Crossroads International Church Dr. Rick Griffith

Title

8 April 2016 Message 12 of 20

NLT 40 Minutes

**Our Greatest Battle**

***Matthew 6:5-15***

**Topic:** Prayer

**Subject:** How should we pray?

**Complement:** Pray to focus on God, not you

**Purpose:** The listeners will pray God’s way so he is honored.

**Attribute:** We worship the God who is worthy of worship.

**Reading:** Matthew 6:5-15

**Song:**

# Introduction

Interest: Skit on Lord’s Prayer. **DON’T INTERRUPT ME LORD, I’M PRAYING**

Bowing in Prayer

A 2-person skit reflecting on the Lord’s Prayer

By Clyde Lee Herring

Adapted from *Bread* magazine, Nazarene Publishing House

Adapted from http://www.murraymoerman.com/3downloads/don%27t\_interrupt\_me\_lord\_i%27m\_praying.pdf

### We all wrestle with various issues in our lives.

Greatest Battle?

Struggle is Real

### But what do you think is our *greatest* battle?

#### Some might think the greatest battle is in our marriage.

Marriage

#### Others might say sex.

Old Spice

Kids

#### Some believe pride to be the root of all battles.

Pasta Brain

#### Others say it is pasta—or food—or what that food indicates.

Mind Gears

#### Maybe a bit closer to home is that our most difficult front on which we fight is the battle for the mind. How is your thought life?

Forehead War

#### Yet the one battle that seems to consistently tower over all others as our greatest struggle is the battle to pray.

How Prayer?

Old Man

### Need: How are you doing at *prayer* right now? We can say, “Just do it,” but that doesn’t really make us committed to prayer.

Just Do It.

#### There is nothing more important in a relationship than communication—even couple who fight last longer than those who ignore one another.

Fighting Couple

#### Our communication with God is paramount.

Asian Couple

#### The enemy focuses his attack on what’s most important and where we are weakest—prayer!

Praying Hands

### Background: People have always struggled how to pray, so we should expect that he would include prayer in his most famous sermon called the Sermon on the Mount. We’ve been studying this for 11 weeks now. Last week we finally got out of chapter 5!

Jew Praying

#### Jesus has just shifted from criticism of Pharisee teaching (Matt 5) to criticism of Pharisee practice (Matt 6:1–7:10).

Matt 5 v. Matt 6

#### Christ stated the overall principle is in 6:1 with the warning, “Watch out! Don’t do your good deeds publicly, to be admired by others, for you will lose the reward from your Father in heaven.”

6:1

#### The first example of public show was calling attention to their giving where their only reward was the praise of people (6:1-4). Instead, true believers should give secretly in a way that God rewards.

6:2

#### Jesus then continued with prayer for show. This is too often the reason and the manner in which we pray!

#### We may *think* that we know how to pray, but it isn’t as easy as that. There are many elements that we don’t ever *think* about!

Subject

### Subject: How should we pray? What things should we keep in mind to pray the way that pleases God?

Pharisee

### Context (6:5-8): The way not to pray is with self-focus like the Pharisees (6:5-8).

#### The way not to pray is for public show like the Pharisees (6:5-6).

5

Wiersbe 1

Title

##### People admired the Pharisees for their public prayers (6:5).

###### I suspect they just seemed to know what to say—and how to say it. The result was the people thought, “Wow, how spiritual that man is!”

###### Is Jesus telling us never to pray publicly (6:5)? Of course not. Many other passages encourage us to join with others in prayer (e.g., 1 Tim 2:1).

##### God rewards us for our private prayers (6:6).

6

###### The real issue is not how many people are around—the issue is our heart, our motive, who we are actually praying to!

###### But be encouraged at this promise that God will reward us for prayer—maybe because genuine prayer is one of the hardest disciplines of the Christian life!

Dad & Toddler

#### The way not to pray is in meaningless repetition like the pagans (6:7-8).

##### Pagans think their babbling will be answered (6:7).

7

###### What religions advised repetitive prayers for success (6:7)?

The mystery religions of the Greeks advocated long prayers.

But maybe Jesus is actually referring to the Pharisees themselves as pagans—quite a slap in the face for those who saw themselves as the ultimate examples of piety—and had convinced the crowds of their piety as well!

Buddhist monks prayed for days for the souls of bird flu chickens.

