



# **SERMON ON THE MOUNT**

**“The Lord’s Model Prayer”  
Matthew 6:9-15**

**<sup>9</sup>“Pray, then, in this way:  
‘Our Father who is 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.  
Matthew 6:9-15**

**<sup>13</sup>‘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.>]’<sup>14</sup>For if you forgive others for  
their transgressions, your heavenly Father  
will also forgive you. <sup>15</sup>But if you do not  
forgive others, then your Father will not  
forgive your transgressions.  
Matthew 6:9-15**

## **Introduction**

**A. As we continue our study in the Sermon on the Mount, today we get to learn from Jesus Himself what we should pray for as we talk to our Father in heaven.**

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**B. Last week we learned how not to pray. We are not to pray like the hypocrites. They prayed to impress people, not be heard by God (6:5-6). They also prayed to impress God by mindlessly repeating words as if they were a magical formula to get what they wanted (6:7-8).**

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**C. “So many were the corruptions that had crept into this duty of prayer among the Jews, that Christ saw it needful to give a new directory for prayer, to show his disciples what must ordinarily be the matter and method of their prayer” (Matthew Henry).**

## **Introduction**

**C. “So many were the corruptions that had crept into this duty of prayer among the Jews, that Christ saw it needful to give a new directory for prayer, to show his disciples what must ordinarily be the matter and method of their prayer” (Matthew Henry).**

**D. In the Lord’s Model Prayer, Jesus gives us an outline of how we can talk to our Father.**



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## **Introduction**

**E. You mean as a Christian I have to pray? NO!  
As a Christian you get to pray.**

**F. Prayer is expected (Matthew 6:5, 6, 7, 9;  
Colossians 4:2; 1 Thessalonians 5:17).**

**G. Prayer is learned (Luke 11:1). Prayer is  
learned by praying, by meditating on  
Scripture, by praying with others, and by  
reading about prayer (Don Whitney, Spiritual  
Disciplines for the Christian Life).**

## **Introduction**

**H. Big Idea: Christian, you should pray to our  
Father about everything.**

## **I. Pray for God's Divine Purposes (6:9-10)**

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**A. "Hallowed be Your name"**

**B. "Your kingdom come"**

**C. "Your will be done, on earth as it is in  
heaven"**

## **II. Pray for God's Daily Provision (6:11)**

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**<sup>11</sup>'Give us this day our daily bread.  
Matthew 6:11**

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**A. Verses 9-10 contain three petitions that are focused on God's name, kingdom, and will. Verses 11-13 contain three petitions that are focused on the needs of man.**



## **II. Pray for God's Daily Provision (6:11)**

**B. "Our whole life is found there in those three petitions, and that is what makes this prayer so utterly amazing. In such a small compass our Lord has covered the whole life of the believer in every respect. Our physical needs, our mental needs, and, of course, our spiritual needs are included" (Martin Lloyd-Jones).**

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**B. "Our whole life is found there in those three petitions, and that is what makes this prayer so utterly amazing. In such a small compass our Lord has covered the whole life of the believer in every respect. Our physical needs, our mental needs, and, of course, our spiritual needs are included" (Martin Lloyd-Jones).**

**C. "Give us this day our daily bread."**

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**D. There are five key elements in this request for God's provision.**

## **II. Pray for God's Daily Provision (6:11)**

**(1) The Substance—"Bread" is symbolic of all of our physical needs. "It is marvelous to understand that the God who created the entire universe, who is the God of all space and time and eternity, who is infinitely holy and completely self-sufficient, should care about supplying our physical needs—and should be concerned that we receive enough food to eat, clothes to wear, and a place to rest. God obligated Himself to supply our needs" (John McArthur).**

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**(2) The Source—God “our Father.” Everything we have originates from resources that God has created and made available to us.**

**<sup>6</sup>But you, when you pray, go into your inner room, and when you have shut your door, pray to your Father who is in secret, and your Father who sees what is done in secret will reward you.**

**Matthew 6:6**

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**(2) The Source—God “our Father.” Everything we have originates from resources that God has created and made available to us.**

**(3) The Supplication—Supplication is expressed in the word “give.” We are to ask “our Father” to provide what we need. We can pray confidently because God has promised abundantly (Matthew 6:6).**

