

# Learn to Pray, Part 3

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In George Lucas' Star Wars blockbuster *The Empire Strikes Back*, Luke Skywalker is out to confront the evil servant and master of the dark side, Darth Vader, who he was told killed his father. I remember watching this for the first time. I think it was 1978 or something—it was a while back. But anyway, [Luke Skywalker] fails to beat Darth Vader, and with [Luke's] life hanging in the balance, Darth Vader tries to persuade Skywalker to come to the dark side. And, in what he hopes will be some leverage to get Skywalker to turn to the dark side, he says to Luke, "No one ever told you the truth about what really happened to your father." Then, I remember everybody in the theater gasping when this classic, all-time line came down, and he said, "[Luke], I am your father." It was like, "No!" I mean, you don't want someone like that to be your father—a bloodthirsty killer, [someone] deceptive, wicked, [and a] representative of evil to be your father, and understandably so.

Turn to John 8. We're going to end up in Luke 11 eventually, but this relates, and you'll see why here in a minute. [In] John 8:31, Jesus is speaking to some Jews who believe in Him to a degree, but not unto salvation. They believe that Jesus has performed miracles—it's hard to deny—they believe that maybe Jesus is even the Messiah, but they haven't placed saving faith in [Him]. They haven't repented of their sins and trusted Christ alone to save them, yet. As we work through the text, I want you to keep an eye out

and an ear out for what Jesus says defines us as child[ren] of God, what makes a person a child of God. So, here we go—John 8:31 and following:

So Jesus was saying to those Jews who had believed Him, “If you continue in My word, then you are truly disciples of Mine; and you will know the truth, and the truth will make you free.” They answered Him, “We are Abraham’s descendants and have never yet been enslaved to anyone; how is it that You say, ‘You will become free’?”

Jesus answered them, “Truly, truly, I say to you, everyone who commits sin is the slave of sin. The slave does not remain in the house forever; the son does remain forever. So if the Son makes you free, you will be free indeed. I know that you are Abraham’s descendants; yet you seek to kill Me, because My word has no place in you. I speak the things which I have seen with My Father; therefore you also do the things which you heard from your father.” [John 8:31–38]

Notice [that] it is at this point that Jesus makes it clear that His Father, God, is not their father. They have a different one. Verse 39 [continues]:

They answered and said to Him, “Abraham is our father.” Jesus said to them, “If you are Abraham’s children, do the deeds of Abraham. But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do. You are doing the deeds of your father.” [8:39–41]

So now they’re switching:

They said to Him, “We were not born of fornication; we have one Father: God.” Jesus said to them, If God were your Father, you would love Me, for I proceeded forth and have come from

God, for I have not even come on My own initiative, but He sent Me. Why do you not understand what I am saying? It is because you cannot hear My word.” [8:41–43]

At this point, He reveals to them the cold, chilling truth, which I’m sure made them gasp:

You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies. But because I speak the truth, you do not believe Me.

“Which one of you convicts Me of sin? If I speak truth, why do you not believe Me? He who is of God hears the words of God; for this reason you do not hear them, because you are not of God.” [8:44–47]

You may be sitting out there, thinking to yourself, “What does this have to do with the Disciples’ Prayer?” Remember, Jesus said, “You should say, ‘Father,’” but the only way you can say “Father” in the way Jesus means in Luke 11 is if God is your Father. But if you don’t know Christ as your Savior, God is not your father. You have another father, and you can’t pray, “Our Father who is in heaven.”

Jesus gives this checklist in His discussion with the [Jews] to let them know what it really means to have God as your Father. I’m just going to summarize quickly. [First], [God is your Father] if you continue in Jesus’ Word [see John 8:31]. What does that mean? That means [that] you continue to read, study, learn, meditate on the Scriptures and seek to apply the Word of God to your life. Are you doing that? If you are, [there’s] a good chance you are a child of God. Second, you know God as your Father if you know the truth [see John 8:32]. This is not to be confused with

knowing facts about the Bible, knowing gospel stories, or Bible stories, or having a grasp of biblical content. The word “know” means “to have an experiential knowledge of something.”

