

The Lord's Prayer Guide

Matthew 6:1-18—*“Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.¹ Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.² But when thou doest alms, let not thy left hand know what thy right hand doeth:³ That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.⁴ 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.⁵ 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.⁶ But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.⁷ Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.⁸ After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.⁹ Thy kingdom come. Thy will be done in earth, as it is in heaven.¹⁰ Give us this day our daily bread.¹¹ And forgive us our debts, as we forgive our debtors.¹² 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.¹³ For if ye forgive men their trespasses, your heavenly Father will also forgive you:¹⁴ But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.¹⁵ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.¹⁶ But thou, when thou fastest, anoint thine head, and wash thy face;¹⁷ That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.¹⁸”*

I. Verse 1—*“Take heed”*

- A. This chapter opens with two words—*“Take heed.”*
- B. That sums up what the Lord has been focusing on with his teaching—*“to take heed”* or *“to be careful.”*
- C. So, far we have seen the Lord teach us to *“take heed”* or *“be careful”* of something radical.
 1. He reminded us of the heart-sins or the Heart-Sin of Adultery and the Heart-Sin of Murder.
- D. This was all together new for the Lord to direct us to look within for heart-sins and beware of focusing only on the outward as the Pharisees did. He called that problem *“The Leaven of the Pharisees”* in **Luke 12:1**.
 - A. **Luke 12:1** says, *“In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.”*
- E. In this chapter, the Lord Jesus is going to continue to drill down on these differences between the inward focus on the heart and the outward religion of externalism.
- F. The Lord will make this demonstration to us with three examples of life—Good Deeds, Prayer, and Fasting.
 1. Alms is *“good deeds”* or as it is in the Hebrew *“tzdaka”* or *“Righteousnesses.”*

II. Verse 1—*“Do not your alms to be seen of men”*

- A. The Lord starts in the first four verses with the issue of good deeds, and He uses the phrase, *“To be seen.”*
 1. **Matthew 6:1** says, *“Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.”*

- B. The problem here is to live a life trying to attract attention to self instead of living a life that God called Abraham to live in **Genesis 17:1**.
1. **Genesis 17:1** says, *“And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.”*
 2. God was not calling Abraham to be perfect in the sense of sinless, but that word “perfect” has the meaning of being whole or complete. It means not to be a hypocrite, but to be whole hearted. That was God’s call to Abraham.
 - a. God calls His people to live life like they are walking in front of God, and God sees every step they take in life.
- C. God wants His people to live that kind of life described in **John 12:43**.
1. **John 12:43** says, *“For they loved the praise of men more than the praise of God.”*
- D. The example that the Lord used here was sounding a trumpet or standing in the synagogues and streets to have glory of men.
1. **Matthew 6:2** says, *“Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.”*
- E. First was the trumpet.
1. The trumpet refers to the receptacle that was used in the temple to receive offerings.
 2. It was made out of brass, and it was in the shape of a trumpet. When a person threw in a coin, it made a lot of noise. If a person threw in a lot of coins, it made a lot of noise.
 - a. It would make so much noise that people turned and said, “Who is that who gave so much money?”
- F. Second, the Lord spoke of calling attention to self in the synagogues for doing good deeds.
- G. The Lord said to give without your left hand knowing what your right hand was doing.
1. When I was on the Board of Grossmont Hospital, I attended fund raisers. The hospital was raising money for some part of the Heart and Vascular Center like equipment for the Cardiac Catheterization Lab or the Surgical Suites or the Clinical Lab.
 2. There was always one doctor who would wait until the middle of the speech and walk up to the speaker. He would interrupt the speech to hand the speaker a check for \$50,000. That was all designed to be seen of men.
 - a. It is common in hospitals to have specific sums of money that has to be donated in order for a room to be named after someone.
 - b. When people have rooms or buildings named for them or their names are engraved on a wall for how much money they donated, that is a continual sounding of the trumpet for giving.
- H. Third, the Lord spoke of doing good deeds in the streets to be seen of men.
- I. Then, the Lord said in **Matthew 6:2**.
1. **Matthew 6:2** says, *“They have their reward.”*
 2. Literally, the Greek reads, *“They have all their reward where the meaning is that they will get no more.”*
- J. And He called the reward, “Their Reward” as opposed to “God’s Reward.”
- K. Their Reward is to get attention and praise from men, whereas, God told Abraham what His reward for Abraham was in **Genesis 15:1**.

