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Living the Model Prayer

Matthew 6:5-15

Introduction

Good morning Lighthouse. Are you ready for the Word of God this morning? Today we'll be in familiar territory in Scripture. This passage is even familiar to those outside the Christian faith. We're going to be focusing on a prayer. I want you to take attention to the title of the message. You may have heard this passage referred to as the "Lord's Prayer." However, this prayer has been labeled as the "Lord's Prayer" in error. It is Biblically accurate to label this as the "Model Prayer." The real Lord's Prayer can be found in John 17 in Garden of Gethsemane before Jesus was taken to trial. Now, I don't point this out to step on toes or for the sake of breaking tradition, but to recognize the contents of Scripture. This is a prayer meant to modeled after. Jesus was setting an example of prayer, not a matter of a personal prayer towards God. If you are unfamiliar with this prayer or what I am talking about, we'll read the prayer shortly.

Now, before we go further, let's define prayer. This is something that is supposed to be simple has been mis-defined and misunderstood by many. Prayer has been defined as "Asking and Receiving." While that is included in prayer, it is not exactly what it is. The dictionary defines prayer this way: "A solemn request for help or expression of thanks addressed to God or an object of worship." All that is okay, but it is still is lacking. Prayer is simply communication or conversation with God. It is a voluntary act of worship, and there are many types of prayers.

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1 Timothy 2:1: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;" Here we read all four main Greek Words used for prayers.

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1. δέησις (deēsis) G1162 – Supplications.

This type of prayer is making request towards God, specifically regarding yourself.

2. προσευχή (proseuchē) G4335 – Prayers.

This is the generic use of prayers. This is the word that would be used for Agreement/Corporate prayers, Consecration prayers, as well as Imprecation prayers and more.

3. ἑντευξις (enteuxis) G1783 – Intercessions.

This type of prayer is embedded with supplication type prayers, but it is on the behalf of others. We do this prayer often and no better example of this is from Jesus.

4. εὐχαριστία (eucharistia) G2169 – Giving of thanks/Thanksgiving.

This is the type of prayer where you express gratitude and thanksgiving to the Lord. In my opinion, your prayers should be consisting a lot of this. Praying to the Lord of course is not sticking to one these per prayer, but often all of these will overlap when you go to the Lord in prayer. I know this may seem like a lot, but it is crucial for believers to have a rich Theology of prayer and proper understanding, but more importantly, their hearts be in it.

(Slide 4)**Background**

This book was penned down by Matthew the disciple with the purpose of communicating to the Jewish people that Jesus truly is the Messiah promised in the OT Scripture. This may seem insignificant, but there is a lot of impact when you consider who penned down the Scriptures. Matthew's occupation was a tax-collector before he followed Jesus. Anyone here love the IRS? Typically, we have nothing good to say about the IRS. I have yet to hear anyone say, "I just love

paying taxes.” The tax-collectors of this time were absolutely despised by their own culture because they worked for the Roman government and enriched themselves by collecting taxes from their own people, often dishonestly collecting excessive amounts. Tax collectors such as Matthew were seen by the religious elite as very sinful people, and even spending time with them could immediately tarnish a good person’s reputation. This even led the Pharisees to question Jesus when He was seen having dinner at Matthew’s house with other tax-collectors. Matthew was one of the tax collectors whom Jesus saved. When called by Jesus, Matthew immediately left his tax collection booth and followed the Lord. He left behind the source of his riches; he left his position of security and comfort for traveling, hardship, and eventual martyrdom; he left his old life for a new life with Jesus. God used and spoke through Matthew to give us the first Gospel account when we flip to our New Testament.

Here, in our text this morning Matthew 6:5-15, Jesus is preaching on what is famously called Sermon on the Mount. The Sermon on the Mount has a personal impact on me because I was given the privilege and honor to preach a short message over the beatitudes here. I was already humbled enough to be walking in the same land where our Savior did, but even further humbled to preach in the same area Jesus did. Located on the northwest shore of the Sea of Galilee is the mountain near Capernaum where Jesus took His disciples and followers and preached the best sermon ever preached. It was the perfect spot to speak to a large audience. In this same sermon we read the model prayer given by Jesus. Now, to our text.

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Scripture

Matthew 6:5-15

(5) And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

(6) But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

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(7) But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

(8) Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

(9) After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

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(10) Thy kingdom come. Thy will be done in 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 lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

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(14) For if ye forgive men their trespasses, your heavenly Father will also forgive you:

(15) But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Outline

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I. The wrong and right motives for prayer, vv. 5-8.

A. Do not pray with the intention to be noticed by men, v. 5.

1. When we pray, Jesus' commanded to not do as the "hypocrites" do.

a. This is passage is the first case where the word "hypocrite" is used in the New Testament.

b. The original word in ancient Greek is the word used for "actor."

(1) The idea behind the word is someone who tells us others not to live a certain way, or claim they don't do certain things, but in reality, they do.