Do you remember what Paul prayed in Ephesians 3:[14]? He says: “For this reason I bow my knees before the Father, from whom every family in heaven and on earth derives its name.” [In] verse 19, he says, “and [that you would] know the love of Christ which surpasses knowledge.” Think about that. How does that work? How can you know something [that] is beyond knowledge? What he’s really saying is: “I am praying that you *experience* the love of Christ, which surpasses the ability of the human mind and mouth to articulate.” You see, really, when you start talking about knowing God, when God comes into your life, when you are saved, when you receive the Holy Spirit, and the Holy Spirit begins to illumine God’s truth in your life, you just can’t even explain it. You can only kind of explain it by describing the effect.

Just last night, we got a call from Lisa’s stepmother, who said she [had come back from] a women’s retreat, and she [said], “I’m reading my Bible, and it’s like everything has changed! It’s like I can understand it now! It’s like it all makes sense!” One week, [it’s] a mystery, the next week, it’s all coming through. It’s just clear. What happened? Have you experienced that? That’s what it means to know the truth. You’re reading the Bible, and though you don’t understand everything as well as you wish you did, oh, man, there [are] nuggets in there. You’re convicted, you’re encouraged, you’re motivated, you’re awed. [You’re thinking], “Man, this is cool!” But if you don’t know Christ, you don’t know that [difference], you don’t understand [it]. You read the Bible, and you may go through the stories, and it may be a ritual, but you don’t know the truth like that.

Third: You know you are a child of God if the truth has set you free [see John 8:32]. What does this mean? Well, it means multiple things. One is [that] it sets you free, first of all, from the eternal consequences of your sin. You’re not going to hell anymore. Second, it sets you free to begin to obey God. Before you come to Christ, you can’t obey God. There’s nothing

that you can do that pleases God. But now, in understanding the truth, in knowing the truth, you are set free by the truth, not only escaping hell, but [also] being able to live for the glory of God. Not only that, all those lies, those deceptions, those delusions that you thought were true but were false, and all of those truths that you thought were false but were true [are revealed]. [You end up realizing], “Whoa! Was I dumb, was I ignorant, was I deceived, was I just going along. I just didn’t see.” That’s what Jesus means [when He says “the truth will make you free” in John 8:32].

Paul describes this in Romans 6 as being free to “walk in newness of life” [Romans 6:4], or of being dead to sin [see 6:2], or of sin no longer being master over you [see 6:14], or of being under grace [see 6:14], or of being freed from sin to become slaves of righteousness [see 6:18]. He describes it a lot of different ways. There is a transformation. You don’t keep continuing in your sin; you stop. Yes, you may sin, and you may go up and down, but there is a progression of holiness [so] that you now have [the] strength, the resources, to overcome sin.

In 1 Corinthians 2:10–16, Paul explains that the consequences of salvation make it so [that] we can know the truth as the Holy Spirit illumines it in our heart[s]. It isn’t just a knowledge thing; it is an experience thing. You have an experience when you get into the Word. It just blesses your soul. You read the Bible, and you think, “Man, this is so good!” You’re freed up from all of that darkness and deception that once held you.

[Fourth]: You know you are a child of God if you listen to God and not the world [see John 8:38]. This is what the child of God does when something comes up, when there’s an emergency, when he doesn’t know what to do: he runs to God’s Word. He runs to God in prayer. He runs to God. He doesn’t run to friends, unless those friends are going to tell him what God says. He doesn’t run to books, unless those books explain to him what God says. He doesn’t go to the psychologist or the psychiatrist, who reject God, or who twist what God says, or who only believe part of what God says. The Bible says God created the earth in six literal, twenty-four-

hour periods, and all these people say, “No that’s not right.” Well, who are you going to believe, God or men? That’s just what it comes down to.

God says sexual immorality will destroy you, it will ruin your life, it will cause you grief. Are you going to believe God or are you going to believe the world, [which says] that it’s OK, it’s just a biological thing, it’s no big deal? [Will you believe] God or the world? God says lying is wrong, and cheating is wrong, and all these different things we know He sets in there [in the Bible]. The question is: Do you believe that? The Christian believes that implicitly. You may not even understand how it fits [or] how it works together. You may think, “How do dinosaurs fit into there? OK, [I] don’t know, but God says it and I’m believing it.” That’s what a Christian does. We’re not talking about an ignorant faith—there are answers [to these types of questions] and a whole [additional] sermon—but you believe God’s truth [if you are a child of God].