Monks

###### Why are repetitive prayers so bad (6:7)?

 “(2) We must pray sincerely (vv. 7–8). The fact that a request is repeated does not make it a ‘vain repetition,’ for both Jesus and Paul repeated their petitions (Matt. 26:36–46; 2 Cor. 12:7–8). A request becomes a ‘vain repetition’ if it is only a babbling of words without a sincere heart desire to seek and do God’s will. The mere reciting of memorized prayers can be vain repetition. The Gentiles had such prayers in their pagan ceremonies (see 1 Kings 18:26).”

“My friend Dr. Robert A. Cook has often said, ‘All of us have one routine prayer in our system; and once we get rid of it, then we can really start to pray!’ I have noticed this, not only in my own praying, but often when I have conducted prayer meetings. With some people, praying is like putting the needle on a phonograph record and then forgetting about it. But God does not answer insincere prayers” (Wiersbe, *Matthew,* 57).

Wiersbe 2

##### God forbids repetitive prayers, as he already knows our needs (6:8).

8

###### How does babbling relate to God knowing what we need (6:8)?

###### Sometimes we pray as if the One who made our ears is hard of hearing!

###### Rather than praying the same thing over and over in case God can’t hear or in case he’s busy with something else, we need to remember that he doesn’t even need to be informed about our need!

### Preview: Today I want to share with you an acronym based on the Lord’s Prayer to help us pray the seven elements Jesus taught in our prayers. It is simply P-R-A-Y-E-R-S.

PRAYERS

#### Some call verses 9-13 “The Disciples’ Prayer” since John 17 is “The Lord’s Prayer.”

##### This is good, as we don’t even know if Jesus prayed this prayer.

##### However, we do know that he prayed John 17.

#### So is this to be prayed *exactly*—or is it a *framework* for prayer?

Kid
Close up

##### It’s not that important what we call this prayer, as the idea is not to for disciples to pray this exact prayer anyway. Jesus did not say, “Pray these words” but rather “Pray after this manner.”

P

##### In other words, it instructs us on the elements of prayer rather than meaningless repetition as we see in verse 8.

### Text: Matthew 6:9-15 shows us how to pray in this seven-fold way.

(How should we pray? What’s the first element?)

# *Praise* God as Father (6:9a).

[Begin your prayer relating to God as a child of His!]

## Why wouldn’t we want to approach God as a child looks to his or her father? Maybe your earthly father failed you miserably.

Son & Father

## I had three fathers growing up, so I had to learn that my Heavenly Father was all that my earthly fathers wanted to be but couldn’t.

Not KJV

## Relating to God as Father means you can talk normal English to him.

(That means God wants to be close to you—and vice versa. But does that mean he is our buddy? No, He deserves the proper measure of honor, so the second element after praise is to…)

# *Reverence* God’s name as holy (6:9b).

R

[Honor the Lord in how you approach prayer.]

## How? If he is holy, then we must be holy—so confess any known sin.

Confess

## We really deceive ourselves to think that God doesn’t see our true state and only hears our words!

(After praise and reverence, we should also show a future perspective in prayer where we…)

# *Anticipate* God’s kingdom (6:10a).

A

[Pray towards the ultimate rule of God to be shown in the future.]

## What does it mean to pray for God’s kingdom to come (6:10)?

9-10

### We can first see here that his kingdom has *not* yet come—that’s why it is referred to in the future.

Thy Kingdom Come

### His kingdom will come to earth when Jesus rules here after his return (Rev 5:10).

Kingdom
(5 slides)

### We should be praying that we will be ready for this kingdom when God’s will is done here like it presently is in heaven. We’re encouraged in 2 Pet. 3:12 to be “looking forward to the day of God and hurrying it along.”

Title

### In other words, pray for the millennium!

## Do your prayers have a forward element? Do you look beyond this life when you pray?

Man w Arms Up

(So if we really believe God will reign over the entire world after Christ’s return, how will we live now? If you know that he will later show his will throughout the earth, you will…)

# *Yield* your will to His (6:10b).

Y

 [Make God the boss now by doing what he wants instead of doing your own thing.]

## We all know that our natural bent is just to do what we want to do.

Thy will be done

### We ask young people, “What do you want to do when you grow up?” That assumes that they should do what they want.

### We tell people, “You can be whatever you want to be!” This is the theme of most movies today!

Yield

## What ‘s the heart of this prayer that includes so many things? It’s yielding!

### The main idea is that, while we are encouraged to pray for our own needs (11-15), we should first pray for God’s glory, not ours (9-10).