(2) No person ever would hold the title hypocrite with pride.

2. There would be two main places where a Jew would pray like a hypocrite:

a. They might pray at the synagogue at the time of public prayer.

b. They might pray on the street at the appointed times of prayer (9 a.m., noon, and 3 p.m.).

3. These people Jesus describes do so with the intention of being seen by people.

a. By no means is Jesus teaching public prayer is wrong. His focus is on prayer in order to be seen by the public.

b. Their interest was to be heard by men; not heard by God.

c. We should never pray with the intention of impressing anybody.

4. Jesus said they have their reward. There will be no reward in heaven from God.

They better enjoy it in full because it is all they are going to get.

5. Jesus can know the intention of these prayers because He knows the heart of every man!

6. You may fool everyone else around you, but you will not fool the Lord.

B. Instead, pray in a private place you can get with God, v. 6.

1. Jesus said go into your "closet."

a. The word here for closet was used for a storeroom where treasures were kept. He was speaking to literally go into your closet, but if that's what it takes for you to be alone with the Lord, so be it.

- b. Jesus by no means was prohibiting public prayers, but emphasized are prayers to be directed to God and not men.
- c. Additionally, setting aside that alone time with the Lord is crucial to a believer's walk.

C. Do not pray using vain repetitions, v. 7.

1. The idea behind vain repetitions is to be just words and no meaning from the heart.
2. An irony to consider is that this prayer has been memorized by many and has been quoted by millions. They'll repeat this prayer as if it gets them into some special position with God.
 - a. In nowhere in this passage does Jesus say or teach "pray in these words." Rather He taught to use this prayer as a pattern, not a substitute.
 - b. When you stick to just quoting this prayer when you go to the Lord, you are at risk of the vain repetition Jesus just warned about. This goes for many other types of prayers.
 - c. There are many good famous prayers out there written and documented. However, they are not to serve to be repeated after, but as an example and pattern.

D. Instead, pray with transparency to God, v. 8.

1. An amazing truth to grasp. Before we even pray to the Lord, He already knows everything we need before we even ask!
2. He is no stranger to our problems; He calls for us to lay it all d to Him. There will never be a moment where God says, "I cannot believe you did that." He

already knows but invites you to express it all out to Him.

3. Prayer is also the counter for worry and anxiety!

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Philippians 4:6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

4. Be real with the Lord; it is not like you can hide it.

II. The model for prayer, vv. 9-13.

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A. God invites us to approach Him as Father, v. 9a.

1. He is our Heavenly Father, the best kind of Father. Especially to those who have a bad relationship with their earthly father.

a. He doesn't invite us to approach Him as King, though He is.

b. He doesn't invite us to approach Him as Judge over the earth or most Mighty Being in all the universe, though He is.

c. He is our Father in Heaven, this reminds us of His holiness and glory.

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Psalm 68:5 A father of the fatherless, and a judge of the widows, is God in his holy habitation.

2. The illustration God gives us to understand our relationship with Him is as a parent and child.

a. A major implication here is if He is called our heavenly Father, we must be His children.

b. Many of us here know what a good dad is like, I am blessed to have a

great dad. I strive to be a great dad to my son. We know how to give good gifts to our children. Now, make that comparison to how good God is to His children.

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Matthew 7:11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

- b. However, you may have heard this statement: “We are all God’s children.” This statement is not true according to Scripture.
- c. There is one true sense in that statement. That we are all part of God’s creation. The Bible distinguishes being part of God’s creation and one of God’s children.
- d. The reality we must face is we are not all part of God’s children.

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1 John 3:10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

- e. Only those who are washed by the blood of Jesus – that is saved – put their trust in Jesus are called children of God.
- f. The good news is you can become a child of God! The Gospel is the only means this is possible. (I probably will go off notes here, bear with me).

3. Another significance to God being our Heavenly Father is it was rare for Jews to address God as Father. Many Rabbis considered it too intimate and even degrading of God's majesty. This may not have been the mindset of God's prophets or major figures of the OT, but notice some prayers recorded in the OT.

a. Prayer by Eleazer the servant of Abraham.

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Genesis 24:12 And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

b. Prayer by King Asa.

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2 Chronicles 14:11 And Asa cried unto the LORD his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man prevail against thee.

c. Prayer by King Hezekiah

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2 Kings 19:15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

d. Prayer by Jesus.

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John 11:41-42 (41) Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, **I thank thee that thou hast heard me. (42) And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.**

e. There is are only two prayers in the Old Testament addressing God as
 "Father."

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Psalm 89:26: He shall cry unto me, Thou art my father, my God, and the rock of my salvation.

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Isaiah 63:16 Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name is from everlasting. 64:8 But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.

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B. Our prayers to God should have passion for His glory and will, vv. 9b-10.

1. After addressing God, prayer moves into worship. We recognize the greatness of our Heavenly Father.

a. “Hallowed be Thy name.”

