

PRAYER GUIDE USING THE LORD'S PRAYER

A. OUR FATHER

B. WHICH ART IN HEAVEN

C. HALLOWED BE THY NAME

D. THY KINGDOM COME

E. THY WILL BE DONE (in my life)

F. THY WILL BE DONE IN EARTH

G. AS IT IS IN HEAVEN

H. GIVE US THIS DAY OUR DAILY BREAD

I. AND FORGIVE US

J. AND FORGIVE US OUR DEBTS

K. AS WE FORGIVE OUR DEBTORS

L. AND LEAD US NOT INTO TEMPTATION (a putting to the proof by experiment)

M. BUT DELIVER US FROM EVIL (one)

N. FOR THINE IS THE KINGDOM

O. FOR THINE IS THE POWER

P. FOR THINE IS THE GLORY

Q. FOR EVER AMEN

THE LORD'S PRAYER

Mike Nappa, The question is not does God care about my daily needs? It is, do I trust God to care for my daily needs?¹

Timothy Jones, We do well not to pray the Lord's Prayer lightly. It takes guts to pray it at all . . . "Thy will be done" is what we are saying . . . We are asking God to be God. We are asking God to do not what we want but what God wants . . .²

James Mulholland, on the temptations of Jesus.

- 1. His first temptation was to use his power, gifts, and resources in his own self-interest.**
- 2. His second temptation was to use his power, gifts, and resources for Self-advancement.**
- 3. His final temptation was to use his power, gifts, and resources to succeed in the kingdoms of this world.³**

This, then is how you should pray: Our Father in heaven; hallowed be your name. Matthew 6:9 Prayer is the gateway to God's heart. Who better to open the gate for us than the Son whom He loved? Who better to give us instruction on prayer than the One who lived by prayer, the One who did only what He saw His Father doing, the One who said only what He heard His Father saying?⁴

¹ The prayer of Jesus

² Prayers Jesus Prayed

³ Praying Like Jesus

⁴ 101 Most Powerful Prayers in the Bible, Steve Rabey

LORD'S PRAYER

Our Father which art in haven,
Hallowed be thy name.

- ❖ The Prayer Principles of
ADORATION
Praise God for who He is
THANKSGIVING
Praise God for what He has done

Thy kingdom come;
Thy will be done in earth,
As it is in heaven

- ❖ The Prayer Principle of
AFFIRMATION
Agreeing and submitting to God's will

Give us this day our daily bread

- ❖ The Prayer Principle of
SUPPLICATION
Request for ourselves
PETITION
Request for others
INTERCESSION

And forgive us our debts
As we forgive our debtors

- ❖ The Prayer Principle of
CONFESSION
Our need of forgiveness of sin

And lead us not into temptation,
But deliver us from evil:

- ❖ The Prayer Principle of
RENEWAL
God's empowering to live in victory

For thine is the kingdom and the power

And the glory, forever. Amen.¹

**❖ The Prayer Principle of
*Glorification***

Seeking to put God first daily²

¹ Matthew 5:9-13

² Insights Kenneth Boa, Jim Logan

**THE MODEL PRAYER OF OUR LORD
PRAYER GUIDE USING
THE LORD'S PRAYER**

WORSHIPING GOD

OUR FATHER
WHICH ART IN HEAVEN
HALLOWED BE THY NAME

SURRENDER TO GOD'S WILL

THY KINGDOM COME
THY WILL BE DONE (in my life)
THY WILL BE DONE IN EARTH
AS IT IS IN HEAVEN

MAKING NECESSARY PETITIONS

GIVE US THIS DAY OUR DAILY BREAD

CONFESSING SIN

AND FORGIVE US
AND FORGIVE US OUR DEBTS
AS WE FORGIVE OUR DEBTORS

SEEKING DELIVERANCE FROM EVIL

AND LEAD US NOT INTO TEMPTATION (a putting to proof by
experiment)
BUT DELIVER US FROM EVIL (one) [Bruce Wilkinson "Lord I can't
Cope with this today. Please chase evil far away!"]

WORSHIP AND PRAISE (coming full circle)

FOR THINE IS THE KINGDOM
FOR THINE IS THE POWER
FOR THINE IS THE GLORY
FOREVER AMEN

THE LORD'S PRAYER IS A SIMPLE WAY TO STRUCTURE PRAYER. THIS PRAYER ALLOWS YOU INTERVALS FOR WORSHIP, SURRENDER, REQUEST AND CONFESSION.

- 1. Worship**
- 2. Surrender to God's will**
- 3. Making necessary petitions**
- 4. Confessing sin**
- 5. Seeking deliverance from the evil one**
- 6. Worship and Praise**

Andrew Murray exhorts us "O do what Jesus says; just shut the door and pray to thy Father which is in secret. Is it not wonderful? To be able to go alone with God, the infinite God, and then look up and say: My Father!"

If we do not learn how to pray when we are younger, we will stumble at it all our lives. Andrew Murray

Francis Ridley Havergal, on the Lord's Prayer

SUNDAY – HALLOWED BE THY NAME

That I may make most of the Sabbath hours, and gain much from the Word.

