

The Disciples' Prayer

Lesson 2

I. Introduction and review

A. There are two spiritual activities which are to be an unceasing, constant part of every believer's life.

1. The study of the Word of God
2. Prayer
3. Acts 6:4 – the Apostles acknowledged this
4. The Word is to be a matter of our thoughts and conversation continually- Deut. 6:5-9
5. We are to be continually engaged in prayer
 - a. *“Pray without ceasing”* – 1 Thess. 5:17
 - b. *“Praying always...”* – Eph. 6:18
 - c. *“.....in everything by prayer....with thanksgiving, let your requests be made known to God”* – Phil. 4:6

B. Notice what Jesus doesn't teach us about prayer.

1. He doesn't teach us about the posture of prayer because any posture will do.
 - a. standing – Gen. 24:12-14
 - b. lifting hands – 1 Tim. 2:8
 - c. sitting – Judges 20:26
 - d. kneeling – Mark 1:40
 - e. uplifted eyes – John 17:1
 - f. bowing down – Ex.34:8
 - g. on one's face – Matt. 26:39
 - h. head between knees – 1 Kings 18:42
 - i. smiting one's breast – Luke 18:13
2. He doesn't teach about the place of prayer
 - a. in battle – 2 Chron. 13:14-15
 - b. in a cave 1 Kings 19:9-10
 - c. in a closet – Matt. 6:6
 - d. in a garden – Matt. 26:36-44
 - e. on a mountain – Luke 6:12
 - f. by a river – Acts 16:13
 - g. everywhere – 1 Tim. 2:8

- h. in bed – Psalm 4:3-4,8; 63:6
- i. in a home – Acts 9:39-40
- j. in a fish – Jonah 2:1-10
- k. on a house top – Acts 10:9
- l. in prison – Acts 16:23-26
- m. by the sea – Acts 21:5-6
- n. in the street - Matt. 6:5
- o. in God's house – 1 Kings 8:27-30
- p. in solitude – Mark 1:35
- q. in the wilderness – Luke 5:16
- r. on a cross – Luke 23:33; 34,46
- s. In heaven – Romans 8:34

3. He doesn't teach us about the times of prayer

- a. early morning – Mark 1:35
- b. morning – 1 Chron. 23:30
- c. three times a day – Daniel 6:10
- d. evenings – 1 Kings 18:36
- e. before meals – Matt. 14:19
- f. after meals – Deut.8:10
- g. ninth hour – Acts 3:1
- h. bedtime – Psalm 4:4
- i. midnight – Acts 16:25
- j. day and night – Luke 2:37; 18:7
- k. today – Psalm 95:6,8
- l. often – Luke 5:33
- m. in youth – Jer.3:4
- n. in trouble – 2 Kings 19:3-4
- o. daily – Psalm 86:3
- p. always – Luke 18:1; 1 Thess. 5:17

4. He doesn't teach us about the circumstances

- a. wearing sackcloth – Psalm 35:15
- b. sitting in ashes – Job 1:20-21
- c. shaving head – job 2:8
- d. crying – Psalm 6:6
- e. applying dust to head – Joshua 7:6
- f. rening garments – 1 Kings 21:27
- g. fasting – Deut. 9:18
- h. sighing – Ezra 9:4
- i. groaning – Psalm 6:4-6
- j. loud crying – Heb. 5:7
- k. sweating blood – Luke 22:44
- l. agony – Luke 22:44

- m. broken heart – Psalm 34:18
- n. pouring out one;s heart – Psalm 62:8
- o. rending the heart – Joel 1:2-12,13
- p. making an oath – Acts 18:18
- q. making sacrifices – Psalm 20:1-3

II. The Prayer

A. The Invocation

1. It is “*Our Father*” not “*My Father*”
2. There are no personal pronouns in the prayer
3. It presents to us the great *object* to whom we pray; teaches us the covenant *office* that He sustains to us; and denotes the *obligation* imposed upon us.
4. Namely, that of maintaining toward Him a filial spirit (family)
5. We are part of God’s worldwide family
6. We have no right to ask for ourselves anything that might hurt another member of the family

B. The Addressee

1. *Father* – Signifies our oneness with God
 - a. Rarely used in Jewish culture; they used Sovereign Lord, King of the Universe, etc.
 - b. Jesus called Him “*Father*” - Matt. 11:25; 26:39, 42; Mark 14:36; Luke 23:34; John 11:41; 12:27; 17:1,5,11, 21, 24
 - c. *Abba* - Aramaic for “Papa”
 - d. Jesus is identifying His oneness with God
 - e. Jesus encourages us to pray with the same understanding that we are one with God positionally
 - f. Negatively, the word “*Our*” has reference to believing people which is a death blow to the liberal teaching of the Fatherhood of God and the brotherhood of man.”
 - g. This is only true in one sense – in the sense of creation (Mal.2: 10; Acts 17:22-29)
 - h. The Bible clearly characterizes two families – the children of God and the children of the devil (1 John 3:7-10; Eph.5:8; John 1:12; 2 Peter 1:4)
2. *Father* - Signifies a special relationship between God and followers of Jesus

- a. Followers are born of God – John 3
 - b. Children of God by adoption – Romans 8
 - c. After the resurrection, Jesus said He was returning to *“My Father and your Father, to my God and your God”* – John 20:17
 - d. There is an abundant relationship between God the heavenly Father, and those who have become His children by faith in and obedience toward His Son.
 - e. There is forgiveness, acceptance, inheritance, family and discipline in this relationship.
3. *Father (who art in heaven)* – Signifies His transcendence and richness of His character and nature
- a. By contrast today, we view Him as only warm and personal
 - b. His majesty and sovereignty are sometimes lost in the choruses we sing – *He’s a great big wonderful God*
 - c. They constitute a pattern of irreverence shallow theology, experienced-dominated religious criteria
 - d. Jesus was teaching men who already understood the transcendent grandeur of God’s ineffable exaltation
 - e. Thus to pray *“Our Father”* they would be hushed and humbled at the tremendous privilege of addressing God in such a personal way.
 - f. We show reverence and honor to our heavenly Father, by doing all we can to exalt and make His holy character shine forth.