### Basically, pray for God’s will, not yours. “The purpose of prayer is to glorify God’s name and to ask for help to accomplish His will on earth. This prayer begins with God’s interests, not ours: God’s name, God’s kingdom, and God’s will. Robert Law has said, ‘Prayer is a mighty instrument, not for getting man’s will done in heaven, but for getting God’s will done on earth.’ We have no right to ask God for anything that will dishonor His name, delay His kingdom, or disturb His will on earth” (Wiersbe, Matthew, 57).

Title

(Have you noticed that each element of prayer so far focuses on God? Does that mean that we can’t or shouldn’t pray about us? No, verse 11 tell us to…)

# *Entreat* God for personal needs (6:11).

E

[The Lord cares about your life and delights to meet your needs like any father does—so ask Him.]

## The word for “daily” here appears the only time in the NT. It literally means “sufficient for today” (BKC). That means that God asks us to trust him for today—as he rarely provides next week’s needs today—or certainly next year’s or for our retirement!

Bread

## God distinguishes between needs and wants. We too often pray for our wants—and our motive is for our comfort or our glory.

Needs v. Wants

## Instead, God assures that he will meet all we need. Paul said it well in Philippians 4:19, “And my God shall supply all your needs through his riches in Christ Jesus.”

Phil 4:19

(How are those needs met? We should also pray that we don’t get in the way of God’s blessing though sin…)

# *Release* sins against God and man (6:12, 14-15).

R

[“Release” means “forgive” so we’re clear in both vertical and horizontal relationships.]

## Why should forgiven believers pray for forgiveness (6:12)?

12

### There are essentially two types of forgiveness:

Title

#### Relationship: Forgiveness of our sins—past, present, and future—comes when we trust Christ. This forgiveness establishes our relationship to God as our Father.

#### Fellowship: However, like one who has taken a bath, the feet still get dirty from walking through life and these feet need to be washed—especially in our relationship to others (cf. John 13). Being soiled with others makes us soiled with God, so we pray for forgiveness to reestablish not our relationship with God, but our fellowship with him.

### Does God not forgiving us mean we lose our salvation (6:15)? No. This passage is obviously talking about forgiveness to restore our fellowship with God and others.

## Forgive others for fellowship with God (6:14-15).

14-15

### Forgiving people leads to experiencing God’s forgiveness (6:14).

### Not forgiving others puts barriers between God and us (6:15).

(Six elements spell PRAYER. Yet there is one more, so I am adding an S. The idea of verse 13 is not simply that we aren’t just led into temptation. The real goal is to…)

# *Succeed* over temptation (6:13).

S

 [Pray that God will deliver you from Satan’s attacks.]

Apple

## We think it’s just about an apple! So we joke about temptation.

Lady

## No. Here Jesus reminds us that we are in a true battle against a foe who is not just smart but evil.

Satan v. Jesus

## Interesting how the pray begins acknowledging God as holy and ends with the realization that Satan is evil.

## Do you often pray in regard to Satan’s attempts to destroy you?! Keep this foremost in your mind!

Subject

(So how can we sum up all seven aspects in a single sentence?)

# Conclusion

### Pray to focus on God, not you (Main Idea).

MI

### The main elements of the prayer Jesus taught form our acronym:

PRAYER

#### ***Praise*** God as Father (6:9a).

#### ***Reverence*** God’s name as holy (6:9b).

#### ***Anticipate*** God’s kingdom (6:10a).

#### ***Yield*** your will to His (6:10b).

#### ***Entreat*** God for your needs (6:11).

#### ***Release*** sins against God and man (6:12, 14-15).

#### ***Succeed*** over temptation (6:13).

### Why doesn’t this prayer end with “In Jesus’ name, Amen”?

In Jesus’ name…

#### The more important question is why *we* end our prayers that way.

#### Prayer is simply conversing with God. We don’t end our conversations with people with a stiff expression of “and now I’m done talking, period!” so why is a formula needed with the God who knows our every thought!

Questions

Prayer

### Why is this whole prayer in the plural?

#### “It is worth noting that there are no singular pronouns in this prayer; they are all plural. It begins with ‘Our Father.’ When we pray, we must remember that we are part of God’s worldwide family of believers. We have no right to ask for ourselves anything that would harm another member of the family. If we are praying in the will of God, the answer will be a blessing to all of God’s people in one way or another” (Wiersbe, *Matthew*, 57).

#### The plurals cause us to remember that we are a family all under God’s leadership as Father.

### Questions to Consider:

#### Are your prayers mostly about *you* rather than God?

#### With whom do you need to *reconcile* for effective prayer?

#### Can you say these seven elements to the person next to you?

#### How can your prayer life grow deeper?

### Prayer

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

### Jesus has just shifted from criticism of Pharisee teaching (Matt 5) to criticism of Pharisee practice (Matt 6:1–7:10).