Deliverance from wandering thoughts

Pure praise

Blessings on the service and choir

Intercession

MONDAY – THY KINGDOM COME

That the life of Jesus may be magnified in me.

For joy and peace

Intercession

TUESDAY – THY WILL BE DONE

That my unconscious influence may be all for Him.

For longsuffering

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For longsuffering

Hidden in the hollow
of His blessed hand
Never foe can follow
never traitor stand
Not a surge of worry
not a shade of care
Not a blast of hurry
touch the spirit there

Every joy or trial
falleth from above
Traced upon our dial
by the Sun of love
We may trust Him fully
all for us to do
They who trust Him wholly
find Him wholly true

CHORUS

Stayed upon Jehovah
Hearts are fully blest
Finding as He promised
Perfect peace and rest.

THE PRAYER OF OUR LORD

- The fatherhood of God (and His loving care for His children)
- The holiness of God (and His holy sacrifice for us)
- The kingdom of God (and His reign over all of life)
- The will of God (and His perfect plan for us)
- The provision of God (day by day for all our needs)
- The forgiveness of God (from temptation and from Satan's power)
- The reality of His kingdom, His power, and His glory forever

OUR FAMILY PRAYER

The Lord's Prayer is a family prayer for all God's children. There are three important ways in which this is true.

FIRST

In the Lord's Prayer we pray to our Father. No one can learn to pray who does not learn to call God "Father". That is what prayer is: It is talking with our heavenly Father. Our fundamental identity as Christians is as sons and daughters of the Most High God. Therefore when we pray we address God as Father.

SECOND

The Father to whom we pray is called *our* Father.

Jesus was teaching his disciples how to pray not what to pray. He did not say, "Pray this:" and then give the exact words we always have to use in our prayers. Instead he said, in effect, "Pray like this, or "Pray in this manner."

Even though Jesus gave His disciples a prayer to imitate rather than a prayer to memorize, He did give us specific words to use when we pray, the first-person plural pronouns "our" and "us".

"Our Father." "Give us." "Forgive us." "Deliver us."

You cannot pray the Lord's Prayer
And even once say "I."

You cannot pray the Lord's Prayer
And even once say "My."

Nor can you pray the Lord's Prayer
And not pray for another,
For when you ask for daily bread

**You must include your brother.
For others are included
In each and every plea-
From the beginning to the end of it,
It never once says "Me!"**

Since the Lord's Prayer is a family prayer, we not only pray with one another, but we also pray for one another. In the last three petitions we do not pray for ourselves primarily but for the whole church.

Our daily provision – "Give us today our daily bread"

Our daily pardon – "Forgive us our debts"

Our daily protection – "Lead us not into temptation, but deliver us from evil"

ABBA, FATHER

Jesus was the first to employ the precise word that He used when He addressed His Father. It was the word Jewish children used for their fathers: abba.

The word abba was picked up by the apostles and used by the first Christians when they prayed.

When we pray to God as our Father, we draw near to Him with confidence. This confidence comes from intimacy from knowing that our Father is also our friend.

PRAY WITH REVERANCE

Jesus teaches us to pray "Abba Father" so that we will come to God with confidence of a child. But we do not approach God without reverence. He is our Father in heaven. He dwells in a high and lofty place of majesty, power, and dominion, where He is worshiped by myriads upon myriads of angels. Revelation Ch. 4 & 5. This fact ought to make a great difference when we pray. Christians sometimes forget that the fatherhood of God demands their reverence. It is often said that the best translation of the Aramaic word abba is something like "daddy." After all, "daddy" is the word small children use for their fathers in English. If abba is the word small children used for their fathers in Aramaic, then "daddy" it is.

However, abba does not mean "daddy." The Oxford Linguist James Barr has proven that abba was not merely a word used by small children. (Journal of Theological Studies, 39 (1988): 28-47. It was also the word Jewish children used for their parents after they were fully grown. Abba was a mature, yet affectionate way for adults to speak to their fathers. (Robert H. Grundy, Matthew: A Commentary on His Handbook for a Mixed Church Under Persecution, 2nd Ed).

The New Testament is careful not to be too casual in the way it addresses God. The Aramaic word abba appears three times in the English New Testament (Mark 14:36; Rom. 8:15; Gal. 4:6). In each case, it is followed immediately by the Greek word pater. Pater is not the Greek word for "daddy". The Greek language has a word for "daddy" – the word pappas – but that is not the word the New Testament uses to translate abba. Instead, in order to make sure that our intimacy with God does not become an excuse for immaturity, it says, "abba, pater.

The best way to translate abba is "Dear Father," or even "Dearest Father." That phrase captures both the warm confidence and the deep reverence that we have for our Father in heaven. It expresses our intimacy with God, while still preserving His dignity. When we pray, therefore, we are to say, "Our dear Father in heaven."

We come to God with both reverence and confidence. But what do we come for? We come for what children usually come to their fathers for.

