

The Pattern of Prayer - Part 2

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Pray Like Jesus | August 30, 2026 | Matthew 6:9-13

Prepared from the spoken message and lightly edited for readability. Scripture quotations and spoken phrasing are preserved as delivered.

I want to invite you to grab your Bibles and turn to Matthew chapter 6. This is part two of a message that we started last week on the Lord's Prayer, the model prayer. We're in a series we're calling Pray Like Jesus.

Twenty-five times we have Jesus praying in the Gospels, and only eight or nine of those times do we have the exact words of Jesus - what He prayed. And so that's what we're looking at in this series, those eight or nine times that He prayed.

The model prayer, the Lord's Prayer, sometimes called the Disciples' Prayer, is a prayer that He gave us. It's given twice in Scripture. Once is in Matthew's Gospel, and the context is a contrast. Jesus says, "Don't pray like the hypocrites who are putting on pretend and want people to hear them. Don't pray like the Gentiles who just use all this repetitive language and babble on and on and on, not really going anywhere. Instead, you pray like this." Then He teaches them to pray.

It's also given in Luke's Gospel as a response to the disciples seeing Jesus. They said, "Jesus, would You teach us to pray?" Then Jesus teaches them to pray.

A truth that I want to highlight, if you take notes - and I encourage you to - is that prayer is both taught and caught. That's very important. It's taught, and you need to put yourself in positions, like you're putting yourself in this morning in a sermon, to be able to learn how to pray. Whether it's through books, sermons, Bible studies, or whatever it is, we have to be taught to pray.

But it's also caught. The disciples asked Jesus, "Teach us to pray," because they had heard Him praying. They saw Him pray, and they knew that the way He prayed was different from the way they prayed.

Prayer is caught and taught, and we know this to be true. It's one of the reasons - and I really want to highlight this this morning - that we started our First Saturday Prayer. It's coming up this Saturday from 8:00 to 9:00 in our chapel here at our Champions Campus.

You can come, and we do a lot of corporate praying in First Saturday Prayer. We worship together. We typically teach a little bit, and we pray through the Scriptures. But the vast majority of our time is spent in corporate prayer. Why? We know prayer is taught, but it's also caught. You get around people who know how to pray, and you will grow in your prayer life.

That's what we're after in this series. We want to grow in our intimacy with the Lord, seeking God's presence. Sometimes we're just discouraged because we don't know how. We're going to listen to sermons. We're going to see Jesus' life and how He prayed. But we need to get together and listen to others pray, because as we

listen to them pray, we come into agreement with them.

Jesus said, "Whatever you ask in My name, in agreement with two or three others, it's done for you." And so we pray in agreement. We pray together, and corporate prayer is very important.

We started First Saturday Prayer about two years ago as an attitude of faith, saying, "God, You get the first Saturday of the month. You're getting the first hour." It's an hour of power, and it's just dedicating our month to You as a church.

We're bringing this fall what we're calling our Last Wednesday services. Write this date down: September the 30th. In this room, we will have a Last Wednesday service. It'll be much like our First Saturday Prayer. It'll be an hour of power. There'll be teaching and great worship, but there'll also be a lot of corporate praying together.

I just want you to know, as your pastor, I'm growing in my conviction on this. I feel led of the Lord to lead us in more and more and more corporate prayer. Don't let that mess you up. Nobody's going to make you pray out loud. But we are going to stretch, and I'm going to ask you from time to time to turn to the person next to you and just pray. I'll coach you on what to pray.

We need to be a church - and we always have been, but more and more - that anchors ourselves in prayer. Jesus said:

My house shall be called a house of prayer.

— Matthew 21:13

Now, we've got great worship, but we shouldn't be known as a house of worship. We've got great preaching, if I do say so myself. No, but we don't need to be known as a place of great preaching. We need to be known as a people of prayer. "My house shall be called a house of prayer."

We're going to lead out in that way more and more and more. So let's get after it.

