

Developing A Life of Prayer

EDGEMONT BIBLE CHURCH

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“The Disciples Prayer”

Mt 6: 5 ¶ "And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward.

6 "But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly.

7 "And when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words.

8 "Therefore do not be like them. For your Father knows the things you have need of before you ask Him.

9 ¶ "In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name.

10 Your kingdom come. Your will be done on earth as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And do not lead us into temptation but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

Lu 11:1 ¶ Now it came to pass, as He was praying in a certain place, when He ceased, that one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples."

2 So He said to them, "When you pray, say: Our Father in heaven, Hallowed be Your name. Your kingdom come. Your will be done on earth as it is in heaven.

3 Give us day by day our daily bread.

4 And forgive us our sins, for we also forgive everyone who is indebted to us. And do not lead us into temptation but deliver us from the evil one."

I. Jesus' Example - Jo 17:1-19

II. Jesus Teaching to Pray – Mt 6:5-13; Lk 11:1-4

A. Praying without Hypocrisy – Mt 6:1-8

1. A Request from a disciple - Lk 11:1

a. The disciple grew up in the religious atmosphere of their day

i. All were Jews

ii. All had gone through the various ceremonies as they grew up

iii. All had seen and heard the religious prayers

iv. They probably heard the differences between the pious and the hypocrite

b. They all had heard Jesus Pray

2. Considering the audience – Mt 6:5-6

- a. *For men to see – vs 5*
 - i. *Religious prayers were part of Jewish life*
 - 1. *Shema – De 6:4-9; 11:13-21; Nu 15:37-41*
 - 2. *Shemoneh – “the eighteen” 18 prayers for various occasions*
 - 3. *Both prayed three times a day regardless of where one was – 9:00, 12:00, 3:00*
 - a. *Could be prayed w/ sincerity, indifference, or pride*
 - b. *Could be prayed from rote memory without the heart*
 - c. *The practice limited prayer to certain times and occasions*
 - d. *Some thought that the length of prayer increased its sanctity and effectiveness*
 - ii. *they love to pray standing in the synagogues and on the corners of the streets*
 - 1. *standing was the normal stance for prayer*
 - 2. *to be in the synagogue or on a street corner was where the crowds would be*
 - iii. *they have their reward*
 - b. *For God to See – vs 6*
 - i. *Basic definition of Prayer -communion with God*
 - ii. *When you pray*
 - 1. *infers latitude, no limits*
 - 2. *no prescribed times or occasion*
 - iii. *go into your room, and when you have shut your door, pray to your Father who is in the secret place;*
 - 1. *does not preclude public prayer*
 - a. *Jesus prayed in front of His disciples - Lk 11:1*
 - b. *Jesus prayed in public before feeding the multitudes – Mt 14:19*
 - c. *Scripture gives a variety of public prayers – 2 Ch 6:1-42; Neh 9:5-38; Ac 4:24*
 - 2. *deals more with intimacy – Ro 8:26*
 - iv. *and your Father who sees in secret will reward you openly.*
3. *Considering the Content – vs 7-8*
 - a. *False Prayer – vs 7*
 - i. *Vain repetitions as the heathen do*
 - 1. **battologeo** - to stutter, to prate tediously:--use vain repetitions.
 - 2. *Refers to idle, thoughtless chatter*
 - 3. *Examples in scripture*
 - a. *Prophets of Baal -1 Kgs 18:26-29*
 - b. *Demetrius and his companion silversmiths in Ephesus -Ac 19:24-34*
 - 4. *Examples in practice*
 - a. *Buddhists spinning wheels believing that each turn is sending a prayer to their god*
 - b. *Catholics*

- i. *The lighting of candles believing that their request continues to ascend repetitiously to God as long as the candle is lit*
 - ii. *Rosaries are used to count off repeated prayers of Hail Mary and our Father (actually comes from Buddhism)*
 - ii. *they think that they will be heard for their many words*
- b. *True Prayer – vs 8*
 - i. *God does not have to be badgered or cajoled into acting for those whom He loves*
 - ii. *The purpose of prayer is not to inform God of needs, but to come to him sincerely, purposely, looking to Him to meet those needs (as He sees fit)*
 - iii. *For your Father knows the things you have need of before you ask Him.*

B. The Disciple's Prayer

1. *Its Purpose Is to bring Glory to God - Jo 14:13*
 - a. *An opportunity for God to show His goodness*
 - b. *An opportunity for the one praying to consider God's character*
2. *Its content*
 - a. *This prayer has two sections,*
 - i. *1st Section - God's glory,*
 - ii. *2nd Section – man's need*
 - b. *both sections are divided into three petitions*
 - i. *1st Section - God's name, God's kingdom, God's will*
 - ii. *2nd Section – daily bread, forgiveness, protection from temptation*
3. *Things not spoken of*
 - a. *Where or when*
 - b. *Attire or posture*
4. *The Disciple's request - Lk 11:1*
 - a. *Lord, teach us to pray*
 - b. *Jesus' Response - When you pray*
 - i. ***houto*** - *in this way (referring to what precedes or follows):--after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.*
 - ii. *Basically saying this is how*