PROVISION – Daily Bread

PARDON – Forgiveness

PROTECTION – From The Evil One

HOLY IS YOUR NAME

The Lord's Prayer compels us to acknowledge God's bright and burning holiness. From the very beginning, it directs our thoughts toward God and His perfections. FIRST comes the address, in which we cry to our Father in heaven. Yet lest we approach Him too casually, the first petition reminds us that He is a holy Father: "Hallowed be your name." As we begin the asking part of our prayer, then, the first thing we beg God to do

is to make His name holy. The Bible says that "the holy God will show himself holy by His righteousness" (Isa. 5:6b). Holiness refers to everything that distinguishes the Creator from His creation. It is the infinite distance between His deity and our humanity. Holiness is the very Godness of God, the sum total of all His glorious perfections. God is so holy that everything associated with Him is holy, including His name. The name is God Himself, as He has made Himself known to us. It reveals His divine nature and His eternal qualities. God is who His name is, and His name deserves the highest praise. Jeremiah said, "No one is like you, O Lord: you are great, and your name is mighty in power" (Jer.10:6). David sang, "O Lord, our Lord, how majestic is your name in all the earth!" (Ps. 8:1a). He was echoing the seraphim, who always sing, "Holy, holy, holy is the Lord Almighty; the whole earth is full of His glory" (Isa. 6:3).

We are starting to understand what Jesus meant when He taught us to pray, "Hallowed be your name." What does it mean to be holy? To be holy is to be set apart in purity. What is God's name? It is the sum total of His character. But what does it mean for God's name to be hallowed?

What we are asking God to do in this petition is to satisfy His own chief end, which is to glorify Himself. God is hallowed whenever He shows that He is holy. When we ask Him to hallow His name, therefore, all we are doing is asking Him to reveal that He is exactly who He is. Since God is holy, and His name is holy, to ask Him to live up to His name. "Hallowed be your name" means "Make yourself known as the Holy One that you are." It is a prayer for God to display the Godness of His Godhood. What better way to begin our prayers? When we get on our knees, the first thing we ask God is to glorify Himself, to show that He is utterly transcendent in His holiness. We pray that God would be given that unique reverence that His nature and character demand.

Once it was God's holiness that separated us from God, the holiness of His being. Now it is God's holiness that brings us to God, the holiness of the perfect sacrifice Jesus offered for our sins on the cross. God displayed His holiness by making us holy through His holy Son.

We are holy because of what Jesus Christ has done for us. But we must continue to be holy by what His Spirit does in us. When we worship God properly, we leave off seeking a name for ourselves and begin to seek the honor of His name. To summarize, we are to pray that God would make us holy in everything we do, say, think, feel, and adore. "Just as he who called you is holy, so be holy in all you do; for it is written: 'Be holy, because I am holy'" (1 Pet. 1:15). This is the whole task of the Christian life: to become what God is in His holiness. In other words, to hallow His name.

THY KINGDOM COME

In one sense, God has always been the King: "The LORD has established His throne in heaven, and His kingdom rules over all" (Ps. 103:19); "His dominion is an eternal dominion; His kingdom endures from generation to generation" (Dan.4:34b). This universe has never been a democracy; it has always been an absolute monarchy, for God has always been on the throne. Yet God's kingship has also been a matter of endless dispute. God has always had to fight to defend His sovereign rule against the kingdom of darkness.

By performing these kingdom miracles, Jesus was overthrowing Satan's kingdom. Every time He cast out a demon, healed a disease, or raised the dead, He was undoing the work of the devil. "If I drive out demons by the Spirit of God," Jesus said on one occasion, "then the kingdom of God has come upon you" (Matt. 12:28). In this way God's King began to restore God's rule over God's creation.

Although the people of Jerusalem were longing for God's kingdom to come, they did not understand what kind of kingdom it was.

- 1. People misunderstood God's plan for His kingdom.**
- 2. People misunderstood the kingdom's purpose.**
- 3. People misunderstood the progress of the kingdom.**

God's Plan

The very fact that we are to pray for the kingdom proves that it is not the kind of thing we establish through our own efforts. It is something we must ask God to do because only He can do it.

God's plan was to establish His kingdom through His Son. His kingdom comes mainly through proclamation, through the announcements that Christ, who was crucified, is now King. The reason the church tries so many other things besides preaching Christ is because it suspects the kingdom can be established in some other way. When we hear the glad news that Christ is King, the thing to do is submit to His rule.

Kingdom Purpose

We pray, "Your kingdom come" reminds us that the kingdom is not here yet, at least not in all its fullness. Otherwise, why would we still pray for it to come? Also it reminds us to ask for God's kingdom to come, not our own. The kingdom of God is simply the rule of God.

Kingdom Progress

We should not be surprised if the kingdom seems to come slowly. But it will come. Make no mistake about that! Jesus even promised that it would come soon (Rev.22:12). As we wait for its coming, the prayer we often find on our lips is the last prayer in the whole Bible: "Come, Lord Jesus" (Rev. 22:20).