This is, if you're taking notes, the title of this message today, a continuation of last week. It's a very creative title this week: The Pattern of Prayer, Part Two.

We're going to look at this prayer together out of Matthew's Gospel, starting in verse 9:

*Our Father in heaven,
hallowed be Your name.
Your kingdom come,
Your will be done,
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our debts,
as we also have forgiven our debtors.
And lead us not into temptation,
but deliver us from evil.*

— Matthew 6:9-13

Seven petitions. We looked at three of them last week. We're going to look at the next four this week.

I want you to remember that, as I give these, I'm giving them to you in a step-by-step format, but prayer is never meant to be step-by-step. In fact, if you were here in week one, we defined prayer in the context of the life of Jesus because we're mimicking our life after Him. He's our great example.

We said that, for Jesus, prayer wasn't a box to check; it was a life to share. That's very, very important. This model prayer is not to be this box that we check, this rigid, step-by-step program. It's to be fluid. It's to be moving in a direction. Jesus gives us a road map for how we can pray when we're trying to learn to pray and don't know what to pray.

Last week we covered the first three petitions. Number one, it was a prayer asking for God's name to be honored. We said that's worship: "Lord, hallowed be Your name." There's a sacredness to Your name. It's understanding and realizing in prayer that, God, it's all about You and who You are.

Then we moved to a prayer request asking for God's kingdom to come. This was all about His rule coming, His reign in our lives, and not just in our lives but in the world to come. "Your kingdom come, on earth as it is in heaven." We're His kingdom representatives. With so many of the things that we pray for, we're going to be challenged to be the answer to our own prayer because we're living out the kingdom as kingdom ambassadors.

"Your will be done." This was a prayer of alignment. It's like the prayer of Jesus in the Garden of Gethsemane that we'll look at in a few weeks. He prayed, "If this cup can pass from Me" - receiving the wrath of God, the full wrath of God - "let it be." But He said:

Not My will, but Yours, be done.

— Luke 22:42

Ultimately, because God is our Father - and that's where it begins, in relationship - we can trust His will because we know He loves us. He wants what's best, and He knows what's best.

Remember, all of prayer is in the context of a relationship. That's why He starts with "Our Father," and it just flows from worship to rule and reign to alignment.

A Prayer of Dependence

Now we get to the fourth petition, and the prayer takes a turn. It's still Godward because God is the one who has to answer the prayer, but it involves our needs.

Petition number four is a prayer asking for our needs to be met. The one-word description would be dependence.

Give us this day our daily bread.

— Matthew 6:11

I was studying and writing the message this week, and I thought, "Man, we could do a whole sermon on each

of these petitions." They're so rich. We're just giving you a survey in these two weeks covering the Lord's Prayer, but I love this ask because it's all about God meeting our physical needs and meeting them on a daily basis. That's why I say dependence is the right word here: "Give us this day our daily bread."

Jesus is instructing His disciples to ask for provision regarding their daily needs. He says "bread" here, representing the substance of life, but daily needs represent the needs of our lives: shelter, clothing, and food.

You've got to remember the context of the Sermon on the Mount. Jesus is preaching this to a bunch of extremely poor people. Most of them were day laborers, so they didn't get paid if they didn't work, and they only got paid for what they did that day.

Their needs were real needs. They didn't know where their next meal was going to come from or if they were going to be able to provide clothing for their kids. If Peter didn't catch fish, he didn't eat. So there was a real dependence here.

We honestly miss out on the depth of what's being taught here because we have so much. I'm not guiltig you. I'm in it with you, but it's true. We're missing out because we have so much.

Let me prove it in this way. Don't answer this out loud, but when is the last time you prayed and asked God to provide for your daily needs, not your wants? Your needs: food, clothing, and shelter.

When's the last time you said, "Lord, please provide food for me today because I don't know where the meal is coming from"? Most of us are like, "Lord, please let me back away from the table because I'm eating too much," right? Got an amen.