### Christ stated the overall principle is in 6:1 with the warning, “Watch out! Don’t do your good deeds publicly, to be admired by others, for you will lose the reward from your Father in heaven.”

### The first example of public show was calling attention to their giving where their only reward was the praise of people (6:1-4). Instead, true believers should give secretly in a way that God rewards.

# Purpose: Why is this passage in the Bible?

### Jesus then continued with prayer for show. This is too often the reason and the manner in which we pray!

### We may *think* that we know how to pray, but it isn’t as easy as that. There are many elements that we don’t ever *think* about!

### This prayer in Luke’s gospel is given in answer to the specific question of the disciples on how to pray. Jesus knew that we have had poor examples of prayer (like the Pharisees), so he gave his the model prayer.

# Background: What historical context helps us understand this passage?

### Jesus criticizes both Pharisees and pagan prayers for different things: Pharisees prayed for show and pagans uttered long prayers.

### This shows a real problem with prayer in both Jewish and Gentile circles.

# Questions

### Why the same public/private structure of 6:5-6 that is in 6:2-4?

#### Three times in a row Jesus says, in effect, “Here’s what *not* to do that the Pharisees do for show—and here’s what to do instead.”

#### This applies to giving, praying publicly and praying repetitive prayers.

### Is Jesus telling us never to pray publicly (6:6)?

#### Of course not. Many other passages encourage us to join with others in prayer (e.g., 1 Tim 2:1).

#### The real issue is not how many people are around—the issue is our heart, our motive, who we are actually praying to!

### What religions advised repetitive prayers for success (6:7)?

#### The mystery religions of the Greeks advocated long prayers.

#### But maybe Jesus is actually referring to the Pharisees themselves as pagans—quite a slap in the face for those who saw themselves as the ultimate examples of piety—and had convinced the crowds of their piety as well!

### Why are repetitive prayers so bad (6:7)?

####  “(2) We must pray sincerely (vv. 7–8). The fact that a request is repeated does not make it a “vain repetition,” for both Jesus and Paul repeated their petitions (Matt. 26:36–46; 2 Cor. 12:7–8). A request becomes a “vain repetition” if it is only a babbling of words without a sincere heart desire to seek and do God’s will. The mere reciting of memorized prayers can be vain repetition. The Gentiles had such prayers in their pagan ceremonies (see 1 Kings 18:26).”

#### “My friend Dr. Robert A. Cook has often said, ‘All of us have one routine prayer in our system; and once we get rid of it, then we can really start to pray!’ I have noticed this, not only in my own praying, but often when I have conducted prayer meetings. With some people, praying is like putting the needle on a phonograph record and then forgetting about it. But God does not answer insincere prayers” (Wiersbe, *Matthew,* 57).

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### Should verses 9-13 be called “The Disciples’ Prayer” since John 17 is “The Lord’s Prayer”?

#### This might be good, as we don’t know if Jesus prayed this prayer.

#### However, we do know that he prayed John 17.

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#### In other words, it instructs us on the elements of prayer rather than meaningless repetition as we see in verse 8.

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#### The main idea is that, while we are encouraged to pray for our own needs (11-15), we should first pray for God’s glory, not ours (9-10).

#### Basically, pray for God’s will, not yours. “The purpose of prayer is to glorify God’s name and to ask for help to accomplish His will on earth. This prayer begins with God’s interests, not ours: God’s name, God’s kingdom, and God’s will. Robert Law has said, ‘Prayer is a mighty instrument, not for getting man’s will done in heaven, but for getting God’s will done on earth.’ We have no right to ask God for anything that will dishonor His name, delay His kingdom, or disturb His will on earth” (Wiersbe, Matthew, 57).

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# Rick Rood Devotional

***The Pattern Prayer Matthew 6:9-13***

“The Lord’s Prayer” is the most beloved of all prayers. And it is worthy of our careful study. For in it we have our Lord’s response to his disciple’s request: “Lord, teach us to pray.” He told them to pray “in this way,” or after the pattern set forth in this prayer.

The early church document known as the Didache urged its readers to pray this prayer three times a day. And ever since, it has been a common practice to recite the prayer verbatim in both private and public worship. But it can also be read as a pattern or template to guide us in forming our own personal prayers. Granted, this prayer is not exhaustive. It does not explicitly contain the elements of thanksgiving, confession, intercession for others, or even lament, that should also be included in our prayers. But these elements are certainly suggested in the prayer.

