

Philippians Series

Lesson #098

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Dean Bible Ministries

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Jesus Teaching on Prayer

Philippians 4:6–7; Matthew 6:5–15



What the Bible Teaches About Prayer



Matt. 6:5, “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. Assuredly, I say to you, they have their reward.

Matt. 6:6, “But 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; and your Father who sees in secret will reward you openly.

Matt. 6:7, “And when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words.

Matt. 6:8, “Therefore do not be like them. For your Father knows the things you have need of before you ask Him.

Matt. 6:9, “In this manner, therefore, pray:”

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βατταλογέω *battalogeō*

2 plur aor act subj “to babble, to prate, to use meaningless repetition over and over.”

BDAG: “to speak in a way that images the kind of speech pattern of one who stammers, use the same words again and again, speak without thinking.”

Matt. 6:8, “Therefore do not be like them. For your Father knows the things you have need of before you ask Him.

Matt. 6:9, “In this manner, therefore, pray:”

What the Bible Teaches About

How We Pray



Jesus and the Prayer to Teach the Disciples How to Pray

Matt. 6:9, “In this manner, therefore, pray: Our Father in heaven, hallowed be Your name.

Matt. 6:10, “Your kingdom come. Your will be done on earth as it is in heaven.

Matt. 6:11, “Give us this day our daily bread.

Matt. 6:12, “And forgive us our debts, as we forgive our debtors.

Matt. 6:13, “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.”

Matt. 6:7, “And when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words.”

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“meaningless repetition”

Matt. 6:7, “And when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words.”

Matt. 6:8, “Therefore do not be like them. For your Father knows the things you have need of before you ask Him.”

Opening address (Matthew 6:9a, b)

Three clauses express their desires regarding the worship of God and value of His kingdom (6:9c–6:10)

Three petitions for our own needs (6:11–13)

Following explanation about forgiveness (6:14–15)

Matt. 6:9, “In this manner, therefore, pray:

**Our Father in heaven,
Hallowed be Your name.”**

οὕτως *houtōs* thus, so, in this way or in this manner

Matt. 6:9, “In this manner, therefore, pray:

**Our Father in heaven,
Hallowed be Your name.”**

**προσεύχομαι *proseuchomai*
2 plur pres mid imperative
to pray; we are commanded to
pray.**

Matt. 6:9, “In this manner, therefore, pray:

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Hallowed be Your name.”**

Matt. 6:9, “In this manner, therefore, pray:

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Hallowed be Your name.”**

1. We are to address our prayers to God the Father. New Testament prayers are never addressed to the Son, to Jesus, to the Holy Spirit. The role of Son and Spirit is to be our intercessors.

We do not pray to intercessors, but to the One to whom they are interceding.

Jesus is our High Priest.

Matt. 6:9, “In this manner, therefore, pray:

**Our Father in heaven,
Hallowed be Your name.”**

**Isa. 63:16, “Doubtless You *are* our
Father, though Abraham was
ignorant of us, and Israel does
not acknowledge us. You, O
LORD, *are* our Father; Our
Redeemer from Everlasting *is*
Your name.”**

Matt. 6:9, “In this manner, therefore, pray:

**Our Father in heaven,
Hallowed be Your name.”**

“Father in Heaven” is used 13 times in the Sermon on the Mount: Matt. 5:16, 45, 48; 6:1, 4, 6, 8, 14–15, 18, 26, 32; 7:11—indicating this is the personal prayer of believers, not unbelievers.

**Matt. 6:9, “In this manner, therefore, pray:
Our Father in heaven,
Hallowed be Your name.”**

ἁγιάζω *hagiazō*

**aor pass imperative 3 sing to sanctify, set apart,
revere.**

**Not an imperative of command, but a request or
entreaty to God to make His Person, essence,
uniqueness known and revered among men.**

Psa. 30:4, “Sing praise to the LORD, you saints of His, and give thanks at the remembrance of His holy name.”

Psa. 97:12, “Rejoice in the LORD, you righteous, and give thanks at the remembrance of His holy name.”

Psa. 103:1, “Bless the LORD, O my soul; And all that is within me, bless His holy name!”

Psa. 111:9, “He has sent redemption to His people; He has commanded His covenant forever: Holy and awesome is His name.”

Ezek. 20:8, “But they rebelled against Me and would not obey Me. They did not all cast away the abominations which were before their eyes, nor did they forsake the idols of Egypt. Then I said, ‘I will pour out My fury on them and fulfill My anger against them in the midst of the land of Egypt.’”

Ezek. 20:9, “But I acted for My name’s sake, that it should not be profaned before the Gentiles among whom they were, in whose sight I had made Myself known to them, to bring them out of the land of Egypt.”

Ezek. 36:20, “When they came to the nations, wherever they went, they profaned My holy name—when they said of them, ‘These are the people of the LORD, and yet they have gone out of His land.’

Ezek. 36:21, “But I had concern for My holy name, which the house of Israel had profaned among the nations wherever they went.