1. **Genesis 15:1** says, *"After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward."*
 2. The greatest reward we have is the favor of God or a friendship with God.
- L. To guard against the problem of getting glory from men, the Lord advised in verses 3-4 to be so unconscious of doing good deeds that one hand does not know what the other hand does. It should all be done in secret.

III. Verse 5—*"When thou prayest"*

- A. Now, the Lord comes to prayer and three times He says the same thing in **Matthew 5:**
1. **Matthew 5:5**—*"When thou prayest"*
 2. **Matthew 5:6**—*"When thou prayest"*
 3. **Matthew 5:7**—*"When ye pray"*
- B. The point is that the Lord never said, "If you pray." The Lord said, *"When you pray,"* because prayer is what characterizes a believer.
1. This is how the Lord told the disciples how they would recognize the new believer, Paul in **Acts 9:11**.
 - a. **Acts 9:11** says, *"And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth."*
- C. Every believer should be seen as *"Behold, he prayeth."*
- D. But, the Lord warns what not to do when praying in **Matthew 6:5**.
1. **Matthew 6:5** says, *"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."*
- E. Here again, the Lord calls out two practices of prayer that He says are not to be done.
- F. First, it is the practice of pray standing to be seen of men.
- G. Second, notice the practice in verse 5.
1. **Matthew 6:5** says, *"Standing...in the corners of the streets, that they may be seen of men."*
 2. I have seen this in Addis Ababa, Ethiopia when I was walking down the street. The bells rang from the Orthodox Church, and men found a prominent place next to the sidewalk and stood there facing the church. Some clapped their hands, and others put their hands together to show they were praying.
- H. The Lord said in **Matthew 6:5** which says, *"They have their reward."*
1. It is literally, *"They have all their reward"* meaning, they will get no more. In other words, they will never get the reward of hearing the Lord say to them the words of **Matthew 25:23**—*"His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."*
- I. Now, these warnings about prayer are discouraging, but we are commanded to pray all the time.
1. **1 Thessalonians 5:17**—*"Pray without ceasing."*
 2. **Luke 18:1**—*"And he spake a parable unto them to this end, that men ought always to pray, and not to faint."*
- J. But, the issue is that there are two types of prayer. One is heard by God and is effective.
1. **James 5:16**—*"The effectual fervent prayer of a righteous man availeth much."*
 2. **Psalms 145:18**—*"The LORD is nigh unto all them that call upon him, to all that call upon him in truth."*

3. But, it is that last part of that verse (“*To all that call upon him in truth*”) that tells about a prayer that is more effective than the prayer of the Pharisee.
 - a. **Luke 18:10-14** says, “*Two men went up into the temple to pray; the one a Pharisee, and the other a publican.¹⁰ The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.¹¹ I fast twice in the week, I give tithes of all that I possess.¹² And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.¹³ I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.¹⁴*”

K. The proud Pharisee is described in **Luke 18:11**.

1. **Luke 18:11** says, “*The Pharisee stood and prayed thus with himself.*”
2. He prayed with himself, not to God.

IV. Verse 6—“*Enter into thy closet...Shut thy door*”

A. The Lord directs what to do in order to avoid praying to be seen of men when He said in **Matthew 6:6**.

1. **Matthew 6:6** says, “*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.*”

B. The Lord said to go to the most private place to pray, and that is in the inner closet of our heart.

1. A person can be in a crowded public place and retreat to this inner closet of our heart to pray.

C. The Lord said that there was something very important to do when retreating into the inner closet of the heart, and that was “*shut thy door.*”

D. To shut the door means to keep out all intruders and unwanted guests. That refers to all distracting thoughts that would compete for attention and focus.

1. To shut the door means to refuse to listen to the screams of the urgent—“Oh you forgot and you have to take care of this now.”
2. To shut the door is to refuse to be pulled away and say to the Lord, “Hold on. I will be right back.”

a. **Luke 9:59-61** says, “*And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.⁵⁹ Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.⁶⁰ And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.⁶¹*”

3. To shut the door is to not say to the Lord, “Let me first go and...”
4. To shut the door is to take the position of Nehemiah who was called to leave his work of building the wall and have a discussion. Nehemiah said in **Nehemiah 6:3**, “*I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?*”

E. Distractions away from prayer is the greatest obstacle we face in prayer. It is so important to “Shut the door.”

1. Turn the cell phone or ringing thoughts off.
2. Take the phone off the hook when retreating to the inner heart closet for prayer.

