



Teach us to Pray - Pray to the Father who resides in Heaven Pt 2

Sunday Sermon – 1/26/2025

Bishop Steven A. Norman, Pastor

Matthew 6:9-15 In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name. 10 Your kingdom come. Your will be done on earth as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, As we forgive our debtors. 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. 14 "For if you forgive men their trespasses, your heavenly Father will also forgive you. 15 But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

In the Bible, Jesus taught us how and showed us how to pray. If anyone knows how to pray, Jesus knows how to pray.

One important thing we must understand is that Jesus serves as our ultimate example for navigating life and applying Kingdom principles. If Jesus teaches us to do something in a certain way, we should take His advice seriously and follow His guidance. This is particularly true when it comes to prayer. Prayer should not rely solely on our personal thoughts, past teachings, or feelings. When Jesus instructs us on how to pray, we need to adhere to that. After all, He achieved remarkable results through the manner in which He prayed.

What we call the Lord's prayer is actually a prayer Jesus outlined/patterned for Believers to follow concerning Prayer. **(Matthew 6, Luke 11)**

Jesus' disciples came to him, asking him specifically to teach them how to pray.

We must remember that when the disciples made this request, they were not ignorant of prayer. They grew up in a Jewish culture, attending synagogue services and most of them were probably taught to pray from a early age.

In Matthew 6 and Luke 11 Jesus is teaching how to pray for the new “Dispensation of Grace” and the “Kingdom Age” that was to come at His second coming at the end of the tribulation period.

Learning to pray in this way keeps us focused on God's plan and why we are really here!

Prayer is a Learned Discipline.

Prayer is a learned Discipline that must be desired. There is a wise way to pray, and we must discipline ourselves in the prayer principles that Jesus taught.

Jesus's prayer model is Kingdom first, others second, and then us.

Kingdom First - Matthew 6:33 But seek first the kingdom of God and His righteousness, and all these things shall be added to you.

Others Second- Matthew 6:9-14 In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name. 10 Your kingdom come. Your will be done on earth as it is in heaven. 11 Give us this day our daily



bread. 12 And forgive us our debts, As we forgive our debtors. 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.

Notice in this pattern of prayer that there is never a first-person singular noun or pronoun used except in reference to God. There are only the plural pronouns *US*, *We* and *OUR*.

When approaching God, our main focus should be on His will and our concern for others while praying about ourselves.

We know that prayer is a Learned Discipline because before Jesus taught the pattern of prayer, He instructed people on the Do's and Don'ts of prayer in **Matthew 6:5-8**.

There is another reference to Jesus's teaching about the dos and don'ts of prayer that some New Testament believers misinterpret.

Luke 18:10-14 "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. 11 The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men — extortioners, unjust, adulterers, or even as this tax collector. 12 I fast twice a week; I give tithes of all that I possess.' 13 And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' 14 I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

We should not approach God like the Pharisee, who elevated himself and looked down on others, believing he was superior. Similarly, we do not want to be like the man who beat his chest, identifying himself as a sinner neither.

Now that we are saved through the completed work of Jesus Christ, we can approach the throne of grace with both boldness and humility. We come before God the Father, confident in our right standing with Him due to the sacrifice of Jesus Christ. Thus, instead of referring to ourselves as sinners, we approach Him with thankfulness for who He is and His immense love in giving His Son, Jesus Christ, and we express our gratitude to Jesus for being the ultimate sacrifice.

Matthew 6:9 says In this manner, therefore, pray. Luke 11:2: "When you pray, say:

What we call the Lord's Prayer is Jesus teaching His disciples the priority and content of private time prayer.

God wants to hear us speak to him in our private time of prayer.

The Pattern of Prayer that Jesus Taught.

The eight topics Jesus taught in teaching people the proper way to pray.

- 1. Pray to the Father in Heaven.**
- 2. Bless the name of Jesus.** (*praise God for who He is and thank Him for what He does*)
- 3. Pray for the Kingdom of God to come.** (for Jesus to rule in the hearts of humanity and physically here on the earth).
- 4. Pray that His will is done on earth as it is in Heaven.**
- 5. Pray that God will give us daily everything we need.**



6. **Ask God to Forgive us of our sins, grant us the capability to forgive others, and renew our minds so that we won't be repeat offenders.**
7. **And do not lead us into temptation, But deliver us from evil or the evil one.**
8. **Bless God for allowing us to be a vital part of His overall plan.**

As we look at Jesus's prayer outline, we notice the first topic He emphasized was not to start with repentance or a request. He didn't emphasize to start with thanksgiving or praise.

According to Jesus, in these two different scriptural references (**Matthew 6 and Luke 11**), Prayer starts with acknowledging who we are praying to and where He resides.

Our Father in heaven, (Know who you are praying to)

Our prayers are more effective when we can identify and develop a personal relationship with whom we are praying. So, who is our Father in Heaven?