When's the last time you prayed, "Lord, my kids or my grandkids don't have shoes that fit to wear to school. Will You please provide that?" We don't typically pray for daily provision like this because we not only have our needs met, but we have more than our needs met.

I want to highlight just a few things.

First, I want you to consider the kindness of God the Father in this. He is a God who cares about meeting our needs. In this day, Jesus is teaching these poor people, "God cares about you, and He wants to meet your need." We need to take that truth in.

For those of us who are parents, we want to meet the needs of our kids. It would break our hearts if we couldn't meet their needs. God the Father cares about our needs being met.

Secondly, this ought to grow empathy in our hearts. As we pray this prayer and think about and acknowledge, "God, would You provide food, clothing, and shelter for me today?" we realize that we have all these things. But even in presenting these needs to the Lord, you know what it does? It makes us empathize. It grows our hearts in empathy, understanding that there are people in our community and around the world who don't have their daily needs met.

We pray for people in China and Nepal. There are thousands of people right now, because of what happened in Nepal, who don't know where their next meal is coming from and don't know where they're going to live or if

they'll have shelter over their heads. That's a reality.

When we pray this, it has a way of softening our hearts and making us more empathetic, as well as helping us to intercede for them. So it's really important. Don't miss this in your prayer life - asking the Lord to meet your needs on a daily basis.

You pray this, and I promise you, when you go to Sam's to buy in bulk or you go to Kroger to get your groceries, if this prayer is on the tip of your tongue and in your heart, you might not just buy for you and your family. You might consider the families of this community whom we feed through the Community Ministry Center, who come every single month because they're food insecure. You might just buy something extra and bring it to put in the CMC.

See, it grows our empathy. It grows our hearts.

Third, praying like this is important because it grows in us a heart of gratitude and worship. When we sit down and pray, just thinking about this prayer, "Lord, my needs are met. You've been so gracious. My needs are met. I've got more than what I need," this is a prayer recognizing the sovereignty and grace of God in your life.

Everybody in here, your needs are met. And guess what? God, in His grace, is the one who gave you the intellect you have that got you that job. He's the one who gave you your talents and giftings to get you in the door. He's the one who provided for you so that you could get an education. He's the one who allowed you to grow up in the West, where there is an abundance of wealth.

We didn't get any of this on our own. This is from God's sovereign hand.

What this prayer does is slow us down. It helps us realize, "God, when I'm praying for my needs to be met, I'm realizing that it all comes from You."

There's an old poem that goes like this: "Back of the bread is the snowy flour, and back of the flour, the mill, and back of the mill is the field of wheat, the rain, and the Father's will."

What's that poem saying? It's just recognizing that everything we have, whatever we reap, is because God, by His grace, has allowed us to sow. Whatever we've sown has been reaped because God's the one who made it rain and made the sun shine. It all comes back to God.

When we pray this on a daily basis, it keeps us coming back daily to Him. Remember, when Jesus says, "Give us this day our daily bread," don't you know that in their heads they're thinking of the wilderness experience? These are Jewish people. They've known this story.

For 40 years, their ancestors wandered in the wilderness, and God provided enough manna for them every single day. If they collected more than enough for that day, what happened to it? Rot. Maggots, right?

He said, "You only get enough for today, and then tomorrow you wake up, and I'll provide for you tomorrow."

What was He teaching them? Daily dependence and provision.

That's what this prayer is about: "God, I'm coming to You, recognizing that everything I have is from You, and I

am still dependent upon You today."

You do know you're not owed anything. You know that, right? You're not owed anything. God could strike any of us like He did Job and take everything away. So this is just acknowledging, "God, I'm dependent upon You."

I've shared a lot about my family from time to time. I have 52 Sundays a year. I get about 35 to 40 minutes with you. I know some of you count every single week. "How long is he going?" I get 35 to 40 minutes. That's how long my messages are, for the most part.

I have to tell personal stories so you, as a congregation, can get to know me. As a pastor, I want you to know me and to let you into my life a little bit. I've shown you pictures of my family and stuff, but I don't think I've ever introduced you to my two dogs.

