

When You Pray...Part 2

Matthew 6:9-13

INTRODUCTION:

Max Lucado

"Our prayers may be awkward. Our attempts may be feeble. But since the power of prayer is in the one who hears it and not in the one who says it, our prayers do make a difference."

Matthew 6:9-13

"Therefore, you should pray like this:

Our Father in heaven,

Your name be honored as holy.

Your kingdom come.

Your will be done

on earth as it is in heaven.

Give us today our daily bread.

And forgive us our debts,

as we also have forgiven our debtors.

And do not bring us into temptation,

but deliver us from the evil one.

[For Yours is the kingdom and the power
and the glory forever. Amen.]

Charles Spurgeon

Our Lord, having warned us against certain vices which had connected themselves with prayer, as to its place and spirit, now gives us a model upon which to fashion our prayers. This delightful prayer is short, devout, and full of meaning. Its first three petitions are for God and his glory. Our chief prayers to God are to be for his glory. Do we thus begin with God in prayer? Does not the daily bread often come in before the kingdom?

We pray as children to a Father, and we pray as brothers, for we say, "Our Father." "Our Father" is a familiar name, but the words "*which art in heaven*" suggest the reverence due unto him. Our Father and yet in heaven: in heaven and yet our Father. May his name be treated reverently, and may all that is about him—his Word and his gospel—be regarded with the deepest awe!

¹Spurgeon, C. H. (1893). *The gospel of the kingdom: a commentary on the book of Matthew* (p. 34). London: Passmore and Alabaster.

I. The Possession of Prayer

Notes: _____

John 20:17

“Don’t cling to Me,” Jesus told her, “for I have not yet ascended to the Father. But go to My brothers and tell them that I am ascending to My Father and your Father—to My God and your God.”

II. The Parenthood of Prayer

Notes: _____

Psalms 27:9-10

You have been my helper; do not leave me or abandon me,
God of my salvation. Even if my father and mother abandon me,
the LORD cares for me.

Psalms 68:4-5

Sing to God! Sing praises to His name.
Exalt Him who rides on the clouds —
His name is Yahweh —and rejoice before Him. God in His holy dwelling is
a father of the fatherless and a champion of widows.

III. The Position of Prayer

Notes: _____

Hebrews 9:11-15

But the Messiah has appeared, high priest of the good things that have come. In the greater and more perfect tabernacle not made with hands (that is, not of this creation), He entered the most holy place once for all, not by the blood of goats and calves, but by His own blood, having obtained eternal redemption. For if the blood of goats and bulls and the ashes of a young cow, sprinkling those who are defiled, sanctify for the purification of the flesh, how much more will the blood of the Messiah, who through the eternal Spirit offered Himself without blemish to God, cleanse our consciences from dead works to serve the living God?

Therefore, He is the mediator of a new covenant, so that those who are called might receive the promise of the eternal inheritance...

Matthew 28:18

“All authority has been given to Me in heaven and on earth.

1 John 5:14

This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us.

CONCLUSION:

R.C.H. Lenski

Father of ours who art in the heavens, Hallowed be thy name. In the Greek *πάτερ* is placed first, and many translations follow that word order. Our English idiom prefers, “Our Father.” Only a true child of God can address him as “Father,” and only faith in Christ makes one a child of God. Only true disciples and believers can truly pray this prayer; all others find advice in *John 8:42, 43*.

John 8:42-44

Jesus said to them, “If God were your Father, you would love Me, because I came from God and I am here. For I didn’t come on My own, but He sent Me. Why don’t you understand what I say? Because you cannot listen to My word. You are of your father the Devil, and you want to carry out your father’s desires.

They may try to call him “Father” as the Jews did..., or as the Unitarian, the modernist, and the deist of today do, but God’s only answer will be, “I never knew you.” “Our” presupposes the possession of faith, it is like the Old Testament “the Lord, *our God*.” We on our part appropriate him, and he on his part endorses that appropriation. “Our” is plural so that, whether one prays this prayer by himself or in union with others, the intercession for all the other children of God is always included. Thus *love* is joined to *faith* in “our Father.” But must we not include also the world? No (*John 17:9*), we are not to combine God’s children with those of the world. And yet, as in Christ’s Great Intercession (*John 17*) where he says, “that the world may believe,” we do pray for the world, namely in the first three petitions. As for us, so for the world, the one avenue to the Father and to his blessings is through faith in Christ.

“Our Father” draws him down to us, but the apposition “who art in the heavens” reveals the greatness of him who is thus drawn down. The thought is not that he is *only* in heaven, yet heaven is his glorious abode. The plural “heavens” is frequently used by Matthew as a rendering of the Hebrew *hashamayim* (Heaven). This prayer is intended for the disciples on earth who raise their hearts and their eyes to heaven, their future home. Our guarantee for this hope is the fact that our Father is in heaven. Thus in this address *hope* is added to *faith* and to *love*.²

F.B. Meyer

The greatest tragedy of life is not unanswered prayer, but unoffered prayers.

²Lenski, R. C. H. (1961). *The Interpretation of St. Matthew’s Gospel* (pp. 264–265). Minneapolis, MN: Augsburg Publishing House.