[Fifth]: You know you are a Christian, and this is probably the most certain way to know you’re a Christian, if you love Jesus [see John 8:42]. This is the easiest way to tell that you are a child of God, but the hardest way for other people to see that you are a child of God. But, you can go through all the external trappings of Christianity and yet be a Judas. You know in your heart if you love Jesus or not. [It’s] when you want to do His will, you strive to do His will, you long to do His will, you long to please Him. And, you know what? You don’t long to please Him because you *have* to be good so He’ll let you into heaven. You *know* you’re going to heaven. It just grieves you when, knowing that He saved you, knowing you’re going to heaven, because [you think], “Man, I blow it so many times, Lord. I am just so sorry!” If that’s your experience, then you know you love Jesus.

What if the Rapture were to happen right now? I mean, we’re all sitting here, and we’re all smiling. Somebody sent me that video clip of the guy preaching, and all of a sudden, “bang,” and the preacher disappears and [his] Bible hits the ground. The camera pans out and there [are only] three people there, terrified. What if that happened right now? One moment you’re sitting here and the next moment you’re either gone, or you’re still

sitting here. Those are the two options. Does that scare you? Then you probably don't know Jesus. If the thought of Jesus coming back scares you, then you don't know Him and love Him because [His return] is the best thought. Hardly a day goes by when I [don't] say, "You know, Lord, it would be a good time to come back today."

[As a Christian], you think of being in heaven, and of seeing Jesus, and being freed from sin, and worshipping, and [seeing] the angels. It's not a matter of being saved; you *know* you're saved. You just love Jesus. You can't wait [for His return], and every day you're kind of disappointed as you're going to bed [as] you're falling asleep on your pillow. You're thinking, "Oh, if You could just come now, before I fall asleep so I can be awake when it happens!" If that's you, then you love Jesus. But, if you're just kind of sitting there, [thinking], "Oh, I hope He doesn't come back now," then you don't love Him.

You're saying, "OK, Jack. All right. You've gone on here. What's the deal? What does this all mean?" Well, it means [that] because you won't repent of your sins, because you won't have Jesus reigning over your life, because you're only kind of a Sunday, part[-time] Christian, which is a non-Christian, you're really siding with Satan against your Creator, which means that Satan is really your father. As ghastly, as terrifying, as chilling, as horrendous as that may be, and you might say, "No!" like Luke Skywalker, it's true. It's true. A lot of times we have in our minds that, "Well, there are the children of God, the worshippers, the servers, the lovers of God over here, and then over here there are the people who meet at midnight in basements, and out in the middle of fields, and sacrifice cats, and whatever—Satan worshippers. Then there's this whole group of humanity in the middle who are not saved, but they're certainly not 'of Satan.'" But that's not true. There are those who are [of] God—a very few—and then the many—all the rest—who are of their father the devil. Those are the only two groups.

I would hate to mislead you, to make you think as we go through the Disciples' Prayer that this prayer is for you, and this prayer will enhance

your prayer life, if you don't know Jesus. It will not. Thousands, millions around the world pray every day to the Father, and He never hears them. God will not even listen to the prayer of a *believer* if [that believer] has unconfessed sin in his life. David says, in Psalm 66:18: "If I regard wickedness in my heart, The Lord will not hear." Solomon said in Proverbs 15:8: "The sacrifice of the wicked is an abomination to the Lord, But the prayer of the upright is His delight." In [Proverbs 15:]29, Solomon writes: "The LORD is far from the wicked, But He hears the prayer of the righteous." Proverbs 28:9 [says]: "He who turns away his ear from listening to the law, Even his prayer is an abomination." The [blind] man who was healed by Jesus [says], "We know that God does not hear sinners; but if anyone is God-fearing and does His will, He hears him" [John 9:31].

You may be out there, saying, "Wait a minute, wait a minute. No one is perfect! Even Christians sin, [but] I'm not wicked! You're trying to say I'm wicked?" No, I *am* saying you are wicked; I'm not *trying*. "There is none righteous, not even one; there is none who understands, there is none who seeks for God; all have turned aside, together they have become useless. . . . Their throat is an open grave. . . . The poison of asps is under their lips; whose mouth is full of cursing and bitterness" [Romans 3:10–14]. That's God's description of all of us, not some of us.