C. The 1st Section - God's glory

1. *Our Father in Heaven*
 - a. *showing the father/child relationship*
 - i. *God is Father to those whom He created, but spiritually most are of their father the devil - Jo 8:44*
 - ii. *those who have come through faith have authority to be called the sons of God – Jo 1:12*
 - b. *Jesus used "Father" in all of His prayers, but one – Mt 27:46*
 - c. *Fatherhood of God mean*
 - i. *The end of Fear*
 - ii. *Settles uncertainties and gives hope*
 - iii. *Settles the matter of loneliness/ selfishness - Our*
 - iv. *Settles the matter of resources*

v. Settles the matter of God's willingness to hear

2. *Hallowed be Your name*

a. *showing the deity/ worshiper relationship*

b. *His name represents all that He is – Ex 34:5-7*

i. *It is not a study of His names that causes trust,*

ii. *it is knowing His character*

c. **hagiozo** - *to make holy, purify or consecrate; (mentally) to venerate:-- hallow, be holy, sanctify.*

i. *Starts in the heart – 1 Pet 3:15a*

ii. *This becomes reflected in the lives of those who did it in their heart – 1 Pet 3:15b; Mt 5:16*

3. *Your kingdom come*

a. *showing the sovereign/subject relationship*

b. **basileia** - *royalty, rule, or (concretely) a realm, kingdom, + reign.*

c. *there are two spiritual rules at work – nowhere in scripture is Satan's system called a kingdom*

i. *Satan has usurped man's authority in this world, this is what we call the kingdom of darkness*

ii. *God is still rules over all of creation and is sovereign, His is what we call the kingdom of light*

d. *To pray for God's kingdom to come is to acknowledge, live for, and look for that kingdom*

i. *A kingdom here on earth, but not of this earth – Jo 18:36*

ii. *Christ will rule, Satan bound – Rev 20:1-6*

iii. *Was the center of Jesus' message - Lk 4:43; Ac 1:3*

iv. *Comes initially by conversion – Mt 18:1-4*

v. *We daily live as subjects of that kingdom, responding to the rule of God in our hearts – 1 Th 1:10*

4. *Your will be done on earth as it is in heaven*

a. *showing the master/ servant relationship*

b. *praying for God's will means*

i. *looking for God's will to become ours*

ii. *looking for God's will to prevail over the earth; sometimes it is not done here like there*

D. 2nd Section – *man's need*

1. *Give us this day our daily bread.*

a. *Showing the benefactor/ beneficiary relationship*

b. *Not only represents food, but all basic physical needs*

c. *God is concerned for those things in our lives – Mt 6:25-34; 2 Co 9:10-11*

d. *People get caught up in the excess or abstinence of things, but God has given -1 Tim 4:1-4*

2. *forgive us our debts, as we forgive our debtors.*

a. *Showing the Savior/ sinner relationship*

b. **opheilema** - *something owed, a due; morally, a fault:--debt.*

i. *Used 2 times in the NT*

- ii. In verb form, some 30 times; 25 times refers to moral or spiritual debts
- iii. Lk 11 used **hamartia** indicating the debts are sins
- c. Sin is the problem that separates man from God
- d. Forgiveness is the solution
 - i. Judicial forgiveness is granted once for all at salvation – Ro 8:1, 33:34
 - ii. Parental or familial forgiveness is granted when confessed – 1 Jo 1:9
- e. as we forgive our debtors – vs 14-15; Col 3:13
 - i. Mt 6:14-15 "For if you forgive men their trespasses, your heavenly Father will also forgive you. "But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.
 - ii. Col 3:13 bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do.
- 3. And do not lead us into temptation but deliver us from the evil one.
 - a. Showing the guide/ pilgrim relationship
 - b. **peirasmos** - a putting to proof (by experiment (of good), experience (of evil), solicitation, discipline or provocation); adversity, temptation.
 - i. James 1:2 says that we are going to fall into various **peirasmos**; vs 13 says that when we are **peirazo** that we shouldn't blame God because God cannot be tempted by evil, nor does He Himself tempt anyone. Yet is vs 17 in the context of trials, they are called good and perfect gifts from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.
 - ii. 1 Pet 1:7 says that God does prove or test (**dokimazo**) our faith
 - c. So what is the petition here - May be asking that we would not be presumptuous or have a false sense of security and self-sufficiency, knowing that our own weaknesses could lead to our downfall
 - d. deliver us from the evil one
 - i. **rhousmai** - to rush or draw (for oneself), i.e. rescue:--deliver(-er).
 - ii. We are told how to win the battle against temptation
 - 1. Jas 4:7 Therefore submit to God. Resist the devil and he will flee from you.
 - 2. Ps 119:11 ¶ Your word I have hidden in my heart, That I might not sin against You!
 - iii. But Deliver is in the imperative, the command form, See D3c