

**Praying That Glorifies the Father**

ESV Translation

<sup>5</sup>“And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. <sup>6</sup>But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you.

<sup>7</sup>“And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. <sup>8</sup>Do not be like them, for your Father knows what you need before you ask him. <sup>9</sup>Pray then like this:

“Our Father in heaven,  
hallowed be your name.

<sup>10</sup>Your kingdom come,  
your will be done,  
on earth as it is in heaven.

<sup>11</sup>Give us this day our daily bread,  
<sup>12</sup>and forgive us our debts,  
as we also have forgiven our debtors.

<sup>13</sup>And lead us not into temptation,  
but deliver us from evil.

<sup>14</sup>For if you forgive others their trespasses, your heavenly Father will also forgive you, <sup>15</sup>but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.

Nash’s Translation (using interlinear)

5. And when you pray, you shall not be like the hypocrites, for they love to stand and pray in the synagogues and on the street corners for the purpose of being seen by men. Truly, I tell you, they have their reward.
6. But when you pray, enter your store-chamber, and having shut your door, pray to your Father who is in secret and your Father, who sees in secret, will reward you.
7. Moreover, Do not pray using vain repetitions, like the pagans; for they surely think they will be heard for their many words.
8. Do not, therefore, be like them; God the Father surely knows what needs you have before you ask him.
9. But pray, then “Our Father, who is in heaven, hallowed be your name
10. Let your kingdom come, let your will be done, on earth as it is in heaven
11. Give us our daily bread
12. And forgive us our offenses, as we forgive our offenders
13. And lead us not into temptation, but deliver us from the evil one. For yours is the kingdom and the power and the glory for the ages. Amen.
14. If, therefore, you forgive men their trespasses, your heavenly Father will also forgive you
15. If, however, you do not forgive men their trespasses, neither will your Father forgive your trespasses.

## Notes/Introduction:

Colossians 2:6-7, walking in Jesus fundamentally means being prayerful. It's what he was known for, what the disciples asked "Teach us how to pray"<sup>1</sup>, and what Jesus knew he could not go without. In fact, he would go on occasional nights praying in place of sleep, instead of his regular private time every morning while it was still dark.<sup>2</sup> And every time Jesus prayed, He glorified the Father and not himself; then the Father would glorify Christ in return each day because of the communion in prayer. When you pray are you glorifying God, or yourself?

- The Jews believed prayer was one of the greatest works rendered unto God; they had a lot of things right, and understood what the Bible said about prayer. But the Pharisees and Scribes took one of the greatest works unto God and made it one of the greatest works unto themselves
- Prayer is meant to express:
  - Blessed are the **poor in spirit**, for theirs is the kingdom of heaven.
  - "Blessed are **those who mourn**, for they shall be comforted.
  - "Blessed are **the meek**, for they shall inherit the earth.
  - "Blessed are **those who hunger and thirst for righteousness**, for they shall be satisfied.
  - "Blessed are **the merciful**, for they shall receive mercy.
  - "Blessed are **the pure in heart**, for they shall see God.
  - "Blessed are **the peacemakers**, for they shall be called sons of God.
  - "Blessed are **those who are persecuted for righteousness' sake**, for theirs is the kingdom of heaven. Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.