Don't ever get into the thought that, "Well, there's a certain group of extra-righteous people who are extra good, and therefore God says, 'Well, because you're righteous, I'm going to give you permission to pray to Me.'" That is the doctrine of Satan. The truth is [that] we're bad and Christ is good. We do what's wrong, and Christ does what is right. He died on the cross, He paid the penalty for our sin, and He earns those who place their faith in Him the privilege of approaching the throne of grace. But if you don't know Jesus, and you just talk about knowing Jesus, and act like you know Jesus, and pretend to know Jesus, and those criteria we went through are not true of you, then, as chilling as it may seem, and as maybe socially unacceptable, and politically incorrect [as it may be to say], and even if it makes you angry, you are of your father the devil. You are deluded because

if you will not have Jesus reigning over your life, then you're rejecting God as your Father, so you can't pray, "Our Father who is in heaven," because He's not [your Father].

One of the greatest fears I have is that someone would come in here and hear the gospel preached week after week, die, and realize he worshipped the wrong father. Your blood is not going to be on my head because I told you the truth. If you're out there, and thinking, "Oh, man, I just don't want to give up my sin," then what you're saying is: "I don't want God as my Father." That's it. It's either walk away from your sin, repent of your sin, and place your faith in the person and work of Christ alone to save you, or you have Satan as your father. May it be written, and may it be recorded, and fixed in all of our minds as we work through the Disciples' Prayer that the Disciples' Prayer is for Jesus' disciples, not for those who professed to be His disciples only. It grieves me to think that some of you might try to get your prayer life fixed when you haven't got[ten] your relationship with God fixed. That *must* come first.

With that, let us see how God's children are to pray. [So far in this series,] we have learned [first] that Jesus is the ultimate example of being devoted to prayer, and we should follow in His footsteps. Second, [we learned that] if you are a disciple of Jesus Christ, you should want to learn how to pray to the glory of God. Third, [we learned that] you should address your prayers to your heavenly Father. Look at Luke 11 and follow along as I read verses 1–4.

It happened that while Jesus was praying in a certain place, after He had finished, one of His disciples said to Him, "Lord, teach us to pray just as John also taught his disciples." And He said to them, "When you pray, say: 'Father, hallowed be Your name. Your kingdom come. Give us each day our daily bread. And forgive us our sins, For we ourselves also forgive everyone who is indebted to us. And lead us not into temptation.'"

Well, there we go. This morning, I want to give you one bullet. This is just a one-pointer [sermon. That one point] is the grand purpose and motive that should drive all of our prayer lives. [It] is the concept, the great overarching theme, the thing that filters all of our prayers, that guides all of our prayers, that all of our prayers must point to, this huge thing, and here it is: that the Father's name would be hallowed. The second thing Jesus says His disciples should say when they pray, and the first request He tells us to make or pray, is found in the middle of [Luke 11:]<sup>2</sup>. Jesus says, "Say, 'Father,'" and here's the first request: "hallowed be Your name."

Most of you probably don't use [the word] "hallowed" in your [regular] conversation. [Just] about the only other time [we use that word] is when we talk about "Halloween." We just don't [normally] use that term. It does kind of relate [to] Halloween [since it] is a day when people set aside, reverence, or respect, a certain day [while] dressed up in costumes [and] trying to fetch candy. If you're a Satan worshipper, or worship demons, or saints or whatever, it is to "hallow," to set aside a day, to do Halloween things. Christians are not to hallow the dead, or saints, or angels, or demons, or fictitious characters, but they are to hallow God's name. That is, they are to literally "take something and make it holy, or set it apart as holy, or set it apart to some sacred end."

Notice that Jesus is telling us exactly what we should pray. He is saying, "I want you to address, with intimacy, your heavenly Father, your 'Daddy' in heaven," so to speak, "and I want you to speak to Him and the first thing," and it's no mistake that it comes first, "out of your mouth is to be: 'Father, could you cause, or bring about, or make happen, the hallowing of Your name?'" This tells us what the first priority of prayer is that God's name would be hallowed.