What is immediately obvious is that the prayer falls into two segments. The first segment focuses on God’s interests. The second focuses on our own needs. This is as it should be. For, when we see our personal needs and concerns in light of God’s broader purposes, they are put in proper perspective. What should be noticed as well, is that this is a “communal” prayer. That is, all of the personal pronouns referring to the petitioner are plural. This tells us that, though it is entirely appropriate to pray privately (Jesus did), we forfeit something when we fail to pray with our brothers and sisters in Christ. There is something strengthening about praying together as a spiritual family.

The prayer opens by addressing God personally: Our Father who is in heaven. Almost every prayer in Scripture is addressed to God the Father. And this reminds us that we approach Him as his beloved children. Just as a child is dependent on and makes requests of his or her earthly father, so we bring our requests to God as our Father in heaven. The only perfect Father.

The opening segment of the prayer addresses God’s concerns, and is composed of three petitions. The first is: Hallowed be Your name. God’s name is simply God’s person—or perhaps his reputation. And the request is that it be made holy, or pure and spotless. Of course, God is already holy. But this is a prayer that God be recognized by others as being holy and without blemish. In a world where God is often defamed, and his name is frequently debased, it is a prayer that his character will be displayed in such a way that people will clearly see that He is holy, and will recognize Him to be so. How often do we pray with this concern on our hearts?

The second petition is: Your kingdom come. This is a prayer that God be made king—that his rule will be established. Again, God is already king. But his rule is not universally recognized or acknowledged. In fact, from the time our first parents disobeyed God, we have been a people in rebellion against God’s rule. And this is the ultimate source of all our world’s troubles. There is a sense in which the story of the Bible is the story of God’s reestablishing his rule or kingdom on earth. This is happening even now, albeit in a usually quiet and hidden way, as people receive God’s grace, and surrender their lives to his rule. But one day God’s kingdom will be established in its fullness, when Jesus returns as this world’s rightful ruler. This is a prayer that God’s rule will be extended now, and will be fully established then, when Jesus comes again.

The third petition really flows out of the second: Your will be done, on earth as it is in heaven. God’s kingdom comes as we align our lives with his will. God’s will is already carried out in heaven. But this is a prayer that this will also be true on earth—now, and in the future once for all. Of course, as R. T. France has well stated: “To pray such a prayer is . . . to be committed oneself to honor God’s name, accept his kingship, and do his will.”

The second part of the prayer concerns our own personal needs, and is composed of three petitions. The first request is: Give us this day our daily bread. This is a request for our material and physical needs. To utter this prayer is to recognize that all that we need for our earthly existence comes from God. Later in his Sermon on the Mount, Jesus would teach his disciples not to be anxious for what they should eat, or drink, or wear; for God knows our needs. Rather, we are to look to Him to provide. In a time when most people lived “day to day” (and were paid accordingly), this request would have been very relevant. In many parts of the world, this is still the case. But this request is a much needed reminder to those of us who live in cultures where we are not so frequently aware, that we are ultimately dependent on God for our daily sustenance.

The second request is: And forgive us our debts, as we also have forgiven our debtors. Jesus moves from our physical and material needs to the needs of our spirit and soul—and this is especially our need for forgiveness. The word “debts” in this request is not a reference to financial obligations, but is interpreted immediately following the prayer as “transgressions” or sins (vv.14-15). The very inclusion of this petition is an acknowledgement that we are not yet fully in alignment with God’s kingdom, and his will for our lives. And so our greatest need is for God’s forgiveness for our sins. As someone has said, without this we would be completely finished. But thank God, that He is ready to forgive when we humbly acknowledge our waywardness. “For You, Lord, are good, and ready to forgive, and abundant in lovingkindness to all who call upon You” (Ps. 86:5). What should not be overlooked, however, is that there is a connection between our readiness to forgive those who have sinned against us, and God’s forgiveness of our sins. An unforgiving heart does not remove us from God’s family (note that He is still referred to as our “Father” in vv. 14-15). But it does remove us from a place of fellowship with Him, and fruitfulness in our service for Him. Let it be noted, that forgiveness does not always entail reconciliation with someone who has sinned against us. That requires repentance (Lk. 17:3; Rom. 12:18). Nor does it mean being immune to any sense of hurt over a person’s wrongdoing against us, or failing to protect ourselves from further harm. But it does mean refusing to take vengeance into our own hands, or to return evil for evil (Rom. 12:19-21).

