood. Some neglect this revelation and depersonalize God presenting Him as majestic but distant, cold, and even harsh. CS Lewis wrote of God as being “*beyond personality.*”
 2. The Father longs for a relationship with deep partnership with us as He tenderly trains (disciplines), provides, protects, and directs us. It is an indescribable exaltation to have family status and be heirs with Jesus in God’s kingdom.
 3. ***Our:*** He is not only “*my*” Father but “*our*” Father. We pray to *our* Father for *our* daily bread, and forgiveness of *our* sins, and victory over *our* temptations, etc. Our prayer requests are tempered with the realities of who we are to God as one family. We are to pray for the whole family and not for ourselves only. Scripture does not speak of the universal Fatherhood of God to all people (1 Jn. 3:1).

B. ***In heaven:*** Jesus combined two ideas about God—He is both powerful and relational. In heaven points to the Father’s transcendence and sovereignty. Jesus set the context of intimacy with God with His sovereignty and majesty. He combined God’s fatherly love with His heavenly power.

1. Revelation 4 is one of the great passages on the Father’s beauty and throne. I see 4 categories, each having three themes. These 12 details have many implications.
 1. The beauty of ***God’s person:*** how God looks, feels, and acts (4:3)
 2. The beauty of ***God’s people:*** the Church enthroned, robed, and crowned (4:4)
 3. The beauty of ***God’s power:*** manifest in the lightning, thunder, and voices (4:5a)
 4. The beauty of ***God’s presence:*** His fire on lamps, seraphim, and the sea (4:5b-7; 15:2)

²*A throne set in heaven...³He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne...like an emerald.* ⁴*Around the throne were twenty-four thrones...I saw twenty-four elders sitting, clothed in white robes; and they had crowns...⁵From the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire were burning before the throne...⁶Before the throne there was a sea of glass, like crystal...around the throne, were four living creatures...⁸they do not rest day or night, saying: "Holy, holy, holy, Lord God Almighty..." (Rev. 4:2-8)*
2. We are awed by "Our Father in heaven" who longs for relationship with people like us. Jesus’ point was to inspire awe, humility, and confidence.
3. Some only see Him as personal and tender without trembling before His transcendence. Some in today’s worship culture portray God as a familiar and fun-loving buddy. It is based on bad and shallow theology and very little personal experience of God. We will cherish Him as Father much more when we see glimpses of His transcendence.

C. ***Praying for God’s name to be honored:*** The first petition is that God’s majestic name be treated and seen rightly. God’s “Name” refers to His person, character, and authority. He is transcendent or wholly other than so we must not take God’s name in vain or lightly.

⁹***Our Father in heaven, hallowed be Your name. (Mt. 6:9)***

1. His name is holy or infinitely exalted. We pray that it may be *hallowed* or acknowledged or treated on earth as holy. We ask God to break in with power to cause more people to acknowledge the truth about Him.
2. Some use God and Jesus in a joking way or in expressions of contempt and anger.
3. We pray that the Father receives the central place in our life, heart, and worship. We reverence God’s name by not asking for anything against His glorious Name and will. The very thought of His name incites awe and holy fear to any who understand a little.
4. God centered Christianity prays, "Hallowed be Your name" which is to help us to honor Him. We pray, “Lord, work in me and others so that we acknowledge your greatness.”

- D. ***Praying for the kingdom to come:*** The second petition asks for an increase of the kingdom. The kingdom is the place God’s word is obeyed, His will is done, and His power expressed. The kingdom is manifested when the sick are healed and demons are cast out (Mt. 11:5; 12:28).

¹⁰***Your kingdom come. Your will be done on earth as it is in heaven. (Mt. 6:10)***

1. The kingdom is manifest in part in this age and in fullness when Jesus returns earth. The kingdom is “already but not yet” or it is already here but not yet fully here (Mt. 3:1-2; 4:17, 23; 6:10, 33; 10:7; 12:28; 13:11; 16:18-19; 19:12; Mk. 4:11, 26; 9:1; Lk. 16:16; 17:20-21; 18:16, 29-30; Acts 14:22; 19:8; 20:25; 28:23, 30-31; Rom. 14:17; 1 Cor. 4:20).
2. This is not a prayer for the Father’s universal heavenly sovereignty to be exercised, for it is always in force even if men do not accept it. This is a prayer for God’s saving power to be greatly increased on earth even in this age.
3. We pray for the kingdom to increase and are not content to serve in it without prayer. The Lord gives more if we ask more because it develops relationship. This is what He wants.
4. This includes being kingdom-minded in our lifestyles and in our attitudes towards others. Therefore, we work together with other believers instead of being only focused on our own sphere of authority and influence with a territorial attitude.