We all know what a name is. We all have names, and some of us have nicknames. As a matter of fact, growing up as the youngest of eight children, I had quite a few nicknames. Somebody asked me one time, "Do you have any nicknames?" and I just started rattling them off, skipping the ones [that] were unwholesome. Nicknames describe little characteristics

that we have. Satan, for instance, is called the “dragon of old” [see Revelation 20:2], a reference to his temptation of Eve as a serpent in the Garden [see Genesis 3:1–5]. He is called the “god of this world” [see John 12:31, 16:11] because he is the one, [for] now, who is ruling and overseeing the world forces of darkness and this evil world system. He is called the “deceiver” because he deceives people, but no matter what name you use of Satan, you’re speaking of all of him, right? When you say, “the deceiver,” what comes to your mind is Satan as a whole, not a part.

The same is true of God. Yes, God has many names. You could call Him “Jehovah Jireh,” the God who provides, but when you say that, yes, you may be emphasizing the fact that He is a God who provides, but you’re really speaking of God in the whole—everything God is, all His characteristics, attributes, and works are all lumped into His name. So, when Jesus says, “You should pray, ‘I want You, Father, to cause everything You are and all that You do to be set apart in people’s lives, and to be thought of, treated, respected, [and] revered as holy,’” that’s what He’s getting at.

The Jews really respected the name of God—far more than we do. Many Christians use the Lord’s name in vain, or use little minor adjustments to it so they can almost not use His name in vain, but everybody knows what they mean by what they say. The Jews wouldn’t even use the memorial name of God. They respected, made holy, hallowed the name “Yahweh” so much that what they did was [that] whenever they got to the ineffable tetragrammaton—the unutterable four-letter name, Yahweh—they would just say, “the Name,” or they would substitute “Adonai,” or something else. But, they wouldn’t even want to speak it. They respected God’s name so much that they thought, “We’d never want to mispronounce it. We’d never want to stumble through it. We’d never want to even do any little thing that might taint it at all, and so we’re not even going to say it.” That’s how much they respected the name of God.

To pray that God’s name would be hallowed, or made holy, is to pray that every part of God’s being—every work, every act—would be revered, set apart, treated as special, as sacred. In Isaiah 8:13, we read: “It is

the LORD of hosts whom you should regard as holy. And He shall be your fear, And He shall be your dread.” You should regard Him as holy. That is, you should set Him apart in your life as sacred. In Isaiah 29:23, we read: “But when he sees his children, the work of My hands, in his midst, They will sanctify My name; Indeed, they will sanctify the Holy One of Jacob And will stand in awe of the God of Israel.” That’s what it means to sanctify God, to just have an awe for God. In Ezekiel 36:23, God speaks to Ezekiel, and says, “I will vindicate the holiness of My great name which has been profaned among the nations, which you have profaned in their midst. Then the nations will know that I am the LORD,” declares the Lord GOD, ‘when I prove Myself holy among you in their sight.’” What He means by that is: “When I wipe them out, and when I judge you, then you’re going to know that I am a God who is holy and just, and I punish them.”

Do you remember when Moses went up on the mountain and saw the burning bush? He [saw] the bush, and he walk[ed] up to it. Do you remember what God [said]? “Remove your sandals from your feet, for the place on which you are standing is holy ground” [Exodus 3:5]. Now, that is interesting. Dirt, rocks, holy? If you’ve read there in your quiet time recently, Zechariah 14:9 is about the Second Coming—the whole chapter is—[and] in verse 9, we read: “And the LORD will be king over all the earth; in that day the LORD will be the only one, and His name the only one.” That is, all that God is, and all that God does will be the only discussion topic. He’s going to be the focus. In [Zechariah 14:]20–21, it speaks of some really amazing things that are going to be holy to the Lord. [It] says:

In that day there will be inscribed on the bells of the horses,  
”HOLY TO THE LORD.” And the cooking pots in the LORD’S  
house will be like the bowls before the altar. Every cooking pot  
in Jerusalem and in Judah will be holy to the LORD of hosts.