The third request concerns our being guarded from future sins: And do not lead us into temptation, but deliver us from evil (likely a reference to the devil, who is the tempter). We know that God is never the source of temptation to sin (James 1:13). But the word for temptation is often used of God’s testing someone—to bring into the open what is in their heart. For only then can we know our true condition, and how we may need to ask God to help us change. We know that God does test his people (Gen. 22:1; Deut. 8:2). In fact, Jesus was said to be led by the Spirit into the wilderness to be tempted by the devil (Mt. 4:1). As R. T. France says: “(I)t is possible to discern in the same circumstance both the devil’s ‘tempting’ and God’s ‘testing’ of his people.”

This, then, is our Lord’s pattern for prayer. He would have us see God as our heavenly Father, on Whom we are dependent for all our needs. And He would have us pray for the expansion of his rule over this world, for his name to be honored, and his will to be done—both in the world at large, and in our own personal lives. Though the final sentence of the prayer does not appear in the best manuscripts, it does provide for us the basis on which we are to pray for God’s kingdom to come: For Yours is the kingdom and the power and the glory forever. Amen.

Richard Rood

May 2021

Resource: R. T. France, *The Gospel of Matthew* (Grand Rapids: Eerdmans, 2007).

# Possible Illustrations

### Buddhist monks prayed for days for the souls of bird flu chickens.

### Men at church lift up holy hands in prayer (1 Tim 2:8).

# Possible Applications

### Text

# Life of Christ Outline of Christ's Authority to Interpret the Law

**§§ 54-56**

# *Exegetical Idea*: In response to the crowds' interest in the righteousness necessary for kingdom entrance, Christ's Sermon on the Mount shows the holiness of God by teaching the characteristics of the kingdom's subjects, His superiority over the Law, and instruction to those entering the kingdom in order to discredit Pharisaic righteousness and to offer Himself as the sole basis for kingdom entrance (Matt 5:1–7:29; Luke 6:17-42).

# *Exegetical Idea*: The traits of those who trust Christ as King in the Sermon on the Mount are holiness and trust in Christ’s authority over the Law and oral tradition (Matt 5:1–7:29; Luke 6:17-42).

# I. The Subjects of the Kingdom § 54: People entering Messiah's kingdom should show holiness instead of mere Pharisaical observances (Matt 5:1-16; Luke 6:17-26).

## The response a holy believer should have to the benefits and persecution related to trusting Christ as King is joy (Matt 5:1-12).

### The setting of the sermon shows Jesus taking the role of a rabbi to teach the disciples the response of those embracing him as king (Matt 5:1-2; Luke 6:17-19).

#### Jesus saw the crowds and sat down on a mountainside (1a).

#### Jesus began teaching his disciples who showed initiative to listen (1b-2).

### The benefits of trusting Christ as King are many (Matt 5:3-11; Luke 6:20-26).

#### *Depending on God* leads to a **rich experience of life** (5:3).

#### *Admitting our needs* leads to **receiving God’s comfort** (5:4).

#### *Humility* now brings **honor in the millennial kingdom** (5:5).

#### *Holiness* gives a **deep satisfaction** in life (5:6).

#### *Showing mercy* to others leads to **receiving mercy from God** (5:7).

#### A *pure lifestyle* results in **seeing God in our lives** today (5:8).

#### *Making peace* with others enables us to **be God’s channel** (5:9).

#### *Persecution for Christ* gives us a **rich experience of life** (5:10-11).

### The response a believer should have towards persecution is joy over his heavenly reward and identification with persecuted OT prophets (5:12).

## The way believers should bless others is to direct them to God (Matt 5:13-16).

### The way believers should bless others is by helping them hunger for God (5:13).

#### Christians function like salt to create hunger for God in others (5:13a).

#### Christians who don’t create a hunger for God in others are useless (5:13b).

### The way believers should bless others is by helping them praise God by the good works they do (5:14-16).

#### Christians are lights to show people to God (5:14a).

#### A city on a hill and a lamp help others see the way to go (5:14b-15).

#### Be “light” through good deeds to help others praise God (5:16).

# II. The Relation of the King to the Law § 55: Christ rejects the Pharisaic views of the law that the disciples might know the proper type of righteousness necessary to enter the kingdom (Matt 5:17–7:6; Luke 6:27-42).

## The way believers will be rewarded is by obeying and teaching the true spirit of Old Testament until all it says about Jesus comes true (5:17-20).