Thy Will Be Done

When we pray the way Jesus taught us to pray, we ask God to help us do His work on earth the way the angels do in heaven: "Your will be done, on earth as it is in heaven" (Matt. 6:10). This is the third petition in the Lord's Prayer. It is the last of the "Thy" petitions: "Hallowed be THY name, Thy kingdom come, Thy will be done." Up to this point, the prayer has been all about God. We have prayed for God's name, God's kingdom, and God's will. But from this point on we will pray for ourselves – our provision, our pardon, and our protection. For the Bible teaches that God is the one "Who works out everything in conformity with the purpose of His will" (Eph. 1:11).

My Will Be Done

In the meantime, God's revealed will is not always done. Otherwise, why would we need to pray for it. We need the third petition of the Lord's Prayer to show us how wrong it is to think of prayer as a way of getting something from God. Imagine what

a mess our lives would be in if God always did what we wanted Him to do! For unlike God's will, our own wills are evil, displeasing, and imperfect. It is much better for us to yield to the sovereign purpose of our loving heavenly Father, who really does know best!

Have Thine Own Way, Lord

Submitting to God's will means accepting the way God made us, with all our strengths and weaknesses, and thus embracing who we are in Christ. Submitting to God's will means going wherever He sends us, to do whatever He calls us to do. Really, the first question about God's will is, "Am I willing to do it?" There is no sense asking God to reveal His will unless we are committed to doing what He wants done. What pleases God is nothing less than our total surrender. Are you ready to submit to God?

Give Us Today Our Daily Bread

Give . . .

First, there is the word give, which shows that even the most basic necessities of life are a gift from God.

Us . . .

When we pray for God to give us bread, we are also committing ourselves to share it when we get it. Otherwise our prayer is insincere. How can we pray, "Give us our daily bread." And then refuse to provide what the rest of us need?

Today . . .

The Greek word for "daily" bread is used only once in the New Testament, and was found part of the word in an old manuscript. There have been discussions for centuries by scholars on the exact meaning of the word translated "daily" bread. Isn't it a strange debate, over a common word translated "daily" bread. What has been more common than daily bread, in no matter what form it takes in the lives of people, from tortilla to pita bread. (God is sovereign. Why is something as common daily bread, "so rare"? I wonder if it is a message to us not to take daily bread for granted. Jim Logan)

Forgive Us Our Debts

In God's Debt

There is a sense in which we owe everything to God. We owe Him our existence. Our very lives are on loan from Him, for He is the One who made us and sustains us. We are indebted to God for our gifts and talents, for our daily bread, and for every other good thing. Since we are God's creatures, we also owe Him our perfect obedience.

More Than We Can Pay

The truth is, however, that forgiveness is not something we can work for; it is only something we can ask for. The debts we ask God to forgive when we pray the way Jesus taught us to pray are the very debts that were crucified with Christ at Calvary. When Christ died on the cross, all our debts were cancelled. The Greek word for "cancel" (exaleipho), which Paul used in Col.2, means "to blot out" or "to wipe away." It means that the mountain of debt we once owed to God because of our sin has been completely removed.

The fifth petition is joined to the fourth petition by the conjunction "and": "Give us today our daily bread, and forgive us our debts" (Matt. 6:11,12). We need God to "forgive us" as well as to "Give us" every day. We are asking Him for daily pardon as well as daily provision.

As We Forgive Our Debtors

Forgiven And Forgiving

We have debtors of our own, people who owe us something for what they have done to us. And we are to forgive them. The prayer for forgiveness is the only petition in the Lord's Prayer that comes with a condition attached to it. The unforgiving are unforgiven. Those who are truly forgiven, truly forgive. The ability to forgive is one of the surest signs of having been forgiven.

Lead Us Not Into Temptation

A Real Temptation

Peter's downfall shows that the sixth petition of the Lord's Prayer is crucial for the Christian Life. We always stand in danger of sinning against our Savior, the way Peter did. We are in danger for two reasons.

First, our enemy is strong – deadly strong, for our adversary is Satan himself. This is clear from the second half of the petition: "Lead us not into temptation, but deliver us from the evil one" (Matt. 6:13).

The second reason we are in mortal spiritual danger is because we are so weak. We are sinners; therefore, sin is a real temptation for us. When we pray, therefore, we are asking God to keep us from being tempted.

The Power And The Glory

Yours, O Lord, Is The Kingdom

First we praise God for His kingdom, declaring that He is ruler over all.

Yours, O Lord, Is The Power

Having prayed for God's name, God's rule, and God's will, we begin to pray for our own needs.

We confess the omnipotence of God every time we say "For Thine is . . . the power.

Yours, O Lord, is the Glory

The word glory comes from the Hebrew term for "heavy," and thus "signifies gravity, heaviness, greatness, and abundance."

First, glory is the inward majesty of God.

Second, it is the brightness God shines out into the world.

Third, it is the worship we offer to God.