God the Father is the title given to God as the first person of the Trinity. God the Father is the creator, ruler, and preserver of all things, and He is perfect, all-powerful, all-knowing, and He exists in all places at all times. And He sits enthroned in the highest place in the Heavens

What is His character and nature? Jesus said in **John 14:9**, "**He who has seen Me has seen the Father.**"

The more we get acquainted with Jesus, the more we will identify with Father God.

The Father does not want to be a mystery to us.

"Our Father" is the first term Jesus taught us to use when we pray.

In the original Greek text, Jesus emphasizes the word "Father" in **Matthew 6 and Luke 11**, which serves as a model of prayer for His disciples.

So, we should learn to pray using "Father" because it is the most important word, we use to address God.

Without an authentic, intimate relationship with God the Father, our prayers can be hindered.

The importance lies not just in saying the word "Father," but in understanding what we mean when we say it.

Many people casually refer to "Father" in their prayers, but often they have a cultural definition in mind rather than a biblical one derived from scripture.

While God the Father knows us intimately, including our flaws and all, do we truly know Him as our Father and understand His heart, intentions, and purpose for our lives?

We must not only understand and get to know Father God, but it is equally important to learn how the Father God perceives us.

The more we know about who we are in Christ, the better we understand how Father God views us.

In Christ, we are the Father's beloved. In Christ, we have an inheritance. In Christ, we are justified as though we have never sinned. Despite our flaws, God does not see us as flawed in Christ. We are royalty, and we can rule with His authority and power. This is how the Father sees us.



The question is, have you come to understand the reality of who you are?

The more we understand ourselves as God sees us, the more it transforms our approach and priorities in prayer.

What we should mean when we say Our Father

The Greek word for Father is “Pater”. When used of God, it refers to Him as the creator, preserver, and governor of all men and things, watching over them with paternal love and care.

When Jesus directed His disciples to view God as their Father, He highlighted the significance of their relationship with Him in this capacity. Simultaneously, He urged them to acknowledge God's authority in both the seen and unseen worlds.

Knowing God as Abba Father,

When Jesus approached the Heavenly Father in His private time, he went a step further; He approached Father God as “Abba Father”. **Mark 14:36 And He said, "Abba, Father, all things are possible for You. Take this cup away from Me; nevertheless, not what I will, but what You will."**

"Abba" in Aramaic conveys a deeper meaning than the simple term "Father" in the Western context.

The True Meaning of “Abba”

While many think “Abba” translates simply to “Daddy,” it is not that straightforward. The word *Abba* is an Aramaic word that expresses affection, confidence, respect, and trust.

Abba signifies the close, intimate relationship of a father and his child, as well as the childlike trust that a young child puts in his “daddy.” ***“Abba” means “Father, I will obey you.”***

Abba encapsulates not just an intimate relationship with one’s father, but carries two essential elements, not just one.

The two elements of Abba are

1. Intimacy
2. Obedience

It’s the obedience part that we miss when we equate it to just “Daddy.”

Abba is more like the English “Sir” than “Daddy.”

Abba is not merely about intimacy; it’s also about authority.

Abba is a term of endearment, intimacy, and close relationship, on the one hand, then humbling ourselves in obedience to the authority of Father God on the other hand.

Abba refers to us saying, *“Yes Sir Daddy, I’m yours to command” “Father, I will obey you.”*

When we approach God the Father with this mindset, we create a welcoming environment to express our needs and desires while showing our eagerness to hear what our next steps from Him will be.

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Waiting for His guidance, wisdom, and understanding, as well as the plan and purpose He has for us on a day-to-day basis.

In this exchange, we open our hearts to both share, listen, and receive from the Father.

The Bible says that because we are saved, His children, and filled with the Holy Spirit, we should approach God as “Abba Father” ready to share and receive.

Romans 8:15 says, “So you have not received a spirit that makes you fearful slaves. Instead, you received God's Spirit when he adopted you as his own children. Now we call him, "Abba, Father."

Galatians 4:6-7 (NLT) And because we are his children, God has sent the Spirit of his Son into our hearts, prompting us to call out, "Abba, Father." 7 Now you are no longer a slave but God's own child. And since you are his child, God has made you his heir.

Paul instructed the Romans and the Galatians to say “Abba Father” in prayer, indicating that they were ready to share and receive.

When this verse says that we are crying out to the Lord, it is not a cry of distress, fear, sorrow, etc.... it's a cry of joy, excitement, and victory.

When we say “Abba” we confirm that we understand what is written in *1 Corinthians 6:19-20... you are not your own? 20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's*

And there is no better way to glorify God than I can think of than making yourself available to be commanded are directed by him.

“Abba” is heart language, a language coming from the heart that is full of affection and yet full of love anticipation to hear instructions from God.

But Abba is not just a feeling word, but also a discipleship word.

So, what we are crying out is, “*Lord, I'm Yours to Command. You have set me Free, Father. I will Obey You because You've given me the Victory*”.