



A just weight
and balance

are the
LORD'S:

Thus saith the Lord...

Many volumes have been
written about
“The Disciples Prayer”,
brief words of instruction,
which our Savior gave
about prayer.

- The disciples prayer:
 - Ever so **brief**
 - **simple** in language
 - **vast** in scope
 - **varied** in its application?

I suppose that there are
more of those silly
“how to” books on prayer
than on any other subject.

But I fear they
do more harm
than good.

- No nation ever had a higher ideal of prayer than the Jews had;
- "Great is prayer," said the Rabbis, "greater than all good works."

- But **certain faults** had crept into the Jewish habits of prayer.
- Faults by no means peculiar to the Jewish ideas of prayer; **they can and do occur anywhere.**
- Not faults of **neglect**;
 - But faults of **misguided devotion.**

- The Shema

is one of only two prayers that are specifically commanded in Torah.

- It is the oldest fixed daily prayer in Judaism, recited morning and night since ancient times.

- The **Shema** **consists of three biblical passages,** two of which specifically say to speak of these things **"when you lie down and when you rise up."** (Deuteronomy 6:7)
- This commandment is fulfilled by including the Shema in the **morning** and **evening** services.

- The full Shema had to be recited by every Jew every morning and every evening.

- It had to be said as early as possible and in any event it had to be said before the third hour.

- There were many who loved the Shema and who repeated it with reverence and adoration and love;
 - But there were still more who gabbled their way through it, and went their way.
 - It became for many a vain repetition.
- Many a Christian dare not criticize as they are likewise guilty.

- The second thing which every Jew must daily repeat was called the **Shemoneh 'Esreh** which means **The Eighteen.** and is an essential part of the **synagogue service.**

- Jewish liturgy supplied stated prayers for all occasions.
- There was hardly an event or a sight in life which had not its stated formula of prayer.

- There was prayer before and after each meal;
- There were prayers in connection with the light, the fire, the lightning,
 - On seeing the new moon, comets, rain, tempest,
- At the sight of the sea, lakes, rivers,
 - On receiving good news,
 - On receiving new furniture,
 - On entering or leaving a city.
 - Everything had its prayer.

- But just because the prayers were so meticulously prescribed the whole system lent itself to formalism,

- And the danger was for the prayers to slip off the tongue with very little meaning.

- Still further, the devout Jew had **set times for prayer.**

The hours were:

- **Third hour,**
 - **sixth hour**
 - **ninth hour.**
- The trouble about any system lies, **not in the system,** but in the men who use it.

- There was amongst the Jews an undoubted tendency towards long prayers.
 - The Rabbi's said,
"Whoever is long in prayer is heard."
- "Whenever the righteous make their prayer long, their prayer is heard."

- There was,
and still is,
a kind of subconscious idea
that if men batter long
enough at God's door,
he will answer;
- That God can be pestered,
into answering prayer.

- There was another way in which Jewish prayer **used repetition.**
- There was an attempt to **pile up every possible title and adjective in the address** of the prayer to God.

- There is one Jewish prayer which actually begins with **sixteen different adjectives** attached to the name of God.

- In effect,
Jesus lays down two
great rules for prayer.
- # 1 He insists that
all true prayer
must be offered to God.

- **# 2** He insists that we must always remember that the God to whom we pray is a God of love
 - Who is more ready to answer than we are to pray.
 - We do not come to a God who has to be coaxed, or pestered, or battered into answering our prayers.
 - We come to one whose one wish is to give.
 - It is sufficient to go to God with desire in our hearts, and on our lips the words,
 - "*Thy will be done.*"

- Having pointed out the errors which then characterized prayer,
- Jesus proceeds to give a brief outline as a model prayer to his disciples.

- A prayer that embodies every possible desire of a praying heart.
- Yet in the most simple in form.
 - It expresses every Divine promise,
- Every human sorrow and want,
 - Every Christian desire for the good of others.

Every believer should mimic
our Lord's disciples at times,
when they cried,
“Lord, teach us to pray.”

In this passage
our blessed Savior
does just that.

He teaches us **how** to pray.

- We must ask ourselves does this example restrict us to this one mode of prayer?

Does
Matthew 6:9
restrict prayer
to the
Father alone?

Today,
we will examine
Matthew 6:9
relating
to this issue.

- We have two Greek words that we need to compare.
- # 1 being “*after this manner*”
(Matt 6:9)
G3779 which means
– “in this manner”
- # 2 As opposed to G5618
which means
“exactly like” (Rom. 6:3-4)

Romans 6:4

Therefore we are buried with him by baptism into death: that like as (G5618) Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

- Had Jesus used **G5618 (exactly like this)**
 - **instead of**
G3779 (In This Manner)
- then He would have been giving an **explicit** command **rather than** **an example**

- Did Jesus say
“Pray exactly like this”

or

- “Pray in this manner”

- One is a command,
the other
is not a command.

When we pray,

‘Our Father who art in heaven,’

Do we address the

first person

of the Godhead

to the exclusion

of the second

and third.

- **‘He that honoreth not the Son, honoreth not the Father’** (Jn 5:23)
- **“I and my Father are one”** (Jn 10:30)
- Did Stephen **dishonor** the Father by addressing the Son?

- **Acts 7:59**

**And they stoned Stephen,
calling upon God,
and saying,
Lord Jesus, receive my spirit.**

- call upon (G941)
To call upon for aid
in one's own behalf,
to invoke.
- Acts 7:59
Stephen
“calling (G1941)
upon God”
and
“praying Lord Jesus”

• Acts 2:21

- “And whosoever shall call upon (G1941) the name of the Lord shall be saved.

(Side Note: Acts 22:16

“And now why do you tarry? Arise, and be baptized, and wash away your sins, calling on his name.”)

- John 14:13

**And whatsoever ye shall ask
in my name,
that will I do,
that the Father
may be glorified
in the Son.**

- Does this imply
that Jesus name
must be tacked onto
the end of every prayer?

- The **Father** answers prayers (Jn 15:16; Jn 16:23),
 - So does the **Son** (Jn 14:13-14).
 - Did God **reject** Stephen's prayer due to his failure to address the Father first?

After the ascension
of Christ,
Peter guided the brethren
toward the selection
of a new apostle
to replace Judas.

Two names were set forth:

Barsabbas

and

Matthias.

But which one of these
was best suited?

The disciples sought
divine counsel.

Luke writes:

“And they prayed, and said,
You, Lord,
who knows the hearts
of all men,
show of these two
the one whom you have chosen”
(Acts 1:24).

The crucial question
is this:
who is the “Lord”
to whom the petition
is addressed?

The most reasonable answer
is that the term refers
to Jesus.

Note, their prayer
did not begin with

“Our Father, who art in heaven.”

Nor did it end with the words

“in Jesus name”

Christ was the one who had

“chosen”

the apostles originally.

Acts 1:6 (ASV)

They therefore,
when they were come together,
asked him, saying,
Lord, dost thou
at this time
restore the kingdom
to Israel?

Lord = Jesus

- Note carefully the next few slides.

- May a prayer be both a statement and a prayer?

- If I say “May the Lord bless you and keep you.”

- Have I only made a statement?

- Or have I prayer for you?

- Or have I done both?

2 Thessalonians 2:16-17 (ASV)

**16 Now our
Lord Jesus Christ
himself,
and
God our Father...**

**17 comfort your hearts
and establish them
in every good
work and word.**

- **“Now our Lord Jesus Christ himself”**
- This expression is equivalent to:
“I pray our Lord Jesus, and our Father, to comfort you.”
 - It is really a prayer offered to the **Savior** as well as the **Father**, **invoking important blessings.**

- I understand this verse to be both a statement and a prayer.
- How can it be both?

- Is Paul only informing them of God's “grace” and “comfort”?
 - Or is he both informing and praying?
 - It is my belief that both can be accomplished at the same time.

- Is not the addressing of the
“Lord Jesus Christ,
and
God our Father”
a petition
to both of
these divine beings
and
therefore in essence
a prayer?

In

2 Thess 2:16

The apostle is invoking the Father and the Son as the common Source of the blessing for which he prayed.

Is Paul not asking the
“Lord Jesus”
and
“God the Father”
to bestow a blessing
on the Thessalonians?

- **Our next scripture is...**

1Corinthians 1:2

Unto the church of God
which is at Corinth,
to them that are sanctified
in Christ Jesus,
called to be saints,
with all in every place that
call upon (G941)
the name of
Jesus Christ
our Lord,

Revelation chapter 5

exalts

the glorified Christ

John records that the

“twenty-four elders”

fell down

“before the Lamb.”

- Revelation 5:8

And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

Revelation chapter 5

They each had
“golden bowls”
which, symbolically,
contained
“incense.”

What was this incense?

John states
that this
incense
represented the
“prayers
of the saints”
(5:8).

One other observation.

The model prayer began with
the words

"Our Father
who art in heaven..."

but

did not end

"In Jesus name"
(Matthew 6:9-15).

- In conclusion,
if one part of
“The Disciples Prayer”
is required
then
the entire prayer
is required.

Revelation 7:12

Blessing, and glory,
and wisdom,
and thanksgiving,
and honour,
and power,
and might,
be unto our God
for ever and ever.

Amen.

**Doors of the
church
are open.**

**Spirit & Bride
Say “Come”.**



- 05/07/2017 Tryon, NC