When we see God's glory, the proper way for us to respond is to give Him the glory – to offer Him all honor and praise He deserves.

To God alone be the glory! Forever and Ever, Amen!¹

¹ Philip Graham Ryken, *The Prayer of Our Lord*. Crossway Books

PRAY LIKE THIS

Matt. 6:6,8-9

HEAVENLY FATHER

Jesus taught us how to talk to you.

Close the door (it's a personal relationship)

Pray (your Father is listening)

Ask (because your Father knows and cares)

Here me as I pray with my Lord Jesus today. (Heb. 7:25)

OUR FATHER WHICH ART IN HEAVEN

Yes, you are my Father, my identity, my provider and protector. My true and eventual home will be in your presence. You are High God – immortal, invisible- yet I can call you "Daddy," (Rom. 8:15).

HALLOWED BE THY NAME

Let me say Your names – "Father," "Lord," "Only God" – with proper awe and fear today. You are holy, so completely apart from and above me, Father. Yet I can call out Your name with confidence (Heb. 4:16).

And when you turn to answer. You see me clothed in Jesus' beautiful robes of "righteousness, holiness and redemption" (1 Cor. 1:30).

Thank you! Let Your name be the treasure of my talk today.

THY KINGDOM COME THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN

(This is the hard part, Lord.) My prayers should first be about Your kingdom, Your purposes, You. Then let it be so, my God. Be King of my life today. In the big picture, show me Your every requirement and wish (Ps. 119:33-35), and help me do it. In the details – of my daydreams, cash, phone calls, free time, complements – order in my life to your liking. Through my feeble willingness, bring a peace of heaven to earth today.

GIVE US TODAY OUR DAILY BREAD

Yes, Lord, it's not the company, or the bank, or the national economy that give me what I need to survive (forgive my insatiable greed). It's just the basics for today. In my whole life, Lord, You've never left me abandoned and starving (Ps. 37:25). You open Your hand, and I'm satisfied (Ps. 145:16). Praise You!

AND FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS

O Father no matter how hard I try (and sometimes I don't try at all), I can stay ahead of my debts: the ways I've injured and disappointed those I love, my convenient omissions and forgetfulness, my constant turning away from You. Forgiveness is my only hope. Teach me today to forgive those who've wronged me with the same sincerity I ask now.

AND LEAD US NOT INTO TEMPTATION BUT DELIVER US FROM EVIL

Save me from "perfectly sensible" decisions, Lord. Rescue me from stupid indulgences and errors. And keep me awake to satan's traps – they lurk everywhere just out of sight. Show me the escape routes You've promised (1 Cor. 10:13). So often, my very nature is at war with you. Father! Renew me today with the "new self" You can create in me by Your amazing power (Col. 3:10).

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER AND EVER.

Yes, You are Lord and King of heaven and earth. And You are my Father. For my life today. I give you all worship, all ownership, all honor. I pray to you with Jesus help today in His love, by His saving grace, meditating on the words of His own prayer to you.

AMEN¹

¹ David Kapp

LORD'S PRAYER

Richard Burr The entire trinity is involved in our prayers, since they are to be.

Directed to the Father

Interpreted by the Spirit

Validated by our Lord Jesus Christ

Hallowed Be Thy Name – How then does His name become hallowed in us?

It is yielding to His authority, submitting to His will and ascribing all praise, and honor and glory to our living God.

Rom. 11:36 prayer is not the means by which man gets his will, done in heaven, but the means by which God gets His will done on earth.

To see the perfect will of God accomplished in your life demands the total surrender of your mind, emotions and will to His sovereignty. Otherwise the enemy, that wicked serpent, will hold sway within your will. Matthew Henery expressed it well “all wickedness of the wicked world is owing to the willfulness of the wicked will.” Therefore, we must die to self on a daily basis in order for the will of God to be fulfilled within our lives (Luke 9:23).

The Lord's Prayer – the model prayer

- 1. Begins with ADORATION – Hallowed be thy name**
- 2. In the middle, THANKSGIVING, CONFESSION, REPENTANCE**
- 3. ends with WORSHIP and PRAISE – glory for ever and ever**

Even the best of His saints have reason to be ashamed when they enter into the presence of God, For His holiness will always reveal unholiness.

Three Rules Spiritual Exercise The second rule is that if when you are meditating on the Our Father and you discover that one or two Words give you spiritual delight or consolation, you should not be keen to move on but rest thereSaint Ignatius Loyola ¹

¹ John Skinner Wisdom Of The Cloister

Frank Colquhoun

**Loving Father of us all,
Transcendent in glory,
May all people honour your holy name
And acknowledge your kingly rule,
That your purpose may be fulfilled on earth
As truly as they are in heaven.
Give us today all things that we need
For our material and bodily wants.
Forgive us the wrong we have done,
And make us as ready to forgive others.
Save us from yielding to temptation
And falling into sin;
And rescue us from the forces of evil
At work around us and within us.
For you, O Lord, are sovereign over all things;
Your power is sufficient for all our need;
To you be the glory now and for ever.**

THE PRAYER OF JESUS

What's The Point Of Prayer?

