

Matthew 6:5–15

“Praying As Sons of Heaven”

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How does Jesus teach His disciples to pray? Pastor leads his family in today’s “Hopewell @Home” passage. Matthew 6:5–15 prepares us for the opening portion of morning public worship on the coming Lord’s Day. In these eleven verses of Holy Scripture, the Holy Spirit teaches us that Christ’s followers pray not for man’s eyes and ears but God’s—as children of heaven rather than sons of Hell. Trusting Him, we pray for His priorities, His provision, and His protection, unto His praise.

Tuesday, March 29, 2022 ▫ Read Matthew 6:5–15

Questions from the Scripture text: About what part of Christian life is Jesus instructing them (v5)? Whom shall they not be like? Where do hypocrites love to pray? Why? What do they have? Where should they pray (v6) When they have done what, should they pray to Whom, Who is where? Where does He see? Where/how will He reward? What shouldn’t they use in prayer (v7)? For what do they think they’ll be heard? Why shouldn’t they be like them—Who knows what (v8)? How should they pray (v9)? Whom should they address? What are they to pray would happen to what? What are they to pray would come (v10)? What to be done? Where, and in what manner? For what do they ask in v11? And what in v12? And in what manner? What are they to ask God not to do (v13)? But what are they to ask for? Why are they to ask God for all these things? Why is the prayer to forgive as important as prayer to be forgiven (v14–15)?

Next week’s Call to Worship, Prayer for Help, and first song all come from Matthew 6:5–15 so that we will see that we are singing God’s thoughts after Him with *The Lord’s Prayer*.

Matthew’s recording of the Lord’s Prayer is bookended by warnings of Hell. v5 warns against forfeiting any reward in eternity, and v15 warns against not being forgiven our trespasses. In the former case, if our religion is for man’s eyes, we will not be rewarded (v5); and, if our religion is for man’s ears, we will not be heard (v7). In the latter case, non-forgiving people, who indulge their offendedness, show that they are not forgiven (v15).

But when God saves someone, He makes them the kind of person who prays for Father’s eyes (v6), the kind of person who forgives (v14). He makes them those whose eyes and words and heart belong to a Father, Who is in heaven (v8).

“Our Father” (v9) makes it plain that we are to pray with others and for others. So, the instruction about praying in secret (v6) isn’t instruction about location so much as praying for God’s eyes and ears. That’s what’s so thrilling about vv9–13. It’s not just instruction for how to pray effectively or how to pray faithfully. It’s instruction for how to pray to a hallowed (v9), kingly and glorious (v13), Father.

How should we pray to such a Father? Seeking His purposes (v10), His provision (v11), His pardon (v12) and protection (v13). Glorifying His combined Godhead and Fatherhood as redeemed creatures and adopted children!

How do you interact with God in your prayers? How are you avoiding doing your religion for others or self?

Sample prayer: Father in Heaven, thank You for adopting us, for pardoning us, for providing for us. Forgive us for having so small a glimpse of You that we would aim at pleasing others or indulging ourselves. Purify our hearts toward You in Jesus Christ, we pray, AMEN!

Suggested songs: ARP23B “The Lord’s My Shepherd” or TPH559 “The Lord’s Prayer”

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(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Matthew chapter 6, our portion. This morning is verses 5 through 15. We'll just take heed how we hear for. These are the words of God.

And when you pray you shall not be like the hypocrites for. They love to pray standing in the synagogues and on the corners of the streets that they may be seen by men And shortly. I say to you, they have their reward. But when you you and you pray, go into your room.

And when you have shut the door, Pray to your Father, It was in the secret place and your father who sees in secret or reward you openly and when you pray do not use vain repetitions as they even do for they think that they will be heard for their many words.

Therefore to not be like, then for your father knows the things you have need of. Before you ask him In this manner. Therefore pray Our Father in heaven, Hallowed to be your name, your kingdom, come Your will be done an earth as it is in heaven. Give us this day, our daily bread and forgive us our debts.

As we forgive our debtors and do not lead us into temptation, but deliver us from the evil. One for yours is the kingdom and the power and the glory forever. Amen.

If you forgive men, their trespasses or heavenly, Father will also forgive you. But if you do not forgive men, their trespasses, neither will your father, forgive your trespasses So far. The reading of God's inspired and inherent word in many ways we could title or think about this portion of scripture, but taking our cue from the beginning of what we read in verse 5 and the end of what we read and verse 14 and 15.

And particularly in verse 15 we might title or think of this passage as how to pray as someone who is not going to hell. Now that I think really increases the urgency for us that we would listen well because he starts in verse 5, talking about those who pray as those who have already received their reward and you don't want to arrive at the judgment as someone who has already received, all the good that you will ever get.

You want to arrive at the judgment as someone who has not yet begun to receive the best of what they will have forever. And then, in verse 15, he's still talking about something that he is elected, from the form of prayer, that he's given them. And he says, if you do not forgive men, their trespasses neither will your father, forgive your trespasses?

So you might be someone who has learned to use the language of Father, someone who has gone to church and prayed perhaps even corporately the Lord's Prayer. And yet you might be an unforgiven one. What you should have known. Because you went through life as an unforgiving one. And those who are actual children of the heavenly Father are brought by the Spirit of sonship to resemble more and more, the eternally, and only begotten, Son, in loving their enemies.

And in being forgiving. So you might say father But if you're not a forgiving type of person then he's not actually your father. It's just words. So how do you pray as someone who is not going to hell? Well a second way of describing this prayer is how to pray as someone who seeks not to be seen, or heard by men, but to be seen or heard by God.

So he says about you, when you pray, go into your room and when you have shut your door, pray to your Father. Who is in the secret place? You say okay That must be logistical geographical positional instruction for where to pray and you can create a rule, Never to pray out where anybody can see you never to pray with anybody else Only to pray in the closet.

And then you'd be very confused when you get to verse 9 and he's teaching you how to pray corporately. This is resolved by the fact that it's not geographical instruction. In verse 6, it's saying to pray for the eyes and ear of your father who is in heaven. Now the best place to form that ought to be the public worship of God.

There he is. Most tangibly present. There is the congregation that is a satellite of that. Holy congregation in Zion with all of the Holy angels and the souls of the just made perfect There is the servant and those servants whom God has ordained as preacher and elders in the congregation through whom Jesus himself.

Addresses us on earth, even as his blood speaks, better than the blood of Abel in heaven. There are the ordinances The word preached, the word. Sung, the corporate prayer. The administration of the Lord's Supper there we are before the face of God. And this is something then that really needs to help our flesh when we come into the public worship, because we're tempted to think much about how others see us as we worship, God and forgetting even there in that most concentrated moment of being before the

face of God in our earthly lives.

Our flesh is so corrupt that we are tempted to think of how we are seen by others. Rather than how we are seen by God, or even more the opportunity to behold God in his ordinances. So this is instruction to pray as someone who is addressing the heavenly Father and is primarily concerned with being seen and being heard by our heavenly Father and it takes all the doubt out of prayer.

One of the reasons why the nations the Gentiles obsess with repeating over and over to their false gods. There are many requests is they don't have I heavenly father and so the one to whom they pray doesn't care and doesn't know We have exactly the opposite the one to whom we pray cares.

More than we do and knows infinitely better than we do. And so when we pray to him, we're not trying to overcome unwillingness or to inform him. We are laying. Hold of the willingness of the one. Who knows exactly what we need. And so that means we can set completely aside our priorities and prayer.

We can make our requests known to him. What James teaches us to do that 1st, Peter, 5 teaches us. That one of the keys to good relationships with men is that we humble ourselves under God's hand and that we cast our cares upon him. And the Psalms are full of telling God stuff that he already knows about our situation and the agony of our hearts and and so forth.

But the form that the Lord Jesus gives us here for praying, is the full is a form of prayer designed to teach us how to have God's priorities and prayer to have our prayers filled First with the priorities of the kingdom. Our Father in heaven hallowed, be your name that his name would be held Your kingdom.

Come your will be done on earth as it is in heaven. And in the second place to ask God for the provision that we need. Both earthly and spiritual, We are tempted in earthly provision to pray for great wealth. It may be in God's providence that he will give us much wealth, which can be a danger to us.

Last we come to love money or rest in our money or forget God is it give me riches so that I do not forget go up there, do not give me riches rather excuse me so that I do not forget God. So we are tempted in our flash to desire, great wealth, to desire ongoing security for the foreseeable future, which is a stupid phrase because there's no such thing as the foreseeable future.

Unless you're God And so he teaches us not to pray for great wealth, but for bread And not to pray for extended security in earthly things. But for daily bread. Now, God desires that we would plan well, and that we would work hard and that we would be frugal and generous.

And so there's nothing wrong with wealth, and there's nothing wrong with wisdom, but when we come to pray, he teaches us, not just to pray for his priorities versus 9 and 10, but for provision versus 11 and 12. When we think of spiritual provision, We may feel very urgently.

Our need for forgiveness, but we may overlook our need for forgivingness. There are a lot of things that we pray for. Give me joy. Praise God. He is little giver of joy. We just heard that. That's one of the great things that the Holy Spirit gives in the sermon yesterday that that we may have joy and peace and that this gives us boldness to live for Jesus and to speak for Jesus.