F. This is what is meant by “Shut thy door.”

- G. The Lord said in verse 6 that we are to pray to our Father in secret. That means that when we go into the inner closet of our hearts to pray, no one should know that we are there because it is in secret.
- V. Verse 7—*“Not vain repetitions...much speaking”*
- A. Then, the Lord gave two more warnings about prayer in **Matthew 6:7**.
1. **Matthew 6:7** says, *“But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.”*
- B. First, notice the problem of vain repetitions.
1. In Greek, the word for repetitions is the word, “Battalogesete” which comes from the word, “Battus.” That was the name of a Greek king who stuttered
 2. The Lord’s prayer was intended as a model, and it has become another vain repetition where there is no thought.
 - a. I never ask a Sunday morning congregation to stand and pray the Lord’s prayer of “Our Father which art in Heaven” and then, “Give us this day our daily bread” when they have all had breakfast, and there is a roast in the oven at home for lunch.
 - b. That prayer of “Give us this day our daily bread” never gets above the ceiling, because there is no thought behind it.
- C. What the Lord is saying here is do not be superstitious by repeating the same words with beads.
- D. About long prayers the Lord said to the scribes and Pharisees in **Matthew 23:14**, *“Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.”*
1. King Solomon said in **Ecclesiastes 10:14**, *“A fool also is full of words.”*
- E. On Mount Carmel, there were the prophets of Baal and Elijah who both were praying. The prophets of Baal prayed in **1 Kings 18:26**.
1. **1 Kings 18:26** says, *“And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.”*
 2. From morning until noon, the prophets of Baal prayed the same repetitious words of, “O Baal, hear us.”
- F. When it came time for Elijah to pray, he prayed in **1 Kings 18:36-38**.
1. **1 Kings 18:36-38** says, *“And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.³⁶ Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again.³⁷ Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.³⁸”*
- G. The difference between the prayer of the prophets of Baal and Elijah was that the prophet of Baal prayed the same repetitious words over and over and over again. When Elijah prayed, he put thought into his prayer, and his prayer had reason to it.
1. This is what Job said he would do in prayer in **Job 9:14**.
 - a. **Job 9:14** says, *“How much less shall I answer him, and choose out my words to reason with him?”*
 2. What Job did was to *“choose out my words to reason with Him.”*
- H. We are not superstitious or repeating the same words with prayer beads to help us remember the same repetitious words.

1. But, still, it is so easy for us to not choose our words with God, and instead just keep using the repetitious “Christianese” phrases in prayer.
- VI. Verse 8—*“Your Father knoweth...ye have need of”*
- A. Now, the Lord speaks of another problem in **Matthew 6:8**.
 1. **He says**, *“Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.”*
 - B. When the Lord said, *“Your Father knoweth what ye have need of, before ye ask him,”* that is the same truth that God spoke to Israel in **Isaiah 65:24**.
 1. The verse says, *“And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.”*
 - C. What the Lord is telling us about prayer is that we don’t have to go into such details about problems like we are bringing news to God.
 - D. What the Lord is telling us about prayer in verse 8 is that prayer is **not meant to inform God**.
 - E. Prayer is **not** for God’s benefit. Prayer is not for God’s benefit to find out information. God does not need us to bring Him up to speed on what is happening.
 - F. Prayer is not for God’s benefit; prayer is for man’s benefit.
 - G. Man benefits from prayer because prayer is meant to set before man his **dependence** on God.
 1. Asking God and then seeing God give what we ask for **strengthens our dependence on God**. This was Israel’s problem in the book of Hosea.
 - a. **Hosea 2:8** says, *“For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal.”*
 2. Prayer helps us to see the truth of **James 1:17**.
 - a. **James 1:17** says, *“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”*
 3. When we give thanks in prayer, it helps us to see all that we have comes from God.
 - H. Prayer is meant to **humble** man.
 1. **1 Peter 5:6** says, *“Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.”*
 2. We are commanded to humble ourselves. The more we pray, the more we are humbled. That is a good thing
 - I. Prayer is meant to wake up our desires for God and Heaven.
 - J. Prayer helps us focus all our desire to God.
 1. **Psalm 38:9** says, *“Lord, all my desire is before thee.”*
 2. Prayer turns our attention away from ourselves and towards God.
 3. The more we put our attention on ourselves, the more God withdraws from us. The extreme case of this putting attention on self and God withdrawing from that person is seen with what happened to Herod.
 - a. **Acts 12:21-23** says, *“And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.²² And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.²³”*
 4. We are commanded in **Colossians 3:2-4**, *“Set your affection on things above, not on things on the earth.³ For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.⁴”*