Ezek. 36:22, “Therefore say to the house of Israel, ‘Thus says the Lord GOD: “I do not do this for your sake, O house of Israel, but for My holy name’s sake, which you have profaned among the nations wherever you went.

Ezek. 36:23, “ ‘ “I will honor the holiness of My great name, which has been profaned among the nations—the name you have profaned among them. The nations will know that I am Yahweh”—the declaration of the Lord GOD—“when I demonstrate My holiness through you in their sight.” ’ ” [~HCSB]

Ezek. 36:23, “ ‘And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I am the LORD,’ ” says the Lord GOD, ‘when I am hallowed in you before their eyes.’ ”

Isa. 29:23, “But when he sees his children, the work of My hands, in his midst, they will hallow [reverence My character] My name, and hallow the Holy One of Jacob, and fear the God of Israel.” [~NKJV]

Isa. 29:23, “For when he sees his children, the work of My hands within his nation, they will honor My name, they will honor the Holy One of Jacob and stand in awe of the God of Israel.” [~HCSB]

**Matt. 6:9, “In this manner, therefore, pray:
Our Father in heaven,
Hallowed be Your name.”**

ἁγιάζω *hagiazō*

**aor pass imperative 3 sing to sanctify, set apart,
revere.**

**Not an imperative of command, but a request or
entreaty to God to make His Person, essence,
uniqueness known and revered among men.**

**2. We are to pray that God would make His character—His
unique love, mercy, Grace, Justice, and righteousness—
known among mankind.**

**Matt. 6:9, “In this manner, therefore, pray:
Our Father in heaven,
Make your uniqueness known among men.”**

ἁγιάζω *hagiazō*

**aor pass imperative 3 sing to sanctify, set apart,
revere.**

**Not an imperative of command, but a request or
entreaty to God to make His Person, essence,
uniqueness known and revered among men.**

Matt. 6:10,

“Your kingdom come.

Your will be done

On earth as it is in heaven.”

Matt. 6:10,

“Your kingdom come.

Your will be done

On earth as it is in heaven.”

We should be focused on God’s future plan to establish His kingdom rule on the earth through the rule of Jesus, the Son of David, the future King of kings and Lord of lords.

Matt. 6:10,

“Your kingdom come.

Your will be done

On earth as it is in heaven.”

ἔρχομαι *erchomai*

2 aor act impera 3

sing

to come, go

Isa. 35:4, “Say to those who are fearful-hearted, ‘Be strong, do not fear! Behold, your God will come with vengeance, with the recompense of God; He will come and save you.’ ”

Isa. 40:9, “O Zion, You who bring good tidings, get up into the high mountain; O Jerusalem, you who bring good tidings, lift up your voice with strength, lift it up, be not afraid; Say to the cities of Judah, ‘Behold your God!’”

Isa. 40:10, “Behold, the Lord GOD shall come with a strong hand, and His arm shall rule for Him; Behold, His reward is with Him, and His work before Him.”

Zech. 14:5, “Then you shall flee through My mountain valley, for the mountain valley shall reach to Azal. Yes, you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Thus the LORD my God will come, and all the saints with You.”

Mark 15:43, “Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus.”

Matt. 6:10,

“Your kingdom come.

Your will be done

On earth as it is in heaven.”

γίνομαι *ginomai*

aor pass impera 3

sing

to become, to come

into existence

“may Your will come

into existence ...”

Matt. 6:10,

“Your kingdom come.

Your will be done

On earth as it is in heaven.”

This emphasizes our future focus on the rule of God through Christ in His kingdom on the earth!

Thus God’s will being done.

3. In this Church Age, we are to focus on our future role as those who will rule and reign with Christ.

Thus, pray for our spiritual leaders: pastors, missionaries, deacons, Prep School, Sunday School teachers.

Matt. 6:10,

“Your kingdom come.

Your will be done

On earth as it is in heaven.”

May your name be honored and revered

May your kingdom come

May your will be done

On earth as it is in heaven

Matt. 6:11,

“Give us this day our daily bread.”

Matt. 6:11,

“Give us this day our daily bread.”

δίδωμι *didōmi*

**aor act impera 2 sing
to give**

Matt. 6:11,

“Give us this day our daily bread.”

δίδωμι *didōmi*

**aor act impera 2 sing
to give**

Prov. 30:8, “Remove falsehood and lies far from me; Give me neither poverty nor riches—Feed me with the food allotted to me;”

Matt. 6:11,

“Give us this day our daily bread.”

δίδωμι *didōmi*

**aor act impera 2 sing
to give**

4. Prayer for our personal situation and God’s provision for our lives. Prayers for any crisis, problem, difficulty, opportunity that presents itself.