And the ability to be open-handed and not worried so that we're tight fisted to keep for ourselves but open-handed and loving our neighbor, he gives us those things but one of the things that we might be forgetful of praying. For as far as our spiritual needs are concerned is that we would have forgiving hearts that we would not have a bitter or a vengeful spirit so that we would be as free and generous with our forgiveness as we ought to be free and generous with our earthly possessions.

And so that of all the things that he gives us to to pray for and this form of prayer. That's the one that he picks up and verses 14 and 15 which we have already mentioned. So he teaches us to pray for God's priorities. He teaches us to pray for God's provision.

He teaches us to pray for God's protection and do not lead us into temptation, but deliver us from the evil and leaving James supplies, the word one here, the evil is more than just Satan who is the evil one. But the evil also refers to remaining sinfulness in our own hearts.

That the evil one who is without on the outside and that would include an evil world and all of the wicked who are against us in every situation, not just one great demon, but all of the demons and all wicked men. But it also the evil that is within us is a greater danger.

Still for, as much worse to sin against God than to be sinned against by others. And so this is a prayer for protection. This is a prayer for protection that mirrors. Much of what we see in the Psalms even when he's praying to be delivered from the violent attacks and the deceitful and treacherous words of enemies, He often prays for forgiveness and that God would make him to walk righteously in the Psalms.

The Lord has taught us to see our own sinfulness as our greatest danger in every situation. Much better to love, not our lives, even unto death, but to overcome by the blood of the Lamb and the Word of his

testimony to bring honor and praise to God. Even as we're slaughtered, even as we are killed all day long and for his sake killed all day long and led as sheep to the slaughter.

And so there's protection. It doesn't mean you don't pray for other kinds of protection. Just like the previous versus didn't mean that you don't pray for other kinds of provision but this is the great protection to pray for protection from evil. So, we are to pray for His priorities.

We are to pray for His provision. We were to pray for His protection and then the last place we are to pray unto. His praise the horrible critical text that the majority of the popular English translations follows. And does not have this praying unto his praise. At the end of verse 13 for yours is the kingdom and the power and the glory forever.

Amen. But not only are we to pray to watch against praying for others. Praise that they would see and hear us and think, well of us. And not only are we desire that our Father who already loves us, and we don't have to, we don't have to try to pray in order to manipulate him or twist his arm to love us and do us good.

So we don't don't pray for the praise of others and we do pray unto the eyes and ears of our God. But we pray selflessly unto him desiring that he would be glorified. As we pray unto him that he would that he would be glorified as he hears and answers our prayers, that he to whom the kingdom and the power belonged would receive the glory for bringing that kingdom by His power just as we have begun praying.

And so, we say hallowed be your name, be you praised Your kingdom. Come yours is the kingdom. Your will be done on earth as it is in heaven. And we conclude by remembering that the reason that we are to pray. According to His priorities for His provision, for his protection is because all of these things, are those things by, which he has ordained to bring himself, praise and that should be our great desire.

When you have such a father in heaven, as we do, you want the greatness and glory of your Father, to be put on display that he may be hallowed. That he may be praised and that should be our desire in prayer. I'm saying Jesus name, We pray not using magic words at the end to make everything we just said happen.

We pray that God who answers in Jesus name would be glorified and that Jesus, in His name? Such prayer is offered would be glorified because to him belongs the kingdom and the power and the glory forever. Amen. Let's pray. Father in heaven have mercy on us for we read about being unforgiving and desiring that others would admire us.

And we realize that these are two great problems of our own hearts. Pray. Lord for our house. That would be a house where forgiveness is quickly and fully extended and bitterness and vinge for spirit is not part of the fabric of our household. Pray Lord, that you would make us.

So confident in your fatherly love to us in Christ that we would not crave to be admired by others, so that we would not do things for their admiration or be easily wounded when they do not think very highly well of us. So we pray that you'd help us even by our praying, that your spirit would make us to pray.

According to the mind and manner and components that you give us in. In this prayer, The Lord's Prayer. And that as we come to you and know, you and seek your eyes and seek your ear and desire. Your glory that you would use even these praying times to give us the kind of heart and mind with which we want to live our life together in this home and live our life together in this world.

And so help us O God in our praying. Not just to use words and forms that are well instructed by this portion of your scripture. But help us to be the kind of children of you. Our heavenly Father make us to be like our Lord, Jesus, who loved your honor, and your glory who did all that you appointed for him to do, as it would serve the coming of your kingdom and who submitted himself in his humanity and His earthly life to your will make us to be those who love your praise and your glory and you do whatever you have appointed for us.

Knowing that that's the part. You've given us in the coming of your kingdom. Make us to submit our hearts to your will make us those who are content and to seek from you, that which we need that, which, you know, that we need. So that we may be generous with whatever you give us, since we know that you are taking care of us.

Help us O. God we ask in Jesus name, Amen.