How does that work? How do you get dirt, rocks, little bells, pots, [and] pans to be holy? Do you throw holy water on them? How do you make

something holy? That is the question. When Jesus comes back, Zechariah is saying, everything—even down to the little bells and pots and pans—is going to be holy. Everything is going to be holy. Everything is going to be hallowed unto God.

Let's say you're [in] junior high or high school and you've got yourself a new iPod, or some new, cool cell phone, or some other little gadget. How do you treat [it]? Really carefully—"Be careful! Don't drop it!" You don't leave it outside on the lawn so the sprinklers can water it. If you do, you cry for a couple days. You take care of it. You put it in its little pouch, or little cubbyhole, and you take real[ly] good care of it. Why? [It's] because it's valuable to you. You treat it as holy. You're setting it apart as something special. I have a whole bunch of tools in my garage, and they fit in little pouches, and little cases, and little pegs—I have little spots for things. My whole garage is a temple to tool. I put all those things in there because I don't want [to leave] them outside. I don't want them to get stolen. I don't want them to get rained on and turn rusty. I have this area set apart for them.

You can set apart dirt, rocks, bells, bowls, and tools as unto the Lord. As a matter of fact, that's what Jesus is getting at. Even your body [is to be set aside for the Lord. Do] you remember what Paul said in Romans 12:1? "Present your bodies a living and holy sacrifice, acceptable to God." Hallow your body unto God, is what he's saying. That's what you are to do. You're setting [it] aside. You can go and pound down a cheeseburger, and sin while you're doing it. Remember what Paul said? Everything is "sanctified by the means of" what? "The Word of God and prayer" [see 1 Timothy 4:5]. If it passes with the Word of God, and you thank God for it in prayer, and you say, "Lord, thank You for this cheeseburger, this double-double. Thank You for this, and I am going to eat it now, and it's going to be good. I pray that it strengthens me and nourishes me that I might serve You," and you eat it, it's hallowed. You've got yourself a hallowed cheeseburger. But, if you, instead, just [say], "Oh, I'm hungry," and mow it down, then you just sinned. Why? [It is] because life is about giving what? Glory to God. "Whether you eat or drink, or whatever you do, do all to the glory of God" [see 1 Corinthians

10:31]. And so, if you eat, drink, or do anything that's not for His glory, then you're missing the whole purpose for why *everything* exists.

Really, when you get down to it, you can boil all of this down into this: When you're asking God to hallow His name, [you are asking] that everything would bring God glory. The Westminster [Shorter Catechism] says, "What is the chief end of man? To glorify God and enjoy Him forever. What is the chief end of creation" and the rocks and all that has been made? "The glory of God." Anything that fits outside of that fits outside of its created purpose. When you are praying, "Hallowed be Your name," you're really saying, "God, get glory in everything." That's what it looks like.

This is something critical in prayer and I'll remind you of this in the weeks to come: Whenever you pray for something, you need to do what you can do to bring that prayer to pass. In other words, you don't say, "God, I just wish that a lot of people would come to Christ, and that they would be saved, and our church would be filled full of new converts, and they would be disciplined, and grow, and just, oh, man, it would be so great," and then not share your faith with anybody, not disciple anybody, and not do anything about it. It would be like sitting on your porch reading [a] book, and all of a sudden you hear this kid go, "Ah!" and run out [into the street]. [A] car whacks the kid and knocks [him] into the gutter, and the [driver] doesn't even know [he] has hit the kid, and keeps going. The kid is there [with] blood gushing out of [his] head, and your first thought is, "Lord, I just pray that someone would call 911 and there would be a quick response," and then you go back to reading your book. No! You get up, you call 911, you go rescue the kid, you do something. You don't just pray, you pray and then act on the prayer. Sometimes there is nothing you can do, so you just pray, but if you can do something, then do something about what you're praying about. You always align yourself.

Now, try and get this: If we are to pray that God's name is hallowed, and what that translates into, as far as the application of it, or the fulfillment of God bringing that prayer to pass, is that His name would be glorified in everything, then what that means is [that] when you pray, what you're

really asking the Father to do is to cause you and everybody else to give Him glory in all things. That's what it gets down to. [If] you get that little gem in your head, it will radically transform your prayer life.