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**(4) The Seekers—The “us” of Jesus' model prayer are the people who have been saved and adopted into God's family.**

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**(4) The Seekers—The “us” of Jesus’ model prayer are the people who have been saved and adopted into God’s family.**

**(5) The Schedule—God’s provision for his children is “daily.” We are to rely on the Lord one day at a time.**

**<sup>25</sup>“For this reason I say to you, do not be worried about your life, as to what you will eat or what you will drink; nor for your body, as to what you will put on. Is not life more than food, and the body more than clothing?  
Matthew 6:25**

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**E. Praying for daily bread is not an expression of anxiety about tomorrow or undue concern about what you will eat (Matthew 6:25).**

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**F. "Anxiety wrings its hands; faith folds its hands. Anxiety paces the floor; faith kneels on the floor. Prayer is an exercise of faith, not a display of anxiety" (Chuck Quarles).**



### **III. Pray for God's Daily Pardon (6:12, 14-15)**

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**<sup>12</sup>‘And forgive us our debts, as we also have forgiven our debtors.**

**<sup>14</sup>For if you forgive others for their transgressions, your heavenly Father will also forgive you. <sup>15</sup>But if you do not forgive others, then your Father will not forgive your transgressions.**

**Matthew 6:12, 14-15**

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**B. The word "debts" is one of five words used in the New Testament for sin. Sin is a moral and spiritual debt to God that must be paid.**

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**B. The word "debts" is one of five words used in the New Testament for sin. Sin is a moral and spiritual debt to God that must be paid.**

**C. Once we're saved, we still commit sins.  
"When a sinful human being becomes a Christian he does not cease to be a sinner any more than he ceases to be a human being"  
(James Montgomery Boice).**

### **III. Pray for God's Daily Pardon (6:12, 14-15)**

**D. We need to confess our sins to "our Father" and have fellowship restored. (John 13:5-10; 1 John 1:8-10; Romans 7:13-25)**

**<sup>5</sup>Then He \*poured water into the washbasin, and began to wash the disciples' feet and to wipe them with the towel which He had tied around Himself. <sup>6</sup>So He \*came to Simon Peter. He \*said to Him, "Lord, are You going to wash my feet?" <sup>7</sup>Jesus answered and said to him, "What I am doing you do not realize now, but you will understand afterwards." <sup>8</sup>Peter \*said to Him, "You will never wash my feet—ever!" Jesus answered him, "If I do not wash you, you have no part with Me."**

**John 13:5-10**

**<sup>9</sup>Simon Peter \*said to Him, "Lord, not only my feet, but also my hands and my head." <sup>10</sup>Jesus \*said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you."**

**John 13:5-10**

**<sup>8</sup>If we say that we have no sin, we deceive ourselves and the truth is not in us. <sup>9</sup>If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. <sup>10</sup>If we say that we have not sinned, we make Him a liar and His word is not in us.**

**1 John 1:8-10**

**<sup>13</sup>Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by working out my death through that which is good, so that through the commandment sin would become utterly sinful. <sup>14</sup>For we know that the Law is spiritual, but I am fleshly, having been sold into bondage under sin. <sup>15</sup>For what I am working out, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate.**

**Romans 7:13-25**

**<sup>16</sup>But if I do the very thing I do not want, I agree with the Law, that it is good. <sup>17</sup>So now, no longer am I the one working it out, but sin which dwells in me. <sup>18</sup>For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the working out of the good is not. <sup>19</sup>For the good that I want, I do not do, but I practice the very evil that I do not want. <sup>20</sup>But if I am doing the very thing I do not want, I am no longer the one working it out, but sin which dwells in me.**

**Romans 7:13-25**

**<sup>21</sup>I find then the principle that in me evil is present—in me who wants to do good. <sup>22</sup>For I joyfully concur with the law of God in the inner man, <sup>23</sup>but I see a different law in my members, waging war against the law of my mind and making me a captive to the law of sin which is in my members. <sup>24</sup>Wretched man that I am! Who will deliver me from the body of this death?**

**Romans 7:13-25**



**<sup>25</sup>Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.**

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**E. Be quick to confess your sins to God.**