- E. ***God’s will being done:*** The third request includes our personal obedience in context to God’s kingdom purposes. His will consists of His commandments and our ministry assignment. We should seek to learn all that we can about God’s will by first studying the Scriptures. Seek to know what God is doing in your generation and then throw yourself fully into it.

¹⁰***Your will be done on earth as it is in heaven. (Mt. 6:10)***

III. PRAYING FOR OUR PERSONAL NEEDS (MT. 6:11-13): THREE REQUESTS

- A. Some conclude that prayer should never include selfish things so they neglect to make personal petitions. Jesus commanded us to bring our personal needs to God in prayer. They cover our needs—physical (daily bread), relational (forgiveness), and spiritual (deliverance from evil). These prayers express our dependence on God in every area of our life.

- B. ***Our daily bread:*** The fourth request is for our “daily” provision, protection and direction (spiritual and physical). The bread here refers to all our natural needs. We do not pray to inform God of our needs (Mt. 6:7-8), but to enhance our fellowship and to express gratitude.

¹¹***Give us this day our daily bread.*** ¹²***And forgive us our debts, as we forgive our debtors.***
(Mt. 6:12-12)

1. Asking God for our needs does not free us from the responsibility to work (2 Thes. 3:10).
2. He meets our needs partially by giving us the ability and the opportunity to earn a living.

- C. ***Being forgiven and forgiving:*** The fifth petition concerns our relationship with God and people. The proof that we have been freely forgiven is that we gladly forgive others. The man who knows he has been forgiven is compelled to forgive others.
¹²And forgive us our debts, as we forgive our debtors. (Mt. 6:12)
- D. Jesus did not pray, “Forgive us our debts *because* we forgave our debtors.” We compare Scripture with Scripture to see the truth more clearly. Believers are freely justified by faith so they ask for forgiveness to restore their fellowship with God (1 Jn. 1:9) not to be saved from hell.
¹⁰He who is bathed needs only to wash his feet, but is completely clean; and you are clean (Jn. 13:10)
⁹If we confess our sins, He is faithful...to cleanse us from unrighteousness. (1 Jn. 1:9)
- E. ***Lead us, not into temptation but to the place of escape:*** The sixth petition has caused much discussion. Since God never tempts anyone with evil (Jas. 1:13), why do we need to ask God to lead us not into temptation? We pray that God leads us to escape from tempting situations.
¹³And lead us not into temptation, but deliver us from the evil one. (Mt. 6:13, NIV, RSV)
- F. Many agree that Jesus was using a figure of speech to express the same thing in two different ways—lead from temptation and being delivered or escaping evil. This is clear when we read both parts of the one request—to “lead us not into temptation” and to “deliver us from evil.” The second half of the request defines positively what the first half expresses negatively.
- G. Jesus urged the apostles to pray that they not “enter into temptation” (Mt. 26:41; Lk. 22:40). To enter temptation speaks of something far more intense than the general temptations we all face. It is a specific storm attacking us. It is the time when three components come together—when demonic activity is heightened, our lusts are aroused, and circumstances are optimum to sin.
⁴¹Watch and pray, lest you enter into temptation. The spirit is willing, but the flesh is weak. (Mt. 26:41)
³¹Satan has asked for you [Peter], that he may sift you as wheat. ³²But I have prayed for you, that your faith should not fail; and when you have returned to Me... (Lk. 22:31-32)
- H. There are opportune times when demonically energized temptations hit us suddenly like a storm. Praying before “the storm” of temptation expresses humility that depends on God’s strength as we acknowledge our weakness. These “*pre-temptation prayers*” for help are as a pre-emptive strike against Satan’s attack against us. We can reduce the temptation by praying this.
¹³The devil ended every temptation...he departed from Him until an opportune time. (Lk. 4:13)
¹Now Satan stood up against Israel, and moved David to number Israel. (1 Chr. 21:1)
- I. David prayed for deliverance from sinful situations that he did not see coming his way.
¹²Cleanse me from secret [unperceived] faults. ¹³Keep back your servant from presumptuous sins; let them not have dominion over me. Then I shall be blameless... (Ps. 19:12-13)