### The time the OT will disappear is when all it prophesies about Jesus comes true (5:17-18).

#### Jesus came to fulfill the OT rather than abolish it (5:17).

#### The OT won’t disappear until every prophecy about Christ is fulfilled in the eternal state (5:18).

### The way believers will be rewarded is by obeying and teaching the true spirit of Old Testament (5:19-20).

#### Our level of millennial rewards depends on practicing and teaching the true spirit of Old Testament (5:19).

#### We won’t even enter the millennium apart from internal holiness in Christ rather than external piety of the Pharisees (5:20).

## Christ rejected the Pharisaic righteousness as unable to bring one into the kingdom to teach that the second table of the law demanding proper conduct towards others should also be followed (Matt 5:21-48).

### **Murder**: One surpassing Pharisaic righteousness will not only preserve life but will avoid the anger, hatred and poor relationships that eventually lead to murder (Matt 5:21-26).

### **Adultery**: One surpassing Pharisaic righteousness will not only be faithful to his spouse but will shun the lust that causes adultery (Matt 5:27-30).

### **Divorce**: One surpassing Pharisaic righteousness will not only never divorce his wife without legal documentation but will never divorce his wife at all lest this cause her and her future husband to both commit adultery when she remarries (Matt 5:31-32).

### **Oaths**: One surpassing Pharisaic righteousness will not only take oaths when affirming something which could be taken in more than one way but will have trustworthy speech at all times so oath-taking becomes unnecessary (Matt 5:33-37).

### **Retaliation**: One surpassing Pharisaic righteousness will not demand his right for retaliation but give up such rights as a characteristic of righteousness and godliness (Matt 5:38-42).

### **Love**: One surpassing Pharisaic righteousness will not only love his neighbor who will repay favors but will love his enemy as well who will never repay favors (Matt 5:43-48; Luke 6:27-30, 32-36).

## Christ rejected six Pharisaic practices of the law that misconstrued its real intent to instruct why Pharisaic righteousness is not able to bring one into the kingdom since their hypocritical practices were directed man-ward for a reputation of piety rather than God-ward in true righteousness (Matt 6:1–7:6; Luke 6:37-42).

### Almsgiving: Public almsgiving of the Pharisees is repudiated for being performed to **demonstrate** piety rather than to demonstrate the love of God by meeting a need (Matt 6:1-4).

### **Prayer**: Public prayer of the Pharisees for human approval is repudiated for being performed to demonstrate piety and private prayer is encouraged which includes worship, supplication for God's work and personal needs, confession, prayer for protection and a forgiving spirit (Matt 6:5-15).

### **Fasting**: Public fasting of the Pharisees is repudiated for being performed to demonstrate piety rather than done privately before God to receive reward only from Him (Matt 6:16-18).

### **Eternal Investments**: Hoarding wealth as a sign of God's approval by the Pharisees is repudiated for being only temporary and making eternal investments is encouraged since they last into eternity and cannot be lost (Matt 6:19-24).

### **Worry**: Lack of faith by the Pharisees shown in trusting accumulated money is repudiated by an encouragement to replace worry about food and clothing with trust in God's daily provisions as one seeks the kingdom's arrival (Matt 6:25-34).

### **Judging**: Setting oneself up as judges and as the standard of judgment of the Pharisees is repudiated for being performed by claiming knowledge of the motive behind the action whereas God's righteousness demanded that one not judge until his own life has been purified (Matt 7:1-6; Luke 6:37-42).

# III. Instruction to Those Who Would Enter the Kingdom § 56: Christ knew that, in spite of the Pharisees' rejection, some would receive His teaching and would want to know how to enter the kingdom so He instructs those who desire to enter the kingdom in some pertinent areas (Matt 7:7-29).

## **Persistent prayer** will be answered because of God's nature as a Father makes sure His children's needs are met, not because of the endless repetitions of the Pharisees (Matt 7:7-12; Luke 6:31, 43-45).

## **The invitation to receive Christ** and enter the kingdom is given by declaring that He alone is the true, narrow way of access, not the false, broad way of the Pharisees that ultimately ended in exclusion from the kingdom and destruction (Matt 7:13-14).

## **False prophets** like the Pharisees have unrighteous lifestyles and will be judged because, while outwardly they fulfilled the requirements of the law, inwardly they lacked the relationship with the King that was the requisite for entrance into the kingdom (Matt 7:15-23).

## **Another invitation** to reject Pharisaism and accept Christ is given in a contrast between one who accepts the King's word and trusts His person and one who rejects His words and person, thus revealing that the destiny of those who hear Christ's words would be determined by their response to His message (Matt 7:24–8:1; Luke 6:46-49).