5. How do we set our affections/our interests/our love on things above? By prayer.

K. Prayer causes us to love God and want to be with God.

L. Prayer is meant to **strengthen our relationship** with God

1. Just by starting our prayers with, "Father" strengthens our relationship with God.
2. **Romans 8:15** says, "*For ye have not received the spirit of bondage again to fear; but ye **have received the Spirit of adoption, whereby we cry, Abba, Father.***"
3. **Galatians 4:6** states, "*And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*"
4. Every prayer is like a letter that we send from us on earth to God in Heaven.
5. Our prayer is to God alone; we are not pray to saints or angels or Mary.

M. Prayer is meant to **encourage our hope** in God.

1. As we pray, we build up our hope in God.

N. Prayer is meant to remind us that our heavenly Father, our home in Heaven, our inheritance, and our reward are all above.

1. **Philippians 3:20** says, "*For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.*"

O. That is another way of saying that we are citizens of the state of heaven and not the state of earth.

VII. Verse 9—"*After this manner therefore, pray ye*"

A. Now, the Lord has been talking about the wrong ways to pray, and this created a desire to know the right way to pray. The Lord uses the word, "therefore," to address the right way to pray in verse 9.

1. **Matthew 6:9** says, "*After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.*"

B. By saying, "*After this manner therefore pray,*" the Lord was **NOT** giving in the Lord's Prayer the exact words.

C. By saying, "*After this manner therefore pray,*" the Lord was **NOT** giving in the Lord's Prayer an exact formula for what to say in prayer.

D. After having said to not use vain repetitions in pray and by saying, "*After this manner therefore pray,*" the Lord was **NOT** giving in the Lord's Prayer a new vain repetition to pray.

E. By saying, "*After this manner therefore pray,*" the Lord was saying to pray **along these lines**. He was saying **pray in this direction**.

F. By saying, "*After this manner therefore pray,*" the Lord was saying to cover these general areas

G. In the Lord's Prayer, this is King Jesus drawing up a guideline for prayer. King Jesus loves to answer a prayer that follows this guideline.

H. It is meant for us to use this guideline to pray in our own words which require thought to do what Job said about choosing out his words to pray.

1. **Job 9:14** says, "*How much less shall I answer him, and choose out my words to reason with him?*"

VIII. Introduction to the Lord's Prayer

A. It is important to see how this is the wrong title for this prayer.

B. This is not "The Lord's Prayer." The Lord never would pray this prayer because the Lord would never pray in **Matthew 6:12**, "*Forgive us our debts.*"

1. He was sinless; He never had a debt of sin to be forgiven for.

C. The title of this prayer should be, "The Prayer the Lord Taught as an Example for His Followers to Pray," but, because that title has 13 words in it and I will get tired of calling it that, I am going to call it, "The Lord's Prayer Guide."