So this morning, let me introduce you to my two dogs. I'm not bringing them out. I wouldn't do that.

This first one is Rocket. I love this dog. We rescued Rocket about 10 or 12 years ago, and he's just been the most unbelievable dog. He's awesome, and he's chill. I mean, low maintenance. He'll go after a squirrel every now and then. That's because he's protecting the home. He's my boy. He's awesome. I love this dog. This is Rocket.

Our second dog is Moose. Now, this is the girls' dog. This was part of the deal in coming to Houston. When I told the girls we were moving to Houston, they were like, "Can we get a dog?" I was like, "If it means you're coming to Houston with me, yes."

This is me coming through on my word to get them this little wiener dog, Moose.

Now, this dog - I can't stand this dog. This dog is the opposite of low maintenance. It's high maintenance. She is moody, barks at everything, and sometimes I just want to punt her over into the neighbor's yard. That's this dog.

These two dogs have never missed a meal since we've had them. Every single day, we ensure that they get fed. And do you know, just thinking about this message this week, we've been doing this for years, taking care of these dogs and meeting their needs every single day, and not one time have they said thank you. Not once.

As a matter of fact, they're still impulsive every day. When we start to make their food, they're jumping around and barking. Then we put the bowl down, and they don't pause to say thank you. You know what they do? They just dig in.

This prayer, asking God for our daily needs to be met, slows us down long enough that we, as Christians, don't just dig in. We realize who's meeting our needs.

A Prayer for Forgiveness

Petition number five is a prayer asking for our sins to be forgiven. The one word here would be forgiveness.

And forgive us our debts,

as we also have forgiven our debtors.

— Matthew 6:12

There's a lot to talk through here. We'll get there.

Theologians describe two types of forgiveness in the Bible. The first is what we call positional forgiveness or judicial forgiveness.

Every single person in here, when you enter into a personal relationship with Christ, it is at that moment of trusting in Jesus - His death, His burial, and His resurrection. "God, I'm following You. You're the Lord and Savior of my life. I'm no longer going my own way, doing my own thing. I'm trusting in You."

At the moment you make that decision, you are what the Bible calls positionally forgiven or judicially forgiven. It is as if God the Judge bangs the gavel and says, "You are legally declared righteous once and for all." Your past, present, and future sins are wiped away. That is judicial forgiveness.

If you are a child of God, if you're in a relationship with the Father through Jesus, His Son, so that you can call Him Abba, like we talked about last week, you have been judicially forgiven. That's a good thing.

There's a second forgiveness that is called parental forgiveness, or what some refer to as relational forgiveness.

I liken it to a relationship with my kids. If my kids sin against me or disobey me, I don't kick them out of the family and take the family name from them, right? They're still my kids. But there is a rift in our relationship. There's not intimacy there. There's not sweet communion there - not until there's humility and repentance.

That's what Jesus is speaking of here. It's a prayer of confession: "Lord, forgive us our sins. Forgive me of my sins where I have failed You, where I have disobeyed You."

This is a posture of repentance. It's a prayer of confession. When we pray this, the strain in the relationship due to sin is restored.

I've quoted this to you before. One of my favorite pastors to listen to growing up was Adrian Rogers, pastor of Bellevue Baptist Church in Memphis. He said, "The most miserable man on earth is not an unsaved man; it's a saved man out of fellowship with God."

I believe that to be true. Read Psalm 32. David, when he did not confess his sin, said, "Man, my strength was dried up as in the heat of summer." I was miserable, to use Adrian Rogers' term.

Unconfessed sin will make you an absolutely miserable person. It will affect you spiritually. It'll affect you emotionally. It'll affect you in every area of your life. That's what unconfessed sin does.

But when we confess our sin, that's where we get mercy.

*Whoever conceals his transgressions will not prosper,
but he who confesses and forsakes them will obtain mercy.*

— Proverbs 28:13

This idea of relational forgiveness is very, very important to Jesus.

