

## Lord Teach US to Pray (Part 2)

### A Pattern for all Praying

Matthew 6:9-15

**Introduction:** When it comes to prayer, there seems to be confusion. And that is not uncommon. The Apostle Paul told us our problem is we don't know what to pray, or how to pray for it (Rom. 8:26) And when it comes to this passage on prayer (Both here and in Lk. 11) there is also great confusion. This is why we need this teaching on prayer Jesus is giving us because prayer is such a vital part of our Christian life! But we need to understand what Jesus is teaching about prayer here: He is not teaching us a prayer; He is teaching us a marvelous model for all of our praying. Having said that, there are two spiritual activities that are to be an unceasing constant in every believer's life. *The study of God's Word and prayer.* (Duet. 6:5-9) and (1 Thess. 5:17; Eph. 6:18; Phil. 4:6) These two things; hearing God speak in His Word and speaking to God in our prayers are vital to our Christian lives. So, Jesus is teaching here is a model that serves as a pattern for all our praying; Studying this model for praying give us an opportunity to examine what our prayer life has been versus what Jesus teaches us it should be as we sit at Jesus feet, and He teaches us how to pray. Notice three things Jesus teaches us here in this model for prayer:

### I. He describes the relationship that we have with God in prayer –

#### A. Notice He doesn't focus on religious aspects –

#### B. Focusing on the believer's relationship to God as our Father... "Our father" – Presents this as a father/child relationship: So, the question must be asked...

1. In what ways is God our Father? *The word "our"* is an exclusive reference to the true believer only.

a. **The Bible speaks of God as the Father of creation** (i.e.) the source of all things (Isa. 64:8; Mal. 2:10; Ac. 17:22-29) In that sense alone we are all related. *But here Jesus is teaching more specifically of a personal relationship the true believer has with God.*

b. **The Bible speaks of God as a Father of other thing as well** (Hos. 11:1; Ex. 4:22; Deut. 1:31; 8:5; 2 Sam. 7:14; Ps. 2:7; Mt. 3:17; 17:5; John 1:12)

c. **However, the Bible speaks of God "not" being every man's father** (Jn. 1:11-12; 8:44) The Bible clearly divides humanity into two families "*the children of God and the children of the devil.*" (1 Jn. 3:7-10; Eph. 5:8; Jn. 1:12; 2 P. 1:4)

So, only those who have been "Born-again" and have been born into the family of God and can rightly call God "our Father." (Jn. 1:12; Eph. 1:5; Rom. 8:15; Gal. 4-6; Mt. 7:11) So, this term "Our Father" is an affirmation as to the intimacy with God we have as believers, and God desires to have with us. He is our Father in heaven – in contrast to our earthly fathers; He is a good Father who never waivers (Js. 1:17).

#### 2. Jesus is teaching us our Father is relational –

- a. **The Old Testament Jews understood this more** in the general terms of God's overall care of the nation Israel, (1 Chor.29:10; ps. 68:5-6, 35; Ps. 103:13-14; *Jer. 31:9*; Duet. 32:6; Mal. 1:6; Isa. 64:5-8a)
- b. **New Testament Jews** had lost the Old Testament sense of fatherly intimacy with God.
- c. **There were two schools of philosophies** in the Greek and Roman world: Taught their gods were totally passionless, emotionless, incapable of any feeling. The essence of a god to them is complete and total detachment from the world.
- d. **But when Jesus came, He both exemplified** and explained the fatherhood of God in a much clearer and more intimate way. (Mt. 7:7-11).

3. **Jesus is teaching us our Father is provisional** – (Eph. 1:3; Matt 6:8) So, when we have a need as a true believing child of God, and when we pray; we should pray to "our Father."

### II. He describes the spirit in which we are to approach God in pray:

A. **Hollowed be thy name** – deity/ worshipper relationship: God wants us to know Him, yes as our Father – But also for who He is. This is the first and most important reason for praying; to know Him! (Gen.1:1; Ex. 3;13-14) (Deut. 6:4,5) tell us how we should see Him and respond to Him.

B. **Hollowed be thy name is to put God in the highest position in my prayer.**

1. **We do this by knowing His name;** several names which offered special insight into who He is. (Ex 3:14; Gen. 17:1; Gen. 21:33; Ex. 34:6; Gen. 22:14; Judges 6:24; Ezk. 48:35)

2. **We can know Him** (Rev. 19:6; Rom. 8:31 Jer. 23:24; Jb. 37:16; Ps. 147:5) Our father God wants us to know Him and when we do, we will stand in awe and reverence of Him as Isaiah did – (Isa. 6:1-5)

C. **How do we hollowed the name of God?** Hollowing His name is addressing Him in worship as our Mighty and Holy God – Making Him the priority of my prayer (which is a warning against self-seeking prayers).

D. **What is the opposite of hollowing God's name?** (Ex. 20:7) Taking His name in vain. *Did you know we take the name of God in vain when...* When I doubt Him, When I disbelieve Him, When I question Him. These are taking God's name in vain because they are falsifying who He is and His character.

E. **How then can we in everyday hollowed His name?** *Scripture says we do it by...* (Heb. 11:6; Rom. 1:18-20; Ps. 16:8; 1 Cor. 10:31)

1. In what everyday ways can I glorify God and hollow His name for me and before others? (Phil 2:9-11; Josh 7:19; Rom. 4:20; Jn. 15:8; Ps. 50:23; 2 Cor. 11:30; 2 Thess. 3:1; 2 Cor. 4:15; 1 Cor. 6:20; Rom. 15:5 -6)

2. **Hollowed be thy name is not just knowing** or claiming His name; it is living like we know Him by name, and we worship and honor Him! (Mt. 5:16)

### III. He describes the purpose in and for all prayer:

A. **Everything in this model for prayer seeks to glorify God.**

B. **This model for prayer focuses completely on God.**

C. **The reason we pray, and God answers is to put His glory on display.**