

---

# THE PRIMACY OF PRAYER

---

Sermon - Matt 6: 9-13 - The Lord's Prayer

---

The Lord's Model Prayer  
or as John MacArthur likes to call it, The disciples Prayer:

Matthew 6:9–15 (NIV):

9 “This, then, is how you should pray:

“ ‘Our Father in heaven,  
hallowed be your name,

10 your kingdom come,  
your will be done,

on earth as it is in heaven.

11 Give us today our daily bread.

12 And forgive us our debts,  
as we also have forgiven our debtors.

13 And lead us not into temptation,  
but deliver us from the evil one.’

---

The Lord's Prayer ... models the components or kinds of issues that prayer should prioritise and their relative values.

There are at least 5 kinds or components of prayer: (Tim Keller)  
Jesus was giving the "Lord's Prayer" as a model, a standard, so we need to do all 5 kinds of prayer.

Adoring, accepting, asking, admitting, and rebelling against evil.

---

## **Adoring:**

The first part of the prayer is about adoration.

When you say "Our father who art in heaven" - You are saying to God, You are heavenly, infinite, transcendent, majestic.

Father (Aramaic; Abba - almost like "Daddy" - Thus a unique intimacy with God,

"Father" is THEN immediately followed and balanced with proper reverence, "*hallowed be your name*".

*"Hallowed be your name"*. - you are holy, perfect, pure.

*"Hallowed be your name"*. - you are personal.

*"Hallowed be your name"* - i.e., God's character or essence; what he really is.

One's name represents one's standing and reputation.

---

## Matthew Henry:

"I must give to God the praise of that splendour and glory wherein he is pleased to manifest himself in the upper world."

"Lastly, that when I have said all I can of the glorious perfections of the Divine nature, I fall infinitely short of the merit of the subject."

Behold, these are but the outskirts of his ways, and how small a whisper do I hear of God! But the thunder of his power who can understand? Job 26:14(ESV)

The Almighty – I cannot find him; he is great in power, in justice and abundant righteousness; Job 37:23(ESV)

he is exalted far above all blessing and praise. Nehemiah 9:5(ESV)

---

## Tim Keller

You have to start with Adoration - the reason it is first is because it frames all the rest.

If you haven't started with adoring you will not do the other 4 components of prayer well.

Even if you don't start with adoring, it is still the main thing to do. It is the main thing you need.

Because the things that you are telling God as you praise him become real to your heart.

If you do not praise him they do not become real to your heart.

---

v.10

*"your kingdom come".*

(Not in the sense of "come into existence", but "come more completely" until it's full and final consummation.

It will come when the last enemy has been destroyed, at the Lord's return (see 1 Cor 15: 24-28).

---

## Accepting:

*"your will be done"* - What we already know God wants us to do, especially through the scriptures.

Focus on God first; only then do vv. 11-13 turn to us - our needs and petitions.

*"your will be done"* - When you say this, do you know what you are saying? What does that mean? Here is what you are saying.

Firstly, you are saying, lord I promise to obey everything in your word, whether I like it or not.

Secondly, you are saying I promise to accept everything you send into my life, whether I understand it or not.

This doesn't mean that when evil comes you should not be resisting  

---

it.

---

But this refers to a deeper level of faith and trust, where you say I don't know what is going on here, but ... your will be done.

What did Joseph say to his brothers;  
*"You meant it for evil but God meant it for good."* (Gen. 50:20).

Now, you needed to have spent time adoring God, to be able to  
say,

I accept your will lord, you are my father, I trust you, you know  
what you are doing, you know what is good for me.

Lord I leave this in your hands. I am prepared to do the thing you  
want me to do.

---

## Asking:

v.11 "*give us this day our daily bread.*"

"*daily bread*" - The necessities of life ... all basic physical needs are probably in view.

Therefore it could be paraphrased as: "Give us each day our necessities for tomorrow".

"Bread" can refer both to daily sustenance and to spiritual nourishment (cf. v.13).

This is consistent with Jesus' teaching that believers not focus simply on '*what you will eat*' (Luke 12:31), instead, believers are called to seek His kingdom (Luke 12:31), and God will provide for them.

---

## Admitting and Forsaking:

v.12 "*forgive us our debts*" - All sin constitutes a debt to God.