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<sup>1</sup> Luke 11:1

<sup>2</sup> Mrk 1:35-37; Luke 6:12-13

5. “And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward.
  - a. The hypocrites are mainly the Pharisees and Scribes
    - i. Matthew 23
    - ii. They put on the mask of loving God, but inwardly loved themselves; this was the hypocrisy of the pharisees and scribes
  - b. The Position of the heart is more important than the position of the body, location, and with whom you’re praying with
    - i. Physical positions of prayer<sup>3</sup>
      1. Standing (Genesis 24:12-14; 2 Chron 6:3)
        - a. Jesus acknowledges standing as acceptable Mark 11:25
          - i. And whenever you stand praying, forgive, if you have anything against anyone, so that your Father also who is in heaven may forgive you your trespasses.”
      2. Lifting the hands (1 Timothy 2:8)
      3. Sitting (Judges 20:26)
      4. Kneeling (Mark 1:40)
      5. Looking upward (John 17:1)
      6. Bowing down (Exodus 34:8)
      7. Placing the head between the knees (1 Kings 18:42)
      8. Pounding on the breast (Luke 18:13)
      9. Facing the temple (Daniel 6:10)
  - c. The Locations of prayer
    - i. In Matthew, (there are 17 prayers in Matthew<sup>4</sup>) the 4 times Jesus prays
      1. Matt 6 The first prayer is this prayer, “The Lord’s Prayer”, in front of the multitudes and crowds
      2. 11:25 Giving thanks to the Father (for hiding himself from the wise and understanding, but revealing himself to His little children)
      3. Matt 26:39-44 Gethsemane (private)
      4. Matt 27:46 on the cross (in the midst of persecution and trial, public)
  - d. Being seen or not
    - i. Seen above, most of Jesus’s recorded prayers are prayers in public, seen by others
  - e. The reward reveals the position of the heart
    - i. The acknowledgement from men they received was their reward; therefore, their heart was positioned to pray for the purpose of pleasing others, and to look good to others
      1. They’re not really concerned about others, they’re ultimately concerned about themselves; they were selfish in receiving glory from men

<sup>3</sup> <https://www.gty.org/library/questions/QA156/is-there-a-correct-posture-for-prayer>

<sup>4</sup> <https://www.hopefaithprayer.com/prayernew/222-prayers-of-the-bible/>

- a. Thus, they are prevented from believing
  - i. Jn 5:44-47“How can you believe, when you receive glory from one another and do not seek the glory that comes from the only God? Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom you have set your hope. For if you believed Moses, you would believe me; for he wrote of me. But if you do not believe his writings, how will you believe my words?”
- b. Pride and selfishness are blinding
  - i. Psalm 10:4- “In his pride the wicked does not seek him; in all his thoughts there is no room for God.”

6. But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you.
  - a. Instead, pray in humility with the Father in mind. When you seek God's glory instead of your own, you will find the beauty of God to be your reward
  - b. Reward
    - i. What is it?
      1. He will reward you with things that are hidden?
      2. Answered prayers?
      3. Heaven?
      4. Physical rewards?
    - ii. Remember that the hypocrites will receive NO REWARD from the Father who is in heaven
    - iii. Things that only heaven can provide
      1. The blessings of God Jas 1:17- "Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change."
        - i. Physical blessing- Psa 136:25 "he who gives food to all flesh, for his steadfast love endures forever.
        - ii. Every spiritual blessing- Eph 1:2 "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places
      2. The reward IS answered prayer
        - a. They will receive NO REWARD, nothing they asked will be given them; they weren't asking God, They asked men.
          - i. They DO receive a reward, it's just not from God
        - b. Those who ask God alone will receive God's answer and provision.
          - i. This is how God is glorified, when we wait for God.
            1. Why should I wait for God?
              - a. Because He is all that you really need; and when he answers, He gives you both the answer of your prayer and HIMSELF
              - b. Matthew 16:26-For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul?
                - i. **Seek first God and His glory and all these things will be added to you**  
Matthew 6:33
            2. jn 14:13"Whatever you ask in my name, this I will do, that the Father may be glorified in the Son.

- a. “From of old no one has heard or perceived by the ear, no eye has seen a God besides you, who acts for those who wait for him.” Isaiah 64:4

7. “And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words.
  - a. The Greeks and Romans worshipped a number of gods and goddesses, whose attention they’d try to hold by heaping titles and names of the god they prayed to. Perhaps their god would hear the request if their attention was held long enough.
8. Do not be like them, for your Father knows what you need before you ask him.
  - a. In contrast, the Father not only hears our prayers, but he knows them before we even say it
    - i. Yes, God is Omniscient
    - ii. But Jesus is teaching us that the Father cares for us in ways the other gods don’t; He’s so attentive to us that He knows our own needs more than we do
      1. Psa 139:17-18 “How precious to me are Your thoughts, O God, how vast is the sum of them! If I would count them, they are more than the sand. I awake, and I am still with you.”
      2. Illustration: Like parents of their dependent child, God the Father knows what His children need; He knows before the request leaves your lips
      3. He has the ability to provide for those needs, AND he has the desire
        - a. 1 Peter 5:6-7 “Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, casting all your anxieties on him, because he cares for you.”