We tend to be pretty selfish in our prayers. I don't even think people realize it. I don't think people [think], "Well, it's time to be selfish, so I'm going to pray." I think most [people are] probably thinking, "Well, God tells me to pray, to ask Him for things. God says it is good for me, and I need to do it. There are things I have no control over, [so] I'm just going to go to God and pray about everything. And so, I pray to God, and He hears me, as long as I don't have unconfessed sin in my life, and that's what's going to happen. God is going to do what He's going to do, and I'm going to pray." Yet, a lot of times, when we pray, it never enters our mind that the primary purpose of prayer is that God's name would be hallowed, that He would be glorified in all the fulfillment of what is prayed for. That is a huge, [altering] truth to how we should pray: Prayer is so God can get what He wants. It's not so that we can get what we want. Prayer is about " [God's] will being done on earth as it is in heaven," not my will. Prayer is about God getting glorified.

Thomas Watson, in his exposition of the Lord's Prayer, says, "To hallow, is . . . to set apart a thing from the common use to a sacred end." Let me just ask you this: Do you think God wants us to set aside a couple [of] hours a week on Sunday morning for sacred purposes, and then the rest of the week we can do what we want? Or, do you think God wants us to set aside, yeah, a couple [of] hours on Sunday in a good, concentrated dose, and then maybe during the week if we just at least have one time during the day where we give Him glory, then He's fine with that? Or do you think that maybe God wants us to give Him glory all the time? I think you know the answer. He wants us to give Him glory in everything—"whether you eat, or drink, or whatever you do." It's not just a part-time thing, giving glory to God. If you're going to fulfill the purpose of your existence, then your purpose of existence is to glorify God.

Thomas Watson goes on for pages and pages explaining how we hallow God's name by giving Him glory. A whole series of sermons is packed in here, but I'm just going to read the titles, and as I do, notice how comprehensive [they] are. [1)] We hallow God's name by professing His name; [2)], by having the highest thoughts, appreciation, and esteem for God; [3)] by trusting Him; 4), by speaking God's name with reverence; 5) by loving Him; 6) by worshipping Him; 7) by setting aside a day to worship Him; 8) by giving Him honor for all we do; 9) by obeying Him; 10) by praising Him; 11) by sympathizing with Him when His name is not glorified; 12) by honoring Jesus as much as the Father; 13) by standing up for God's truth; 14) by evangelizing the lost; 15) by honoring God's name before all other things; 16) by having God-honoring conversation.

If you can think of something that fits outside of there, I don't know what it is. But you know what? If you boil it all down, it just means [that] in everything in your life, give glory to God. As you begin to study prayer, and you begin to look at what Jesus is saying here, you're [thinking], "No wonder Jesus prayed 'Your kingdom come, Your will be done.' No wonder John [said], 'If we ask anything according to His will, he hears us' [see 1 John 5:14]. No wonder Paul said in Romans 8 [that] we don't know how to pray as we should, but the Spirit intercedes according to the will of God [see Romans 8:27]. It's almost like the whole purpose of prayer is to give God glory!" Bingo! It's not so [that] you can get what you want. I'm sorry, Americans, [but prayer] is not about getting what you want.

Does this mean that we should not ask God about everything? No, the Bible says, "Pray about all things. In everything by prayer [Philippians 4:6]," so, yes, you pray about everything for [what] purpose? [For] God getting what He wants, not you getting what you want. [Imagine] you have a loved one who is sick. You see him hurting, he's suffering, maybe his life is hanging in the balance, and so you pray. What is your motive? Is your motive who *you* love, who *you* want to be healed, what *you* want to happen to this person, and [that] *you* desire to have him be healed so *your* will can be done? That is not having God as the priority of your prayer. That's

having *you* as the priority of your prayer, because you're really praying that your will would be done on earth.

You can have the same situation, the same fears, the same desires, and you can pray all those things, and then at the end, you can say, "Lord, but not my will, Thine be done" [see Luke 22:42]. When you say that to God, what you're really saying is, "Lord, listen, I don't know what Your plan is, but I'm praying and I want it all to line up with what You want, and so feel free to deny, cancel, and nullify anything I have just asked for because I want what You want. If it is Your will that [my loved one] dies, if it is Your will that he suffers, if it is Your will that he gets better, then I am going to praise You because I know, regardless of what I pray, since I only want what You want, and since Your Spirit intercedes according to Your will, that is the answer to the prayer." We must be willing to have God and His way override, control, direct, [and] influence all of our prayers.