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**D. We need to confess our sins to “our Father” and have fellowship restored. (John 13:5–10; 1 John 1:8-10; Romans 7:13-25)**

**E. Be quick to confess your sins to God.**

**F. “As we also have forgiven our debtors.”  
This request has troubled many people. “If I don’t forgive everyone who has sinned against me, I can’t be saved?”**

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**G. Is Jesus teaching that our eternal salvation is determined by how we forgive people who sin against us? Isn't that works salvation and contrary to Ephesians 2:8-9?**

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**G. Is Jesus teaching that our eternal salvation is determined by how we forgive people who sin against us? Isn't that works salvation and contrary to Ephesians 2:8-9?**

**H. If we're going to understand this request accurately, we must understand that it is speaking of one sense of forgiveness only, the forgiveness that is given after justification to a Christian who is still struggling with his sin.**

### **III. Pray for God's Daily Pardon (6:12, 14-15)**

**I. "For if you forgive others for their transgressions, your heavenly Father will also forgive you. But if you do not forgive others, then your Father will not forgive your transgressions" (6:14-15).**

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**I. "For if you forgive others for their transgressions, your heavenly Father will also forgive you. But if you do not forgive others, then your Father will not forgive your transgressions" (6:14-15).**

**J. Jesus is not speaking of the forgiveness we receive at the moment of salvation. Jesus is speaking of forgiveness that comes later, that comes repeatedly, a forgiveness that restores a broken relationship with God.**

### **IV. Pray for God's Daily Protection (6:13)**

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**<sup>13</sup>‘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.]’**

**Matthew 6:13**

## **IV. Pray for God's Daily Protection (6:13)**

**A. “And do not lead us into temptation.”**

**<sup>13</sup>Let no one say when he is tempted, “I am being tempted by God”; for God cannot be tempted by evil, and He Himself does not tempt anyone.**

**James 1:13**

#### **IV. Pray for God’s Daily Protection (6:13)**

**A. “And do not lead us into temptation.”**

**B. At first sight this is a very strange request. Why should we have to ask God not to lead us into temptation? Can’t we take that one for granted? (James 1:13)**



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**B. At first sight this is a very strange request. Why should we have to ask God not to lead us into temptation? Can't we take that one for granted? (James 1:13)**

**C. The actual explanation is simpler than most of the proposed solutions. This statement is a litotes, a figure of speech which expresses something by negating the contrary.**

## **IV. Pray for God's Daily Protection (6:13)**

**D. Some examples of litotes: (1) She is no amateur means she is very skilled. (2) His singing isn't the best I've ever heard means his singing is bad. (3) The team didn't disappoint means the team played well.**

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**E. The intent of verse 13 is do not lead us into temptation, but away from it, into righteousness, into situations where we will be protected and therefore kept righteous.**

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**F. "But deliver us from the evil one." The word "deliver" means we can't rescue ourselves from Satan's power. We are helpless apart from God's intervention.**

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**F. "But deliver us from the evil one." The word "deliver" means we can't rescue ourselves from Satan's power. We are helpless apart from God's intervention.**

**G. Just as we constantly rely on God for our physical survival we must also rely constantly on God for our spiritual survival.**

## **IV. Pray for God's Daily Protection (6:13)**

**H. [For Yours is the kingdom and the power and the glory forever. Amen.]**

## **IV. Pray for God's Daily Protection (6:13)**

**I. The doxology in brackets appears not to have been added before the late second century. "This observation does not call into question the fact that the kingdom and the power and the glory really do belong to God forever; many other passages say similar things. However, it remains doubtful that Jesus taught such a clause as part of his model prayer" (D. A. Carson).**

## **Conclusion**

**A. Christian, child of God, how does the Lord's Model Prayer encourage you? Challenge you?**

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**B. How will you apply what you have learned today?**

**C. This pattern or model for praying is for children of God. Have you been born again by the Holy Spirit? Have you repented of your sin and believed in the gospel of Christ? Are you trusting in Christ right now?**

**The gospel is the good news that the just and gracious God of the universe looked upon hopelessly sinful people and sent His only Son, Jesus Christ, God in human flesh, to bear His wrath against sin on the cross and to show His power over sin in the resurrection so that everyone who turns from their sin (repentance) and believes in Him (faith) will be reconciled to God forever.**