

## Our Manner of Prayer

- A. Our Lord Jesus Christ recommended a manner of prayer for disciples. **MAT 6:9-13.**
- B. manner: The way in which something is done or takes place; method of action; mode of procedure.
1. Christ is not teaching that this is a *formula* (A set form of words in which something is defined, stated, or declared, or which is prescribed by authority or custom to be used on some ceremonial occasion) of prayer.
  2. Christ prayed differently than this at times and advised His disciples of other prayers. **MAT 9:38; 24:20.**
  3. Christ even altered this prayer's form in **LUK 11:2-4.**
  4. This manner of prayer juxtaposes the unacceptable manners of prayer in **vs. 5-8.**
    - a. Two things are condemned in **vs. 5-8**: vain-glory and vain repetition.
    - b. Hypocrites pray for show and for men's approval. c/w **MAT 23:5; JOH 12:43.**
    - c. Hypocrites and heathen think quantity and formula superior to sincerity. **1KI 18:26; MAT 23:14.**
    - d. This does not condemn all repetition or lengthy prayer.
      - (1) Christ repeated His words of prayer in the garden. **MAT 26:44.**
      - (2) Christ once prayed all night. **LUK 6:12.**
      - (3) Vain repetition that presumes to move deity by chanting and by pretentious length are both condemned.
- C. "...Our Father which art in heaven, Hallowed be thy name" (v. 9).
1. God is the Father of all in a creative sense. **ACT 17:28; HEB 12:9; JAM 1:17.**
  2. Christ was here teaching His disciples (**MAT 5:1-2**), which implies a spiritual relationship to God the Father by grace which is not shared by all men. **EPH 1:3-6** c/w **JOH 8:44.**
    - a. His elect cry unto Him. **LUK 18:7.**
    - b. By the spirit of adoption we cry, "Abba, Father." **ROM 8:15; GAL 4:6.**
  3. God deals with His elect in a special fatherly sense. **2CO 6:17-18.**
    - a. As a Father, He is concerned with our needs (**MAT 6:31-32**) and gives good gifts to those who approach Him on His terms. **MAT 7:7-11; HEB 11:6.**
    - b. As a Father, He chastens us as needed. **HEB 12:6-7.**
    - c. As a Father, He pities us. **PSA 103:13-14.**
    - d. As a Father, He spares His faithful children. **MAL 3:16-17.**
    - e. He is to believers much more than a Creator and fearful Judge.
  4. He is in heaven.
    - a. We pray to Him there without concern to a "father" in Rome. **MAT 23:9.**
    - b. That He is our heavenly father admits to His sovereignty over all things, including ourselves and our wills. **PSA 115:3; PHIL 2:12-13.**
    - c. That He is in heaven reinforces Christ's warnings against pretentious, long prayers. **ECC 5:1-2.**
  5. "Hallowed (sanctified, blessed) be thy name" is an expression of desire and worship.
    - a. In our prayers we ought to seek the glory of the Father's name as did Christ. **JOH 12:28.**
    - b. It is His name that is blessed and revered (**PSA 111:9**) and should never be taken in vain. **EXO 20:7.**
- D. "Thy kingdom come. Thy will be done in earth, as it is in heaven" (v. 10).
1. "Thy kingdom come" is the imperative voice, subjunctive mood (an idiomatic supplication expressing a state of desirability or necessity).
    - a. kingdom: Kingly function, authority, or power; sovereignty, supreme rule; the

- position or rank of a king, kingship.
  - b. We should desire and pray for the kingdom of God.
    - (1) Pray for the church which is His kingdom in this world. **MAT 16:18-19.**
    - (2) Seek His kingdom and its character above all else. **ROM 14:17 c/w MAT 6:33.**
    - (3) Pray for the eternal, heavenly kingdom's arrival. **2PE 1:11; 3:13.**
- 2. "Thy will be done in earth, as it is in heaven."
  - a. God's will in heaven is absolute. **DAN 4:35.**
  - b. The angels worship Him and do His bidding, even warring against evil spirits. **PSA 103:19-21; DAN 10:20.**
  - c. The redeemed worship Him also and are told to rest. **REV 7:9-10; 6:11.**
  - d. These are core elements of the submitted believer's life now in the church: worship, obedience, warfare, rest. These we ought to desire from God.
  - e. God's will is to be desired above our own, as Christ showed us (**MAT 26:39**) and we should be satisfied with His management. **2CO 12:7-10.**
- E. "Give us this day our daily bread" (v. 11).
  - 1. This plea admits that all belongs to God and we are beholding to Him for supply. **1CH 29:11-12.**
  - 2. "...THIS day..." shows us that we should not fret about future needs, especially to the neglect of spiritual values. **MAT 6:31-34.**
  - 3. "...our daily bread" reminds us that simple fare is sufficient; we need not *fare sumptuously every day* (**LUK 16:19**). Remember **PRO 30:8-9; 15:17; 17:1.**
- F. "And forgive us our debts, as we forgive our debtors" (v. 12).
  - 1. The debt here is a debt owed to the law of God for sin. c/w **LUK 11:4.**
  - 2. God's fatherly, temporal forgiveness of our sins is affected by our treatment of others who sin against us and repent. **MAT 6:14-15; JAM 2:13.**
  - 3. Christ's mercy in forgiving us is our incentive and pattern. **EPH 4:32.**
- G. "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" (v. 13).
  - 1. This is a prayer that is based upon a correct understanding of God.
    - a. God will never lead someone into temptation in the sense of alluring them to do evil. **JAM 1:12-14.**
    - b. God will lead us into temptation in the sense of putting us in a position of testing. **GEN 22:1, 12 c/w HEB 11:17; MAT 4:1; 1PE 1:6-7.**
  - 2. Temptations should be expected and defended against by prayer. **MAT 26:41; PSA 19:13; 119:33.**
  - 3. Temptations are not unique, irresistible or without a way of escape. **1CO 10:13.**
  - 4. God knows how to deliver the godly out of temptations:
    - a. by exhorting them to put on Christ and avoid making provision for the flesh. **ROM 13:14.**
    - b. by instructing them to submit to Him and resist the Devil by faith. **JAM 4:7 c/w 1PE 5:8-9.**
    - c. by direct interruption of their folly if necessary. **2PE 2:7-9 c/w GEN 19:16.**
  - 5. God does not promise to rapture us from this world and its temptations prior to Christ's return but He does promise to honor faithful desire for holiness. **JOH 17:15; 1JO 2:14; 5:4, 18.**
  - 6. "...For thine is the kingdom, and the power, and the glory, for ever. Amen."
    - a. The expectation of victorious living is based upon the sovereign rule of God over Satan. **JOB 1:12.**

- b. The wicked can do no more than God allows. **PRO 21:1 c/w JOB 38:11.**
- c. God's kingdom, power and glory has been given to Christ because of His victory over death (**MAT 28:18; 1PE 1:21; HEB 2:9**) and that victory is the basis for our victory over this world, the flesh, and Satan. **ROM 6:9-11.**