[For] the last two weeks I have challenged you to try and devote at least ten minutes a day to prayer. Some of you have even come up to me, and said, "Man, I want you to know, I'm having problems." [Your problem] may be what we talked about earlier—maybe you're trying to improve upon something [that's not there], you're just praying to granite because you don't know God, you just know *about* Him, you just know facts about the gospel, you know Bible truths, you attend church, but you don't really know God. But if you do know God, I want to encourage you to keep praying at least ten minutes a day. This is homework for Calvary Bible Church. We're trying to get into the habit of faithful prayer, where at least ten minutes a day you have some uninterrupted time with God. I don't care what time [of day] it is, [just make it a time] when people aren't talking to you, when your cell phone is turned off, when you're not going to answer the door, when you're just going to pray to God. For the last couple weeks we've been talking about that.

As you pray, think of your heavenly Father as your literal father, if He is, the one who loves you. All of His wrath and justice have all been satisfied, so He's up there, and He's got all the resources there are—He's infinite,

He's [all-] powerful, He's all-knowing, and He is ready, and all He has for you is love, compassion, mercy, and grace. There is no paddle up there; He burned the paddle. There is no justice waiting to come down on you—[it's] all satisfied in Christ. He's just there, waiting for you, wanting to talk to you, wanting to have a relationship with you.

Keep spending at least that ten minutes a day [in prayer]. But this time, add to that ten minutes not only the thought that you have an intimate, loving heavenly Father, waiting for you to talk to Him, but that all of your requests are directed around God's name being hallowed, [and His] being glorified in your life and the lives of others. Prayer is about giving God glory. It's not getting what [you] want. [Instead, say], "Whatever I do or ask, Lord, whatever I think I need, whatever I think is best, whatever I reason to be what is best, I know that my thoughts are not Your thoughts, [which] are as high as the heavens are above the earth, so Your thoughts are above my thoughts [see Isaiah 55:9]. So, Father, I'm just going to pray, to cap it all off, maybe at the beginning, 'Father, if it be Your will,' and then at the end, 'Not my will, but Yours be done.'"

Jesus even did that, right? Didn't Jesus do that in the garden, when He was there, agonizing in prayer, and He said, "Father, take this cup from Me, yet. . ." and then He just said, "not My will, Yours be done" [see Luke 22:42]. He shows us that great example that though Jesus was praying *fer-vently* that God would take this torturous crucifixion away from Him, having to suffer and die, yet He submitted to the Father's will, and He then went willingly to the cross, and suffered on that tree to bear our sins and die in our place because that was God's will. The torture, the pain, the agony was God's will for [Jesus], and sometimes it's His will for you, and sometimes it's His will for me. Don't have your prayer [be] all about your comfort, your pleasure, your health, your wealth, but have it always be directed that God would have His way. Then, when you pray that way, all of your prayers will end up serving the purpose God would want them to have. Let's pray.

Father, we thank You that we were able to look at this text and see how important it is, first of all, to know You as our heavenly Father. Father, if

there [are people] here who have not repented of their sins, Father, who are living in rebellion, who may even know the gospel, and may even regularly come to church, but in their hearts they know they don't love Jesus, they don't want Him to come back, it terrifies them, they don't love His Word, they don't love His people, and they don't love His law. Father, I pray that You would break them, cause them to be humble. Father, help them to confess their sins, to just cry out, and say, "Lord, help me to turn from my sins, because I know they will destroy me. Help me to follow Jesus and to give my life to Jesus and receive Him." [For], "But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name" [John 1:12]. So, Father, make that happen in the lives of anyone here who doesn't know You. And for the rest of us, Father, I just pray that as we continue to pray, whether it is sending up little arrows, whether it's prayer group, whether it's private time in prayer, that we would always remember [that] prayer is about You being glorified. And that, Father, whatever we can do in our lives to make that come about, that we would strive to bring it about as we ask You to bring it about. And that, Father, in doing this, our prayers would be a sweet aroma to You, and that You would bless us for Your glory. We pray all these things in Jesus' name, Amen.

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