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ἀγιάζω

hagiazō

From G40; to make holy, that is, (ceremonially) purify or consecrate; (mentally) to venerate: - hallow, be holy, sanctify.

b. This is the same word that roots from where we get our word “Holy/Set apart.”

(1) There truly is no one like our God!

(2) Our nature loves to guard our own name, reputation and will,
but we were called to put God’s above it all.

c. “Thy Kingdom come.”

(1) We should live with earnest desire for His kingdom to come.

(2 In heaven there is no disobedience and no obstacles; on earth there is disobedience and many obstacles.

2. Our prayers should align our will to God's will.
 - a. "Thy will be done in earth as it is in heaven."
 - b. As citizens of Jesus Kingdom, we should want to see His will done as freely on earth as it is in heaven.
3. Consider Jesus' prayer:

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Luke 22:42 Saying, **Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.**

3. Too often we are so overwhelmed by the greatness of our difficulty, we fail to see the greatness of God.

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C. Our prayers to God should freely bring our needs to God, vv. 11-13a.

1. Our need for provision.
 - a. Many have allegorized this passage thinking there is no way Jesus could be referring to something as little as bread.
 - b. When He said, "give us this day our daily bread." He meant real bread, as in the sense of daily provisions.
 - c. When I visited Israel, this phrase was enhanced by far! A lot of bread!
 - d. The Lord truly is our provider and care for our needs!

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Matthew 6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Matthew 10:29-31 (29) Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. (30) But the very hairs of your head are all numbered. (31) Fear ye not therefore, ye are of more value than many sparrows.

2. Our need for forgiveness.

- a. Sin is represented here under the notion of a debt, and as our sins are many, they are called here debts.
- b. We need forgiveness from our Heavenly Father for our debts. This is at the fellowship level.
- c. We need to forgive the debts of others.
- d. Without this, you cannot stay in fellowship with God.

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1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

- e. Another key reason we should not call this the Lord's personal prayer is because there is no sin or debt Jesus had to be forgiven for.

3. Our need for strength and deliverance.

- a. "Lead us not into temptation."
 - (1) We should never desire after trials and temptation.
 - (2) The Lord does not tempt anyone to sin, but He does allow His children to go through periods of testing in order to grow.
- b. "But deliver us from evil."
 - (1) The only way for us to endure the evil is by His deliverance.

(2) It is not to deliver the evil from us, but to deliver us from the evil.

(3) Prayer can make a man cease from sin, or sin will entice a man to cease from prayer.

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D. Our prayers to God should lead us to praise and credit to God where it is due, v. 13b.

1. For Thine is the Kingdom, power and glory forever.

2. What a way to end a prayer, by praise and glory to our Heavenly Father!

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III. The importance of forgiveness in prayer, vv. 14-15.

A. We should always be ready to forgive, vv. 14.

1. If you want a full sermon on this matter, go back last week's sermon from Pastor Dill (2/23/20). We heard a great message on forgiveness and being unoffendable.

2. These are serious matters that need forgiving.

3. As children of God, we do not have the right or luxury to hold a grudge against another, especially a brother or sister in Christ!

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Ephesians 4:31-32 (31) Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: (32) And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

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B. Forgiveness is crucial to one's fellowship with the Lord, vv. 15.

1. Note that I used the word fellowship.

2. This is not a matter of relationship and salvation issue.

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Ephesians 1:7: In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

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John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

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John 10:27-29 My sheep hear my voice, and I know them, and they follow me: (28) And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. (29) My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

3. Our salvation when we put our trust in the Lord to save us is a done deal.
4. But when we sin against the Lord, it interrupts our fellowship with Him, which must consistently be dealt with through confession as 1 John 1:9 promises.
5. No grudge is worth ever staying out of fellowship with God.

Conclusion

I am blessed to be a part of Church that is filled with prayer warriors. The mightiest men to live were men of prayer. You may be thinking: “Does this Lord really care and want to hear from me?” Absolutely!

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1 Peter 5:6-7 (6) Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: (7) Casting all your care upon him; for he careth for you.

We often take prayer for granted. It was one of the greatest privileges to have as a believer. Because of what Jesus did, we have access to God in prayer.

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His death on the cross for our sin, burial and resurrection from the dead secured this. All we have to do is put our trust in Him.

Romans 5:1-2 (1) Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: (2) By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

God has no obligation to hear the prayer from someone who does not know Jesus as their Savior, but that offer is still there. I don't know the hearts of anyone in this room or how this message affected, but Jesus does, there truly is no one like Him. If you don't know Him, you're missing out. What a privilege to be able to take everything to God in prayer.

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Application Questions

1. Do I find myself only concerned with me when I pray to the Lord?
2. Have I been praying vain repetitions or am I truly pouring my heart to the Lord?
3. Do I find myself only praying when I am desperate? Or do I make conversation with God my everyday lifestyle?
4. How often am I setting aside private time and a private place for prayer?

*****Prayer*****