Have you been praying according to the proper guidelines in the manner that the Master himself taught?

What have you been expecting prayer to do for you? And what would it look like to you if it were working?

In fact is prayer actually supposed to “work” at all? Does it perhaps have a purpose far more significant than the shallow practicality we expect of a gas-powered lawn tool? Would it be asking far too little of prayer – far too little of God – to demand that it, and He, perform just the way we want them to?

However, having our request granted is not the primary goal of prayer. Prayer is not simply the process of giving God our wish list. Many times we ask for things that – had we gotten them – they would have been far from our best interest. God does not exist merely to give us what we want.

Neither is prayer a way to alert God to our needs. As we'll see later in this Bible passage, God knows our needs even better than we do, and He needs no formula reminders about where we are and what we're up against.

One of the most primary purposes of prayer is to spend time in conversation with our Father. And when this is our goal, we can pray at all times *guaranteed* that it will be rewarded.

Will it be answered the way you want it to? Maybe.

But will it be rewarded by bringing us into the Father's presence? Absolutely.

You see, prayer is not about answers, Prayer is about reward.

I'm telling you, this understanding of the purpose of prayer will begin to revolutionize the way you approach God. It will cause you to marvel at the miraculous privilege of being able to engage in intimate conversation with the Creator of the universe. By His own grace and design, He has chosen to become our Father. He has opened the windows of heaven and allowed us to spend hours at a time in His awesome presence. This fellowship is hardly limited to what we usually consider our “prayer time” but is truly a constant, continuous, moment-by-moment relationship with God.

And you can enjoy His reward every time you pray.

“When You Pray . . . (Matt. 6:5a)

One of the main problems with our prayers is we don't pray. “When you pray” means there is no question that the follower of Christ will invest himself in prayer. “When you pray,” says a lot more than “if you pray” or “whenever you feel like praying.” But unfortunately, “when you pray” begins at a basic starting point that too many people rarely achieve.

The Phony Prayer . . . (Matt. 6:5b)

**Jesus had a succinct response to such showboating-one little phrase that kind of says it all, that takes all the air out of phony praying. He said, “They have their reward.”
If you want recognition, good. Take it.
If you want other people's approval, fine. Enjoy it.
If you want to say you're wonderful, OK. You're wonderful.
For the humble and pure in heart, however, the reward of prayer comes from God Himself “who sees what is done in secret.” And His reward is always enough.**

The Frivolous Prayer . . . (Matt. 6:7)

God's reward is reserved for those who seek His heart, not His attention.

All words and no heart. Gets us nowhere every time. Prayer is a precious privilege that allows us to have direct dialogue with the Father.

The Lord's Prayer

**Perhaps there is no prayer, however, that has been more widely abused and mindlessly repeated than the Lord's Prayer itself.
Often it's prayed only in public (for effect).
Often it's prayed without thinking (vain repetition).
And more often, I suspect, it's not prayed at all (prayerlessness).**

I want you to see the Lord's Prayer, not as a memorized mantra, but as a pattern you can use at all times, in all situations all day long to express prayers to God that connect and communicate.

The Three – Part Address

Our	Stresses community
Father	Stresses relationship
Who art in heaven	Stresses authority

The Three – Part Commitment

Hallowed be Thy name	Commitment to holiness
Thy kingdom come	Commitment to participation
Thy will be done	Commitment to obedience

The Three – Part Petition

Daily bread	Trust for physical provisions
Forgiveness of debts	Trust for cleansing from sin
Deliverance from evil	Trust for power over temptation

The Three – Part Benediction

Thine is the kingdom	Focuses on His rule
Thy power	Focuses on His sufficiency
Thy glory	Focuses on His presence

When we use this pattern, prayer becomes what Jesus intended it to be: a conscious, volitional opening of our lives to God as we invite Him to accomplish His purpose in and through us. It enables us to seek His resources unselfishly as we commit ourselves to the advancement of His kingdom. In this way the effectiveness of our prayer life does not depend on the amount of our faith. Such a misunderstanding subtly teaches that our works are necessary, added ingredient to God's grace. Instead, the effectiveness of our prayer depends on God, who gives us faith in order to lead us to total dependence on Him.¹

¹ Ken Hemphill, The Prayer of Jesus

Ways of Meeting God

Meeting God in Prayer

Sometimes, however, we need guidance -- we need to learn to pray. Prayer grows out of a relationship with God that is permeated by grace and love and is therefore preeminently communion -- wordless, Spirit -- to -- Spirit oneness with God. But prayer is also conversation with God. So we learn to pray by using the words God has given us. In the pages of the Bible we discover not only teaching about prayer but ancient prayers that help us dialogue with God today. "Repeating God's words after [God]," wrote Dietrich Bonhoeffer, "we began to pray to [God]."