- D. First of all, the Lord’s Prayer is really a **Prayer Guide**.
- E. In the Lord’s Prayer Guide, we are taught how an **infinite number of requests can be compressed** into a few short words.
- F. The prayer opens with a statement of relationship—by calling the God of Heaven, **“Our Father.”**
1. Any prayer is a knock on God’s door. When someone knocks on your door, you could call out, “Who is it?”
 2. If it is someone you don’t know, you might not answer the door because you are thinking, “I don’t know that person.”
 - a. By the way, this is what will happen to many when they knock on the Lord Jesus’ door to Heaven to be let in. The Lord Jesus will not open the door in **Matthew 7:21-23**.
 - a) The verses say, *“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.²¹ Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?²² And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.²³”*
 - b. They will knock on Heaven’s door, and the Lord Jesus will say, “I don’t know you.”
 3. On the other hand, if there was a knock on the door and we said, “Who is it?” If the response was “Dad,” we would swing the door open.
 4. Every prayer to God is a knock on God’s door, so we are taught to identify ourselves with “Dad” or “Our Father.”
- G. This prayer guide proceeds to recognize the holiness of God as encompassed in His name. It then praises God for His holiness with **“Hallowed be thy name.”**
- H. This guide does not start with our needs. This prayer guide is not centered on our needs. This prayer guide is centered on God’s purposes and promises with **“Thy kingdom come.”**
1. As a matter of fact, the central theme of this prayer guide is, “Thy kingdom come.”
 2. This is all about God’s kingdom to come. That is the chief desire and focus of the person praying.
 3. He wants to see God’s kingdom here on earth.
 4. God and His purposes are the focus of the believer’s prayer as he follows the prayer guide of “Thy will be done in earth, as it is in heaven.”
- I. The next section of this prayer guide centers on the poverty of man when it says, “Give us this day our daily bread.”
1. We are poor because we have no bread, and we need God to give us bread.
- J. Forgive us our debts, as we forgive others expresses how we are poor because we are sinners. We need God to forgive us of our sins.
1. We show our desire to be forgiven by God in how we forgive others. We are poor and need God’s help for us to forgive others.
- K. Lead us not into temptation expresses how we are poor because we are afraid of temptation. We know how easily we fall.
1. We are poor because we fall into temptation, and we need God to keep us away from temptation.
- L. When we fall, we are poor and need God to deliver us from evil.

1. We are poor because when we fall into sin, we cannot get out. We need God to deliver us from sin.

M. **“For thine is the kingdom, and the power, and the glory, forever”** is how the Lord’s Prayer Guide finishes.

1. This is an assurance in the power of God to hear and answer our prayers.
2. This finish is a declaration of faith in God; it is not a statement of “if.”
 - a. **Mark 9:21-22** says, *“And he asked his father, How long is it ago since this came unto him? And he said, Of a child.²¹ And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.²²”*
 - b. The Lord’s Prayer Guide does not finish with a declaration of “If thou canst do any thing, have compassion.”
3. The Lord’s Prayer Guide finishes with **Mark 9:23** which says, *“Jesus said unto him, If thou canst believe, all things are possible to him that believeth.”*
4. The Lord’s Prayer Guide finishes with a statement of “All things are possible with God.”

N. The Lord’s Prayer Guide goes up and down and up.

1. It goes **up** to Heaven with a desire for God’s kingdom to come, then **down** to our weak state and dependence on God, and then **up** again to the kingdom, power, and glory of God.
2. The Lord’s Prayer Guide is a humbling experience as it speaks of the greatness of God and the weakness of man.
3. The prayer speaks of God the Creator and Preserver. It also speaks of God the Redeemer and King.

O. In this prayer, there is devotion.

IX. Verse 9—*“Our Father which art in Heaven”*

A. The prayer starts with an address in **Matthew 6:9**.

1. **Matthew 6:9** says, *“Our Father which art in heaven.”*

B. Not everyone can call God, “Father.” That is a title for God that can only be used by a child of God, and the only children of God are those who have made the decision of **John 1:12**.

1. **John 1:12** says, *“But as many as received him, to them gave he power (authority) to become the sons of God, even to them that believe on his name.”*

C. Only those who have received the Lord Jesus Christ are the children of God, and they believe in His name.

1. Jesus means “God saves.” Only those who have experienced God saving them from their sins are the children of God and can call God, “Father.”
2. Christ means “Messiah” or “Sent One.” Only those who believe that the Lord Jesus is the only One that God has sent to save them from their sins are the children of God and can call God, “Father.”

D. Only a born-again believer can call God “Father” and not everyone can.

1. This can be seen in the saved Jewish remnant. Those are Jews who have called on the name of the Lord Jesus to save them from their sins and have experienced rejection by the Jewish people.

E. It is this **rejection as being a Jew** that the saved Jewish followers of the Lord Jesus experienced when they prayed in **Isaiah 63:16**.

1. **Isaiah 63:16** says, *“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.”*

2. They state, *“Israel acknowledge us not”* which means that Israel said to the Jewish believers, *“We no longer acknowledge you as Jewish.”*
 3. But, twice in their prayer, they state that God is their father.
 - a. **Isaiah 63:16** says, *“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.**”*
- F. So, to call God, “Our Father” is a great privilege that only born-again believers have.
- G. “Our Father” is a wonderful way to start prayer.
1. The Lord Jesus is also called “Father” or “Everlasting Father” in **Isaiah 9:6**.
 - a. **Isaiah 9:6** says, *“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”*