Not that we lose out salvation every time we sin, but that our fellowship with God is hindered when we fail to repent of our misdeeds.

"*as we also have forgiven our debtors*" Jesus means "just as we have ..."  
[or "in the same way"] NOT "to the same extent as".

As believers, we are to act in a way that acknowledges our indebtedness to God's grace.

The prayer assumes that those whom God forgives in turn forgive others.

---

**John Stott**, in his book, the Christian Counterculture.

Says that confessing your sin always means admitting and forsaking. The difference between admitting and forsaking is that you can admit but not truly forsake.

You can be sorry for the consequences of sin, the pain that sin is causing, but not sorry for the sin itself.

You can be sorry for the pain it is causing you but not sorry for the grief that it is causing God and other people.

If you want to change, really change, pure adoration of God makes you see what David understood following his sin against Uriah and Bathsheba. . *"Against you and only you have I sinned."*

How do you change - by not just admitting but forsaking.

---

v.13a *"lead us not into temptation"*

[="testing"] (a) -

[Footnote (a) The Greek for temptation can also mean testing.]

Now God never tempts anyone

James 1:13–15 (NIV):

*13 When tempted, no one should say, "God is tempting me." For God cannot be tempted by evil, nor does he tempt anyone;*

*14 but each person is tempted when they are dragged away by their own evil desire and enticed.*

Therefore this probably means - "Help us to avoid being in a place where we succumb to temptation".

# Rebelling against evil:

---

v.13b "*deliver us from evil*"

"the evil one == "evil"

There is evil in the world and in ourselves and we need to pray  
against it.

There is cruelty, injustice, suffering, war, and we need to battle  
against it in prayer.

God did not create the world in the condition that it is now - it is  
the result of sin.

God directly works through your prayer to do something about  
what is wrong,  
but he also makes you an agent in the process, so it also changes  
you.

---

## Prayer is a necessity

Anything you know is a necessity you will do.  
if you believed that it was absolutely some thing you had to do,  
you would get to think that you have to do it.

[Now, many of us are spiritually stupid, we only realise that we  
need to pray when there is a crisis in our lives.]

Then, we know that prayer is a necessity and we want to pray.

If you feel convicted or challenged to pray regularly and earnestly ,  
fervently, at any time, whatever the cause or the trigger - please  
act on it, just do it.

Don't wait for a crisis in your life to kick-start this process.

---

## Matthew 26:36–42 (NIV): Gethsemane

36 Then Jesus went with his disciples to a place called Gethsemane, and he said to them, “Sit here while I go over there and pray.”

...

39 Going a little farther, he fell with his face to the ground and prayed, “My Father, if it is possible, may this cup be taken from me. **Yet not as I will, but as you will.**”

...

42 He went away a second time and prayed, “My Father, if it is not possible for this cup to be taken away unless I drink it, **may your will be done.**”

---

You might say, this is really hard I can't pray like this. But Jesus Christ was not just the author of the lord's prayer, he was the prayer and his life was the perfect exemplar of the prayer.

Then on the cross he says - father forgive them. He is accepting, he is adoring, he is asking for our forgiveness.

Because he has prayed the lord's prayer you can pray it. Not only does he inspire you to pray it by his life of prayer and sacrificial death for you, but he empowers you to do it by the indwelling Spirit, our ongoing Sanctification is dependant on our prayer - our fellowship with God.

You have to pray, you have to learn to pray - there is no alternative.

---

## Revivals

Looking through history church revival seems to have one thing in common - extraordinary prayer.

Something extraordinary seems to accompany this devotion in prayer, often some sort of revival.

For example, the 100 years continuous prayer meeting “Hourly Intercession - the Moravians in 1727 to 1827 in Hernhut, Saxony. From 1727, 24 hours every day uninterrupted for over 100 years.

---

## **The Necessity of Prayer, E.M. Bounds**

"In the ultimate issue, prayer is simply faith, claiming its natural yet marvellous prerogatives—faith taking possession of its illimitable inheritance.

True godliness is just as true, steady, and persevering in the realm of faith as it is in the province of prayer.

Moreover: **when faith ceases to pray, it ceases to live."**

---

Closing Prayer: