

How to Pray

Intro.

- A. Prayer is a SUBJECT with many topics.
- B. We are going to talk about "how to pray".
 - 1. Our text is **Luke 11:1**.
 - 2. This text has often been described as the *Lord's Prayer*, but rather it is the "**model prayer**".
- C. Jesus teaches a lot about prayer in answer to a disciple ASKING Him to teach him, and the other disciples, to pray—we are going to note **seven** things.

Luke 11:1 ¹ And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught **his** disciples. ² And he said unto them, When you pray, say, Our Father who is in heaven, Hallowed be your name. Your kingdom come. Your will be done, as in heaven, so on earth. ³ Give us day by day our daily bread. ⁴ And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil (KJ2000).

- D. The text tells Jesus was **praying** in a certain place; evidently it was a **public prayer** because when he ceased one of the disciples present asked, "Lord, teach **us** to pray".
- E. The disciples evidently knew that praying **properly** was **important** because they noted that **John** had taught his disciples how to pray.

BODY

- I. The **first** thing **Jesus** noted was that we should properly address to whom we are praying: "**Our Father who is in heaven**".
 - A. It is so important to realize and state (in the beginning of public prayer) to **WHOM** we are addressing!
 - 1. Imagine **listening** to a fervent prayer someone prays on the behalf of **all** present, but at the end he says, "**In Mohamed's name we pray.**"

2. And one **leading** a public prayer must not forget **to whom** he is **addressing**, and begin addressing the **assembly**.
 - a. EVERYTHING that is said should be **applicable** to the audience, but NOTHING should be **addressed to** the audience—we are speaking to GOD, when we pray.
 - b. Not **one thing** should be addressed to man when speaking to God.
 - c. When I hear a prayer that appears to be addressed to the **assembly** I will not say, "**amen**" because it was **not a prayer**.
 - 1) Prayer is defined as "**man talking to God**".
 - 2) Man talking to man is **not** prayer.
3. Jesus' statement, telling us how to properly address a prayer, indicates that it is POSSIBLE to pray an IMPROPER prayer.

a. Paul, writing to the Corinthians, addressed the matter of an **improper prayer**:

1 Cor. 14:15-16 What is it then? I will pray with the spirit, and I will pray with the **understand-ing** also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, **how shall he that occupieth the room of the unlearned say Amen** at thy giving of thanks".

- b. So, by using a **rhetorical question** Paul teaches us to NOT say **amen** to an **improper prayer**.
 - c. It is very important to note **to whom** you are praying (God) and then do just that—and don't deviate from it by talking to the audience.
- II.** Using the phrase "**Hallowed be your name**" Jesus teaches us to **show reverence** in our prayer.
- A. **Hollowed** means, **HOLY** and "**great respect or reverence**".
 1. It can help us to assure we are **reverential** (when we pray) if we will **PAUSE** after what we (or someone else) last said when speaking to the **assembly**, or after we say something like, "**let us pray**".
 - a. **Pause** to get into the **proper frame of mind**.

b. You are talking to **GOD!**

c. We do not talk to **him** like we talk to **people**.

1) For example, our attitude, mindset, **tone and tenor** should be different when talking to God.

2) Sometimes **people** need to be **rebuked**, but **not** God.

3) People often need to be informed, but not God.

2. And certainly we do not need to **preach** to God by telling HIM things.

III. Jesus teaches us to pray for things **relevant**: **"Thy kingdom come"**.

A. The **model prayer** (not the Lord's Prayer) was **relevant** at the time (in regard to the kingdom) because the kingdom was yet **future**.

B. It is not relevant NOW, and so we should not pray for the kingdom to come.

C. We should pray for things we **need** such as: **faith, wisdom**, to be **bold** in teaching, **protection**, etc. - things that are **relevant**.

IV. **Fourth: ...Your will be done, as in heaven, so on earth.**

A. Our prayers need to be **SCRIPTURAL**, i.e. they need to be in accordance to the **will** or **desire** of God.

1. James said, **"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts"** (James 4:3).

2. Thus, our prayers, generally, should **not** involve **material things** that are not a necessity, and **certainly not** things that are just for our **pleasure**.

V. **Give us day by day our daily bread.**

A. This teaches us to pray for the **things we need**, but we must not pray and then set back, fold our hands and wait for **God** to bring us food.

B. Recognizing that all **good things** come from God.

VI. **"forgive us our sins"**.

- A. Here Jesus teaches us to **acknowledge our sins** and **ask** for forgiveness—just as we forgive those who sin against us.

Mark 11:25-26) And when ye stand praying, **forgive**, if ye have ought against any: that your Father also which is in heaven **may forgive you** your trespasses. But **if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.**

- D. Forgiveness is a **big deal**, and it is something for which we should often **ask** when we pray.

VII. **lead us not into temptation; but deliver us from evil**

- A. In this phrase we see specific **practical** things **for which to pray.**

1. We need **help** resisting temptation.

2. Peter **warned** of the **tempter** when he wrote:

Be sober, be vigilant; because your adversary the devil, as a **roaring lion**, walketh about, seeking whom he may devour: (1 Pet. 5:8).

3. But Paul assures us: **There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it (1 Cor. 10:13).**

Conclusion:

1. It is important that we address God **properly**, and that we keep in mind (when it is a public prayer) that we are **speaking to HIM—not** the audience.
2. We must show **reverence**, and we can do that by **pausing** and getting our thoughts on what we are doing.
3. Jesus teaches us to be **relevant...**, which involves being **scriptural.**
 - a. We should not pray for the **kingdom to come**—it has already come.

- b. We should not pray for a **miracle**—God works through **providence**, in answering prayers, using the laws of nature, rather than transcending them.
 - c. I might add that if we pray for "**those that are SICK OF THE CHURCH**" it needs to be understood that we are praying for those that are having **problems** with what is being **said** and **done** in the church.
 - 1) They have become SICK OF IT and sometimes quit or go elsewhere.
 - 2) But if we are praying for those that are **ILL**, who are in the church, we might just say,...
"ESPECIALLY those IN the church that are sick."
4. Our prayer should **not** be for things **we** desire, but might not really NEED.
- a. Rather, our requests should be more along the line of what **GOD** wants.
 - b. Remember Jesus' prayer: "Not my will, but thine be done"

5. Give us day by day our daily bread.

- a. This teaches us to pray for **necessities** of life-- things we need.
 - b. Recognizing that they come from God.
6. Our prayers should express the fact that **we sin**, that we **need forgiveness**, and that we forgive those that sin against us.
7. FINALLY, we should ask God to help us **resist temptation**, because if we succumb to temptation we **sin**, which hinders prayers.

1Pet 3:7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; **that your prayers be not hindered.**

- a. Prayers can be **hindered** by **sin**.
- b. **Sin** can keep us from getting into our prayer with the **proper mindset** as one who **knows** that **God is his Father**, and he is one of His children—that he is talking to HIM and He is listening and ready respond to the "effectual fervent prayer of a righteous man".

11 Jas 5:16 Confess your faults one to another, and **pray** one for another, that ye may be healed. The **effectual fervent prayer** of a righteous man availeth much.

c. We all have **faults** and we all need **healing**, in one way or another.

Invitation:

All Spiritual Blessings are in Christ (Eph. 1:3)

A. **Prayer** is a spiritual blessing.

B. If you are not in Christ (not a Christian) why not become one today and thus be able to enjoy not only the blessing of prayer, but to have the hope of heaven as well.

What to do to Be Saved

- Hear the Gospel - Acts 5:17
- Believe - Mark 16:16
- Repent - Luke 13:3
- Confess Christ - Acts 8:37
- Be baptized - Acts 2:38
- "Walk in the light" - 1 John 1:7

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