**Our Greatest Battle**

***Matthew 6:5-15***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*: The way to pray is for God’s glory rather than selfish needs (6:5-15).

# I. *The way not to pray* is with self-focus like the Pharisees (6:5-8).

## The way not to pray is for public show like the Pharisees (6:5-6).

### People admired the Pharisees for their public prayers (6:5).

### God rewards us for our private prayers (6:6).

## The way not to pray is in meaningless repetition like the pagans (6:7-8).

### Pagans think their babbling will be answered (6:7).

### God forbids repetitive prayers, as he already knows our needs (6:8).

# III. *The way to pray* is for God’s glory and our real needs (6:9-15).

## Pray for God to be honored (6:9-10).

### **Praise** Him: First relate to God as Father (6:9a).

### **Reverence** Him: Honor God’s name as holy (6:9b).

### **Anticipate** His Kingdom (6:10a).

### **Yield** your will to His (6:10b).

## Pray for God to meet our real needs (6:11-13).

### **Entreat** God for personal needs (6:11).

### **Release** sins against God and man (6:12).

### **Succeed** over temptation (6:13).

## Forgive others for fellowship with God (6:14-15).

### Forgiving people leads to experiencing God’s forgiveness (6:14).

### Not forgiving others puts barriers between God and us (6:15).

**Purpose or Desired Listener Response (Step 4)**

The listeners will pray God’s way so he is honored.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Interest: We all wrestle with various issues in life, but one seems to consistently tower as our greatest struggle.

### Need: How are you doing at *prayer* right now?

### Background: People have always struggled with how to pray.

### Subject: How should we pray?

### Context (6:5-8): The way not to pray is with self-focus like the Pharisees (6:5-8).

#### The way not to pray is for public show like the Pharisees (6:5-6).

#### The way not to pray is in meaningless repetition like the pagans (6:7-8).

### Preview: Today I want to share with you an acronym based on the Lord’s Prayer to help us pray the seven elements Jesus taught in our prayers. It is simply P-R-A-Y-E-R-S.

### Text: Matthew 6:9-15 shows us how to pray in this seven-fold way.

(How should we pray? What’s the first element?)

# *Praise* God as Father (6:9a).

# *Reverence* God’s name as holy (6:9b).

# *Anticipate* God’s kingdom (6:10a).

# *Yield* your will to His (6:10b).

# *Entreat* God for personal needs (6:11).

# *Release* sins against God and man (6:12, 14-15).

# *Succeed* over temptation (6:13).

(So how can we sum up all seven aspects in a single sentence?)

# Conclusion

### Pray to focus on God, not you (Main Idea).

### The main elements of the prayer Jesus taught form our acronym:

#### ***Praise*** God as Father (6:9a).

#### ***Reverence*** God’s name as holy (6:9b).

#### ***Anticipate*** God’s kingdom (6:10a).

#### ***Yield*** your will to His (6:10b).

#### ***Entreat*** God for personal needs (6:11).

#### ***Release*** sins against God and man (6:12, 14-15).

#### ***Succeed*** over temptation (6:13).

### Questions to Consider:

#### Are your prayers mostly about *you* rather than God?

#### With whom do you need to *reconcile* for effective prayer?

#### How can your prayer life grow deeper?

### Prayer

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**Rick Griffith**

10 April 2016

Message 12 of 20

**Our Greatest Battle**

***Matthew 6:5-15***

# Introduction

### We all wrestle with various issues in life, but one seems to consistently tower as our greatest struggle.

### How should we \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_?

### The way not to pray is with self-focus like the Pharisees (6:5-8).

#### The way not to pray is for public show like the Pharisees (6:5-6).

#### The way not to pray is in meaningless repetition like the pagans (6:7-8).

(How should we pray? What’s the first element?)

# *\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_* God as Father (6:9a).

# *\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_* God’s name as holy (6:9b).

# *\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_* God’s kingdom (6:10a).

# *\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_* your will to His (6:10b).

# *\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_* God for personal needs (6:11).

# *\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_* sins against God and man (6:12, 14-15).

# *\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_* over temptation (6:13).

(So how can we sum up all seven aspects in a single sentence?)

# Conclusion

### Pray to focus on \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, not you (Main Idea).

### Questions to Consider:

#### Are your prayers mostly about *you* rather than God?

#### With whom do you need to *reconcile* for effective prayer?

#### Can you say these seven elements right now?

#### How can your prayer life grow deeper?

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