We all need to be judicially forgiven. If you're here today and not in a relationship with the Lord, you need to be forgiven of your sin once and for all, and that happens when you put your faith and trust in Jesus. You go from being a child of wrath in Ephesians 2 to being a child of God. You go from being in the kingdom of darkness to being transferred into the kingdom of the beloved Son in Colossians chapter 1. You do it in a moment when you call on the name of the Lord.

But Jesus is serious about this relational forgiveness. In fact, He's so serious that the only commentary He adds to the Lord's Prayer is about forgiveness. He doesn't speak about any of the others. He just says, "Your name be hallowed. Your kingdom come. Your will be done. Give us this day."

But when it comes to forgiveness, He adds extra commentary to it. Look down at verses 14 and 15. It's the only subject Jesus deals with in an added way, so to speak.

For if you forgive others their trespasses, your heavenly Father will also forgive you, but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.

— Matthew 6:14-15

Again, He's not talking about judicial forgiveness. He's talking about relational forgiveness. What He's saying is that there's no wiggle room here. Jesus is very serious.

There are three New Testament verses that scare the fire out of me. One is Matthew 7:21-23. All of you have to wrestle with it. He says:

Not everyone who says to Me, "Lord, Lord," will enter the kingdom of heaven.

— Matthew 7:21

You're going to say, "I did mighty works. I went to church. I did all these things." Jesus is going to say, "Away from Me. I never knew you." We never had an experience. We never had a relationship. That's what Jesus is saying.

It's a terrifying passage that we all have to wrestle with and get our minds around.

Another terrifying verse is 1 Peter 3:7:

Husbands, live with your wives in an understanding way...so that your prayers may not be hindered.

— 1 Peter 3:7

I hate that verse. For some of you men, your prayers aren't going past the roof, it seems. There's no power in your life. There's no intimacy with the Father.

What Peter's saying is, "Look in the mirror. If you're not treating your wife as a precious vessel and living with her in an understanding way, no, I can't hear your prayer."

The third one is this one right here. This is scary to me because, again, Jesus leaves no wiggle room.

We all want this vertical forgiveness. We have it judicially, but when we sin against God - and we all sin against God every single day - there's this rift in the fellowship. There's not this sweet, unhindered communion. Until we confess our sins, there's a break, if you will, in the relationship. We're still a son or daughter, but that fellowship is hindered.

We all want intimacy. We all want sweet fellowship with the Lord. But what Jesus says is, in order to have forgiveness here, you'd better have forgiveness here in your horizontal relationships. He leaves no wiggle room. You can't parse this. You can't look at the original language and say, "It really means this."

No, it means that if you want forgiveness from God, you've got to forgive others.

That's hard to do because some of you - and I'm not making light of it - have been abused, neglected, abandoned, deceived, maligned, and hurt on numerous occasions. You're thinking, "Forgive? I don't know that I can do that."

I told you that last month I finished turning the manuscript in for this third book. It'll be out next summer, and it's on Christian cliches - things that we say that sound good and holy but don't hold water, spiritually speaking.

One of the chapters is called "Forgive and Forget." Have you ever been told that? "Forgive and forget." Yeah, good luck. You can't forgive and forget. Some of us have been so wrongfully sinned against that it's impossible to forget.

I write in this chapter about something I've never spoken about publicly until today's messages, and I've never written about it until this chapter of the book. Many of you know my story. I was sexually abused between the ages of eight and 12 by a Little League coach. I never told a soul until I was 19.

I came forward and told my student pastor. It was the first time I'd ever told anybody. I told my parents, and we ended up going to the police.

The police came to me at 19 years old and said, "Jarrett, listen, we need you to go under the wire and get your coach confessing on record to what he did to you."

I was 19 years old. I was scared to death. I remember going down to the police station. I remember them putting the wire on me and taping it up.

They said, "Listen, nothing can stop us from getting into that house. When you go in there, get as close to him as you can. Turn off the TV. Turn off the radio if it's on. If you need help, you just say, 'Help,' and we'll come knocking down the door."