The Lord's Prayer

One very meaningful way to "repeat God's words" in our prayer is through the prayer Jesus gave his disciples -- the Lords Prayer. A Jewish Rabbi in that time often gave his followers an outline for prayer that expressed the unique characteristics of his teaching, an exercise that brought the group together around a common identity. But behind the disciples request lies a deeper need. He wants to know how to both commune and communicate with God. Many of us still make the same request as this disciple. Jesus' response can enrich and transform our praying. In fact, many consider the "discovery" of this prayer as a turning point in their prayer life. The Lords Prayer is not just a prayer to say, but more significantly, a way to pray. More than a formula to recite, the Lords Prayer guides us through three successive movements of opening ourselves to God.

ADORATION

"Father, hallowed be your name, your kingdom come." Adoration celebrates our communion with God. It brings us into conscious awareness of the reality of God with us. Adoration focuses our attention on God, liberating us from focusing on ourselves and setting the context for all true prayer. In adoration we align our lives with God's purposes, we gladly let go of lesser attachments and give God's love full control of our hearts

and minds. We respond with gratitude to the God who first called us into a loving relationship.

An act of adoration may consist of slowly repeating the words, "Father, holy and honored be your name" for a period of time, letting Jesus name for God give expression to our love and praise as God's children. We may build on these trusted words with psalms of praise or familiar hymns that come to mind. Adoration may consist of quiet reading and reflection on Scripture verses and spiritual classics that bring us into God's presence.

PETITION

"Give us each day our daily bread . . . and lead us not into temptation. Petition is asking God for what we need, especially for those things we need in order to continue in our communion with him. Petition invites us to bring to God no less than the totality of our daily lives: our joys and struggles, hopes and hurts, desires and disappointments, loves and hates, pleas and resentments, and our need for healing and for change. By opening ourselves fully to God, we allow God to meet our true needs; God may also kindle in us a desire to question some of our perceived needs. By presenting to God every desire and request, we allow God to bless worthy dreams, to expose not-so-worthy dreams and to give us a passion for God's own dreams.

CONTRITION

"Forgive us our sins, for we also forgive everyone who sins against us." Contrition seeks grace to restore our communion with God. It is admitting that there are areas in which we have failed. Contrition is the inner chamber of decision and transformation where sin and grace meet, where, with Jesus, we die to sin and rise with him to new life. Contrition is also opening to God those parts of our lives that have been closed to him.

The Lord's Prayer, then, is both a prayer and a formula for prayer. Dietrich Bonhoeffer says of it, "Every prayer is contained in it . . . All the prayers of Holy Scripture are summarized in the Lord's Prayer, and are contained in its immeasurable breadth."

The Lord's Prayer is not just a prayer to say but, more significantly a way to pray.

Praying The Bible

Perhaps no other book of the Bible has been prayed more frequently than the book of Psalms. Of the Psalter, the collection of psalms, Martin Luther once wrote, "It penetrates the Lord's Prayer and the Lord's Prayer penetrates it." No wonder some call Psalms the "prayer book of the Bible." Praying through the Ten Commandments can become a prayer of self-examination.

Being Quiet Before God.

Learning to be quiet and to rest with God is essential in prayer. Silence is the discipline of pushing aside words, busyness and noise in order to create space within for God. In what some have called "contemplative prayer," the words and forms recede altogether. Prayer becomes a simple, restful experience of basking in the Lord's presence. Rich silence – not our own making – allow us to commune with God. Our prayers may even alternate between articulated words and these quieter, less verbal times.

Whether we pray with the depth and breadth of the Lord's Prayer or recite a verse of a psalm, whether our words are many or few, whether we actively intercede or simply rest in God's presence, prayer is an intimate meeting with God.¹

¹ The Spiritual Formational Bible

THIS IS THE WAY

Pray Then

Matt. 6:9

He who best knew what we ought to pray for and how we ought to pray, what matter of desire, what manner of address would most please Himself and best become us, has here dictated to us a most perfect and universal form of prayer. It comprehends all our real wants, expresses all our lawful desires – a complete directory and full exercise of all our devotions. He here directs us to pray thus – for these things; sometimes, in these words. At least in this manner: short, close, full.

This prayer consists of three parts – the Preface, the Petitions, and the Conclusion.

The Preface, *Our Father who art in heaven*, lays a general foundation for prayer. It comprises what we must first know of God before we can pray in confidence of being heard. It likewise points out to us the faith, humility, and love of God and man with which we are to approach God in prayer.

OUR FATHER – who art good and gracious to all, our Creator, our preserver; the Father of our Lord and of us in Him, Your children by adoption and grace. Not my Father only, but the Father of the Universe, of angels and human beings.

Who art in heaven – filling heaven and earth and beholding all things in heaven and earth; knowing every creature and all their works, and every possible event from everlasting to everlasting. The Almighty Lord and ruler of all, superintending and disposing all things.

The second portion of this prayer consists of *six petitions*, four of which we here consider:

Hallowed be Thy name – May You, O Father, be truly known by all intelligent beings and with affections suitable to that knowledge! May You be duly honored, loved, feared, by all in heaven and in earth, by all angels and all men!