9. Pray then like this: “Our Father in heaven, hallowed be your name.
- a. Calling God “Father” was actually normal in the OT as a title of some intimacy
    - i. This intimacy between dependent child and providing Father was the difference between the gentiles and the Jews
      - 1. Isa 63:16 “For you are our Father, though Abraham does not know us, and Israel does not acknowledge us; you, O LORD, are our Father, our Redeemer from of old is your name.
    - ii. But the Jews did would not call the Father “Abba” which means “Papa” or “Daddy” as Jesus did who saw the Father in greater intimacy and affectionate respect, (Mark 14:36)<sup>5</sup>
  - b. Hallowed means holy or sanctified
    - i. So “holy be your name”. This is found in the Old testament, and the idea is there when the opposite is commanded “do not take the Lord’s name in vain” and “you shall not profane my Holy Name” (Ex 20:7, and Lev 22:32)
      - 1. Ezek 38:23 “Thus will I magnify Myself, and sanctify Myself, and I will make Myself known in the eyes of many nations; and they shall know that I am the LORD.
      - 2. Any action a Jew did that brought honor, respect and glory to God is considered sanctification of his name
      - 3. But anything that dishonored, harmed, or shames God’s name and His word is regarded as “desecration of the name”

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<sup>5</sup> And he said, “Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will.”

10. Your kingdom come, your will be done, on earth as it is in heaven.
  - a. Asking for God's kingdom to come shows that one is looking toward the end when God's rule reigns over the earth, when His Messiah sits on the throne of David and the peoples of the earth are His subjects
    - i. Psalm 2 talks about God's son reigning over all the kings and peoples of the earth
      1. Ezek 38:23 ties the Holy name of God and the Kingdom of God  
"Thus will I magnify Myself, and sanctify Myself, and I will make Myself known in the eyes of many nations; and they shall know that I am the LORD.
  - b. Your will be done on earth as it is in heaven
    - i. Whatever happens on Earth is already according to His will; nothing surprises God, goes away from His plans
      1. Psa 135:6-Whatever the LORD pleases, he does, in heaven and on earth, in the seas and all deeps.
    - ii. But the difference between earth and Heaven is the full manifested presence of God in heaven so that sinners cannot stand in His presence
      1. God is so holy that the angels, angels who have not sinned, are covering their eyes and their feet before God, and they eagerly serve the Lord obeying his commands to them
        - a. Isaiah 6:2-3 "Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory!"
        - b. Psalm 103:20- Bless the LORD, you His angels, Mighty in strength, who perform His word, Obeying the voice of His word!
      2. Thus, Jesus teaches us to pray for the time that the earth will be completely peaceful and inhabited by peoples who are in complete obedience to God. Only in this way at that future time will God's will be done on earth AS IT IS in heaven

11. Give us this day our daily bread,
  - a. Jesus teaches us to depend on God's daily provision by referring to Manna in the Old Testament
    - i. In Exodus 16, the Israelites grumbled that they'd rather have died in Egypt than wander the desert without food. So God provided them daily bread from heaven called "Manna", and gave them Quail for meat.
    - ii. The Manna was a daily provision that you could not store, or else it would rot and ruin whatever it's stored in. This way, they had to trust God that there would be food the next day; and hopefully, that their trust would grow when they see God meet their daily needs.
      1. Secondly, that they would grow in contentment, knowing that they didn't need more than they needed. This was the constant problem of the Israelites in Exodus 16: they were constantly discontent with the situations
        - a. They needed to learn that it was enough if God was with them
  - b. How many days of your life have you been provided for? Fed enough? How many days has God been with you?
    - i. Every single day of your life represents God's physical provision and His attentiveness toward your needs
    - ii. Again, **"Seek first God and His glory and all these things will be added to you Matthew 6:33**
    - iii. When you don't live this way, you're living as the Israelites did, who grumbled all the way to the promised land; but when they got there, they didn't enter because they never learned that God was enough.
      1. When they were scared to fight the Canaanites for the promised land, they forgot that God had saved them from Egypt, the most powerful nation at that time. They forgot how God took care of them every single day
    - iv. Do you live worried about earthly provision and treasure? 2 points:
      1. Be thankful and content
        - a. Phil 4:11 "Not that I am speaking of being in need, for I have learned in whatever situation I am to be content.
        - b. 1 Thess 5:18 "give thanks in all circumstances; for this is the will of God in Christ Jesus for you.
      2. Work, be faithful, but don't store for yourselves treasures on earth
        - a. Use those provisions for heavenly reward
          - i. Luke 16:10-15 "One who is faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much. If then you have not been faithful in the unrighteous wealth, who will entrust to you the true riches? And if you have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters, for either he will hate the one and love the other, or he will be

devoted to the one and despise the other. You cannot serve God and money.” The Pharisees, who were lovers of money, heard all these things, and they ridiculed him. And he said to them, “You are those who justify yourselves before men, but God knows your hearts. For what is exalted among men is an abomination in the sight of God.

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

a. God is gracious to those who know grace

i. Matthew 18:23-35

1. Because the servant didn't forgive after having been extended forgiveness from the King, the servant was condemned in punishment
2. We will touch on this later as we conclude

13. And lead us not into temptation, but deliver us from evil.
- a. To address Pope Francis's new translation "do not let us fall into temptation"
    - i. Their new translation isn't a translation, it's interpretation; they shouldn't translate what the original text says into something it doesn't say for our readers
    - ii. It's the job of teachers and Christians to interpret what Jesus means
  - b. εἰσφέρω (eispheeró) means to carry, bring, or lead
    - i. Jas 1:13<sup>6</sup>
      1. God does not tempt us for the purpose of failing, but he gives us trials for the purpose of growing
      2. Jesus is teaching us to pray in such a way that asks God, "help me to not sin when those opportunities arise"
  - c. How do we deal with these temptations and situations?
    - i. Prayer
    - ii. Count it Joy and respond in righteousness Jas 1:2-4<sup>7</sup>
    - iii. Find the way out 1 Cor 10:13<sup>8</sup>

14. For if you forgive others their trespasses, your heavenly Father will also forgive you,

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<sup>6</sup> Let no one say when he is tempted, "I am being tempted by God," for God cannot be tempted with evil, and he himself tempts no one.

<sup>7</sup> Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.

<sup>8</sup> No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.

15. but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.
- a. If you fail to forgive others, will God not forgive you?
    - i. This is the same as Matt 5:7 “Blessed are the merciful, for they shall receive mercy”
    - ii. And it is very true
  - b. But the heart of the matter is that the forgiveness of your sins is not dependent upon whether or not you forgive; it’s dependent on how important God’s forgiveness is to you. Do you take His forgiveness lightly? Or do you realize that your sins deserved eternal punishment?
    - i. Matthew 18’s unforgiving servant shows that after having been forgiven at least 164,000 years’ worth of debt<sup>9</sup> which he could never repay, the servant didn’t care: it didn’t change him!
      1. He went to his fellow servant who owed him a hundred days’ worth and couldn’t forgive him. Instead, he handled him roughly.
        - a. We should not deal with each other roughly
        - b. We should not be unforgiving for the little sins committed against us when we’ve been offered forgiveness for our sins against a holy God which deserve eternal hell.
          - i. Our thoughts, our words, and our actions witness against us over and over again that we are guilty and rightfully deserve to be thrown into the gloom and fires of hell for eternity

## 16. Conclusion

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<sup>9</sup> Keener, Craig. *The IVP Bible Background Commentary*. IVP, 2014. Downers Grove, IL.

- a. This is why Jesus, fully God, whose life is more precious than all of our debts put together, gave himself to the Father on our behalf, so that whosoever believes in him would not perish but have everlasting life
  - i. Doesn't that mean something to you?
    - 1. If you are not willing to forgive your neighbor, then you are being condemned not for unforgiveness, but for the lack of gratefulness at the debt that's been forgiven.
    - 2. God is willing to forgive, are you?
- b. Without this, therefore, you should not expect your prayers will be heard. Since sin affects whether or not our prayers are directed to God and for His glory or for ourselves.
- c. Therefore, we pray "Forgive us our debts, as we forgive others"
  - i. **When you pray this way, living this way, people will glorify God in heaven who is working in your life** instead of glorifying you. Because
    - 1. only a forgiven person can forgive like that.
    - 2. Only a child of God who trusts the Heavenly Father ask for daily provision in thankfulness and contentment
    - 3. Only a faithful servant asks for His master's will and kingdom to come.
    - 4. Only a dependent disciple asks God and God alone for His daily needs
    - 5. Only a prayerful person asks to not be led in into sin, but to be delivered from evil.