Matt. 6:12,

**“And forgive us our debts,
As we forgive our debtors.”**

Matt. 6:12,

**“And forgive us our debts,
As we forgive our debtors.”**

**Luke 11:4, “And forgive us our sins, for we also forgive
everyone who is indebted to us.”**

Matt. 6:12,

**“And forgive us our debts,
As we forgive our debtors.”**

**ἀφίημι *aphiēmi*
aor act impera 2 sing
to forgive, cancel a
debt**

**ἀφίημι *aphiēmi*
aor act ind 1 pl
to forgive, cancel a
debt**

Rom. 13:8, “Owe no one anything”

ὀφείλω *opheilō*

pres act impera 2 plur

to be obligated, to be indebted

Matt. 6:12, “And forgive us our debts, as we forgive our debtors.”

ὀφείλημα *opheilēma*

acc neut plur

debt, obligation.

In Jewish thought, sin was an obligation to God.

Matt. 6:12,

**“And forgive us our debts,
As we forgive our debtors.”**

**ἀφίημι *aphiēmi*
aor act impera 2 sing
to forgive, cancel**

**ἀφίημι *aphiēmi*
aor act ind 1 pl
to forgive, cancel**

**ὀφείλημα *opheilēma*
acc neut plur
debt, incur a spiritual obligation, i.e., a
synonym for sin.**

More important, the Aramaic word hōbā (“debt”) is often used (e.g., in the Targums) to mean “sin” or “transgression.” Deiss BS (p. 225) notes an instance of the cognate verb *hamartian opheilō* (lit., “I owe sin”). Probably Matthew has provided a literal rendering of the Aramaic Jesus probably most commonly used in preaching; and even Luke (Lk. 11:4) uses the cognate participle in the second line, *panti opheilonti hēmin* (“everyone who sins against us”). There is therefore no reason to take “debts” to mean anything other than “sins,” here conceived as something owed God (whether sins of commission or of omission).

~D A Carson, “Matthew”, EBC

In the directions (preserved in a duplicated Inscription) of the Lycian Xanthus for the sanctuary, founded by him, of Men Tyrannos, a deity of Asia Minor, CIA. iii. 74,2 cf. 73 (found near Sunium, not older than the imperial period), there occurs the peculiar passage: ὅς ἂν δὲ πολυπραγμονήσῃ τὰ τοῦ θεοῦ ἢ περιεργάσῃται, ἢ ἁμαρτίαν ὀφ(ε)ιλῆτω Μηνὶ Τυράννω, ἣν οὐ μὴ δύνηται ἐξειλάσασθαι sic.

Further, the ἁμαρτίαν ὀφείλω [harmartian ophailo] in this passage is also very interesting; it is manifestly used like χρέος ὀφείλω [chreos ophailo], ἁμαρτία being thought of as debt.

~Adolf Deissman, *Biblical Studies*

Matt. 6:12,

**“And forgive us our debts,
As we forgive our debtors.”**

**ἀφίημι *aphiēmi*
aor act impera 2 sing
to forgive, cancel**

**ἀφίημι *aphiēmi*
aor act ind 1 pl
to forgive, cancel**

Col. 2:13, “And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses,

Col. 2:14, “He erased the certificate of debt, with its obligations, that was against us and opposed to us, and has taken it out of the way by nailing it to the cross.”

Matt. 6:14, “For if you forgive men their trespasses, your heavenly Father will also forgive you.

Matt. 6:15, “But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.”

**παράπτωμα *paraptōma*
acc neut plur
trespass**

5. We confess sin, but also forgive others.

Matt. 6:13,

“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.”**

Matt. 6:13,

“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.”

**εἰσφέρω *eispherō*
aor act subj 2 sing
to bring in; to lead into**

**ῥύομαι *hruomai*
aor mid impera 2 sing
to deliver**

**πειρασμός
peirasmos
acc masc sing
temptation,
test**

James 1:13, “Let no one say when he is tempted, ‘I am tempted by God’; for God cannot be tempted by evil, nor does He Himself tempt anyone.

James 1:14, “But each one is tempted when he is drawn away by his own desires and enticed.

James 1:15, “Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.”

1 Cor. 10:13, “No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.”

Matt. 6:13,

“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.”**

**εἰσφέρω *eispherō*
aor act subj 2 sing
to bring in**

**πειρασμός
peirasmos
acc masc sing
temptation,
test**

Matt. 6:13,

“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.”**

**εἰσφέρω *eispheerō*
aor act subj 2 sing
to bring in**

**ῥύομαι *hruomai*
aor mid impera 2 sing
to deliver, rescue**

**πειρασμός
peirasmos
acc masc sing**

**ἀπὸ τοῦ πονηροῦ.
apo tou ponerou
from the evil,
from the evil one,
from evil**

Matt. 6:13,

“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.” [from 1 Chron. 29:11–13]**

6. Protection in spiritual warfare (Ephesians 6:10–18)

Matt. 6:13,

“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.” [from 1 Chron. 29:11–13] [This last sentence

is found in the majority of manuscripts (mss), as well as in

the Didache, and several other versions, but omitted in

Sinaiticus and Vaticanus and a few other mss.]

7. Recognition of and submission to God’s authority.