Thy kingdom come – May Your kingdom come quickly and swallow up all the kingdoms of the earth! May all people receive You, O Christ, for their King and truly believe in Your name. May they be filled with righteousness, peace, joy, holiness, and happiness till they are removed into Your kingdom of glory to reign with You forever.

Thy will be done on earth, as it is in heaven – May all inhabitants of the earth do Your will as willingly as the holy angels! May these do it continually even as they, without any interruption of their willing service. And, as perfect as they! O Spirit of grace, through the blood of the everlasting covenant, make them perfect in every good work to do Your will, and work in them all that is well pleasing in Your sight!

Give us, O Father (for we claim nothing of right; only of Your free mercy) ***today*** (for we take no thought for tomorrow) ***our daily bread*** – all things needful for our souls and bodies, not only the meat that perishes, but the sacramental bread, and Your grace, the food which endures to everlasting life.

Two final petitions:

And forgive us our debts, as we forgive our debtors – Give us, O Lord, redemption in Your blood, the forgiveness of sins. As you enable us freely and fully to forgive, so forgive us all our trespasses.

And lead us not into temptation, but deliver us from evil – Whenever we are tempted. O Lord who helps our infirmities, do not allow us to be overcome or suffer loss by it, but make a way for us to escape so that we may be more than conquerors, through Your love, over all sin and the consequences of it.

The principle desire of a Christian's heart is the glory of God (vv. 9-10); and all one wants for himself or others is the "daily bread" of soul and body, pardon of sin, and deliverance from the power of it and of the devil (vv. 11-13). There is nothing besides that a Christian can wish for. Therefore, this prayer comprehends all

his or her desires. Eternal life is the certain consequence, or rather completion, of holiness.

The conclusion:

For Thine is the kingdom – The sovereign right of all things that are or ever created.

The power – The executive power, whereby You govern all things in Your everlasting kingdom.

And the glory – The praise due from every creature for Your power, all Your wondrous works, and the mightiness of Your kingdom, which endures through all ages, even *forever. Amen.*¹

¹ Renew MY Heart, Daily Wisdom From The Writings Of John Wesley

HOW WE CAN HALLOW GOD'S NAME

1. We hallow His name by rehearsing who He is.
To set apart and magnify the one who stands behind the Name.
If we took one of God's names every day and focused on it, hallowing it, we would develop a much better understanding of who God is.
2. We hallow His name by relinquishing control of our lives.
By the Holy Spirit's power we can relinquish control to God and allow Him to live through us. When people see that our lives are different, that there is a quality about us that goes beyond the natural, then the Father's name is glorified.
3. We hallow His name by recognizing His presence in our lives.
When we are constantly aware of the presence of God, when we live every moment in light of the fact He is our God, we hallow His name.

SEVEN BENEFITS OF PRAISE

1. Worship enhances our appreciation and love for God. Did you know that by speaking words of praise (even when we don't feel like it), those words begin to explode within us so that we see God more clearly?
2. Worship expands our vision. We will begin to look at life not in terms of what we can do but what God can do through us.
3. Worship eclipses our fears. When I worship God, I soon forget those things that gnaw at me. I begin to realize that I'm a child of the King; I am in His hands.
4. Worship energizes our work. Andrew Murray said "When I follow His example, putting God first by worshipping Him, my work gets done better".
5. Worship refreshes our spirit. When I get into the presence of God, little by little, the spirit of heaviness is exchanged for a garment of praise.
6. Worship exhausts our enemy. Worship, hallowing the name of the Lord, is a great weapon for spiritual warfare. I love to worship, not only because of what I know it means to God, but because it's a powerful way to combat the evil one.
7. Worship prepares us for heaven. God, help me to worship you, help me to live in your presence here, so that when the time comes for me to change venues, it won't be a major transition.

(From Dr. David Jeremiah)

THE LORDS PRAYER

The First Three Petitions

1. Hallowing of God's name – majesty of God
2. Coming of God's Kingdom – purpose of God
3. Doing of God's will – accepting the will of God

Then we turn to our own needs and request.

- a. We can become so busy thinking of what we want that we have no time to think of what God wants.
- b. We can become so busy telling God that we never stop to listen to God.

The Second Part Of The Most Comprehensive Prayer That Men Were Ever Taught To Pray.

1. Give us this day our daily bread
2. Forgive us our debts, as we forgive our debtors
3. Lead us not into temptations, but deliver us from evil.

1. Give us – our present need
2. Forgive us – past sin
3. Lead us – future welfare and goodness

Further Insight

1. Give us (daily bread) – God The Father Creator and Sustainer of all life
2. Forgive us (sins) – God The Son the Saviour and Redeemer
3. Lead us (future Help) – God The Holy Spirit the Helper, Guide, and Protector

These three petitions bring us face to face with the Father, Son, and Holy Spirit.

The pattern of the Lord's Prayer must be the pattern of all prayer, by giving God His proper place. **WILLIAM BARCLAY**