I was like, "Okay, I guess." I was 19 years old and scared to death.

I told them, "I'm going to do this." I was serving at my church, and I said, "I'm going to do this, but I just want you to know, I'm going to get the information that you need, but my motivation for going in and getting what you need is to forgive him. That's why I'm going."

God had been dealing with me on it. I don't say that to pat myself on the back. I was scared to death.

But do you know why I was so motivated to forgive him? This verse right here.

I look at my life this week, the thoughts that I've had and the impure motives of my own heart. I know me. If y'all really knew me, you wouldn't come listen to me preach. And if I really knew you, I wouldn't let you in the church. So we're in the same boat here.

I know me, and I know my sin is an affront to the holiness of God. If God can forgive me, man, how can I not forgive others?

C. S. Lewis said, "To be a Christian means to forgive the inexcusable because God has forgiven the inexcusable in you."

If we want vertical forgiveness and sweet fellowship with the Lord, it comes with a cost. That cost is getting in your prayer room and wrestling with the Lord to forgive others.

If you're here this morning saying, "Jarrett, I just don't know that I can do that," yes, you can. The place you need more than anywhere else is the prayer closet. It's in the prayer room that your heart is softened. It's in the prayer room where God conforms you to the image of Christ. It's in prayer, on your knees with the Bible open, that God the Spirit wrestles with you and gives you the power to do what you didn't think you could ever do.

Lewis Smedes, a professor of theology at Fuller Seminary, said, "The first and often only person to be healed by forgiveness is the person who does the forgiving. When we genuinely forgive, we set a person free and then discover the prisoner we set free was us."

This prayer for forgiveness is a prayer to set the captives free, and more often than not, you're the captive.

That's the petition: forgiveness.

A Prayer for Protection

The sixth petition is for our deliverance from testing and temptation. This is all about protection.

And lead us not into temptation.

— Matthew 6:13

Now, this can be confusing because it sounds like we're saying, "God, lead us not into temptation," as if God can lead us into sin.

God cannot be tempted with evil, and He Himself tempts no one.

— James 1:13

God doesn't tempt us. This is a prayer of protection. The ESV, if you have a study Bible, has a little note on this. It says, "Allow us to be spared from difficult circumstances that would tempt us to sin."

Isn't it true? Think about it in your life. This word "temptation" is the same word as "testing" and "trials" in the Bible.

Count it all joy...when you meet trials of various kinds.

— James 1:2

Temptation, trials, and testing - it's all the same word. It's like different sides of a coin.

God sends testing. The Bible says that over and over again. He puts us in the furnace of affliction to test our faith, to try our faith. So He tests us. It's very clear on that.

Satan tempts us to fall away from the living God. Oftentimes, trials are used. Trials can sometimes come because of our own decisions and consequences, or they can come simply as a result of living in a fallen world.

What this prayer is, then, is a prayer of protection: "God, whenever a temptation comes, whenever a trial comes, whenever a test comes, Lord, do not let me sin against You. I want to follow You in this."

This week I heard from a friend who got a test result back, and they discovered a mass. So now it begins. We've got to wait. We've got to wait for the next doctor's appointment. Not only do we wait for the next doctor's appointment, but then we've got to wait for surgery. Then we've got to wait to see what surgery does. Then we've got to wait, and it becomes this whole thing.

The prayer, "Lead me not into temptation," is, "God, please don't let this test that I'm facing cause me to fall away from You. I don't want to shake my fist at You. I want to grow in intimacy with You."

That's what that prayer is there for.

It can be as serious as a mass, or it can be as small as about 10 minutes from now, when I say amen and we all go to the parking lot. You say, "Lord, lead me not into temptation because I really want to kill somebody right now."

It's a prayer: "Do not let me sin."

The Message paraphrases this, "Lord, keep us safe from ourselves."

It's a good prayer, isn't it? Our hearts wander. We're made of flesh.

A Prayer for Victory

The final petition is a prayer for our victory over the evil one.

But deliver us from evil.

— Matthew 6:13

Some of your translations even add "the evil one." I believe that's a better translation. Going back to The Message, it says, "Keep us safe from ourselves and the Devil."

Victory over the Devil - that's what this is a heart cry for: "God, give me victory in this area of my life. God, I'm coming to You, asking that You not let this enemy, who wants to steal, kill, and destroy, give me over to his plans. Help me to say no to his schemes."

It's a prayer for victory.

Remember Ephesians 6 and the armor of God. It's all in the context of prayer. He tells you to put on all this armor because our battle is not against flesh and blood. We've got to remember who our battle is against.

But how does he end it? Praying at all times, in all ways, with all kinds of prayers.

"Deliver us from the evil one." The evil one wants to take you out. He wants to ruin your fidelity in your marriage. He wants to usurp your witness in this community. He wants to leave you defeated and in failure.

This is a prayer of empowerment: "God, give me victory."

He who is in you is greater than he who is in the world.

— 1 John 4:4

I love the flow of this. This prayer starts with "Father." It starts with relationship. As I think about that relationship, I grow in confidence.

"God, You're so good," and I worship Him. I want His name to be lifted up in my life, in my family, in this church, in our community, and in the world.

"God, I want Your kingdom to come. I want Your will to be done. I know You know what's best for me and want what's best for me. God, I trust Your will over mine."

I'm growing in my relationship with the Lord.

Then, "God, if You're that good, that powerful, and that mighty, You can meet my needs. So thank You, Lord, for providing for me."

I grow in confidence that, if He's providing for me, I can forgive, and He can protect, and He can deliver. It's just this growing in confidence as you work your way through this prayer into the character and nature of God.

The Ten-Minute Challenge

Last week, for your homework, I gave you the seven-minute challenge. You spent seven minutes on the first three requests.

I'm going to up the ante. We're going to go 10 minutes this week. For some of you, if you did the seven minutes, it was the first concentrated seven minutes of prayer in your life. Some of you felt like those seven minutes were 70 minutes. You're like, "I cannot believe this."

So I'm going to give you 10 minutes. It's the 10-minute challenge with seven petitions.

I know it doesn't add up time-wise, one minute on each, but I don't want this to be a checklist. If you spend two

minutes on the Father, spend two or three minutes.

This prayer, again, might be different for you every day. Every day you might wake up and you're in a worship way. Man, you spend five minutes just in worship of the Father and who He is, and His name being lifted up. You might have a tremendous need in your life that day, and that's what you bring to the table.

But I'm asking you for 10 minutes to grow in your personal walk with the Lord. Get in your prayer closet, just like Jesus said. Go to your prayer room. Seek the Father who is in secret, and your Father who sees in secret will reward you.

Just pray this model prayer. Be fluid, not step-by-step. Pray with the Spirit leading you and the Bible open.

If you want a bonus - I don't know about you, but in school I always needed the bonus because I never did it right the first time. I needed that bonus question. The bonus is to pray it with somebody else.

Pray it with your spouse. Pray it with your life group. If you have a men's group or a women's group within your life group, pray. It's corporate: "Our Father." There's great power in listening and praying with one another.

Let's pray it together as we close it out. The Lord's Prayer, the model prayer. Pray it out loud with me. Ready?

*Our Father in heaven,
hallowed be Your name.
Your kingdom come,
Your will be done,
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our debts,
as we also have forgiven our debtors.
And lead us not into temptation,
but deliver us from evil.*

— Matthew 6:9-13

How many of you remember, "For Thine is the kingdom, and the power, and the glory, forever and ever. Amen"?

You know that's not in most original manuscripts. Most scholars believe the early church added this. It doesn't take away from what Matthew was writing, but it was added later on as a benediction, as a doxology.

It's beautiful because the prayer starts with the Lord: Father, His name, His kingdom, His will. And it ends with the Lord. It's all about the Lord. That's where prayer starts - with God - and it ends with God.

Amen.