

Expose 49 K13

Hypocrites Love To Pray

This is Expose 247. It is good to be back where we expose you to the undiluted truth of God's word. You know the scriptures says how shall a young man, is not only a young man, a young lady, an elderly man, an elderly woman, an indeterminate cleanse his way, by taking heed according to your Word (Psalm 119:9). So we are calling you today not just to listen to us or to hear us but for you to take heed, to pay attention to what we are saying, to pay attention to this Word because is not just that your life depend on it, is actually your life. And we've started this Knock Out series to tell you how important it is to take attention and for you to be consciously aware of this eternal values of things we are holding so that you don't get robbed.

We started on Time and Seasons, we started on Giving, we talked about Giving, we did thanksgiving last weekend and today I believe we are moving to a new thing. So where are we going?

Viewers all over the world, thank you for joining us today on Knock Out Series. And you see, like she said we've been on this train for quite some while and don't forget the vision behind this series. And that is Colossians Chapter 2 verse 8 it said **beware less any man actually deceive you with vain traditions and philosophies of men that make the cross of Christ of no effect.** So the vision behind Knock Out series is that we begin to look at things, practices and traditions in the body of Christ that are depriving us from walking in the fullness of the benefits of what Christ paid for through redemption and those are the things we've been looking at. We've gone through some few topics in the past few weeks. And today we are actually kick starting a whole different topic, a whole different thing as it concerns Knock Out.

And you see there is no such topic that is so critical in the body of Christ today as topic of Prayer. And that is what we are talking about today, knocking out those false ideologies presenting themselves as truth as it regards to the issue of prayer. And that is the thing we are knocking out on this series.

But don't forget we've said it in the past, don't think we are just knocking out for knocking out sake. The reason these topics are so important is because if we don't actually take heed, if we don't actually take the caution, what happens is the way we engage these practices in the body of Christ can actually steal from us what Christ

paid for through his death and resurrection. And that is why we are looking at these topics. So we are looking at knocking out those false ideologies as regards prayer in the body of Christ.

And to correct some people thinking we are not knocking out persons. Unless person embodies principles. We are just about the principles, the dogma and all those traditions and believes. Unless somebody embodies that principles and dogma. So is the principles we are really attacking, and is not that actually we are attacking, we are bringing those principles face to face with the scripture. That is it! Is not about a person or organization, we just have to be truthful.

Ok good. Thank you for joining us.

Now we are going to kick start today in knock out series on prayer. And we are going to kick start from the scripture in Matthew Chapter 6. I mean there is no one that can actually teach on the subject of prayer like Jesus himself. The embodiment of prayer. Jesus, who actually pray all through his ministry. Jesus, who prayed at major instance of his life and his ministry and Jesus has become for us, you know our model when it comes to the issue of prayer. We are still going to explore different aspect of the New Testament, we will explore the epistles, we will explore different part of the scriptures. But we just want to kick start this Knock Out series on prayer by looking at the very approach of Jesus. What Jesus has to say about prayer.

Now join us quickly in Matthew Chapter 6.

I'll read from verse 5, it says

6. And when thou prayest thou shalt not be as the hypocrites are: for the love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

7. But thou, when thou prayest, enter into your closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

Now before we actually take this journey through what Jesus has to say about the notion of prayer. Quickly what we have to clarify is the backdrop or the background of this particular statement. And may I say this, if we want to do correct exegesis of the scriptures, if we need to do correct analysis and to know what is the mindset of God in putting a particular scripture in the Bible? Context is very important. The background, what happened? Why did he say what he said? Who were those there?

Who were the audience when what was said was said? Those things are very paramount to understanding what is the mind of God in that scripture?

Don't forget 2 Timothy Chapter 2 verse 15 tells us **that we should be rightly dividing the Word of truth** and if there is a rightly dividing of the word, it means there has to be wrong division of the word. So it means for us to understand, did Jesus just start his teaching about the issue of prayer? And if you notice, if you look at verse 4 it was talking about giving alms, I mean giving things to the poor. I mean how can Jesus switch from verse 4 talking about giving to the poor and switch to verse 5 talking about prayer? It means we need to understand the background so that we can get the revelation of the spirit of God in this Matthew Chapter 6.

Now please if you want to get the background of what Jesus has to say about the issues of Prayer in Matthew Chapter 6. We need to look at the context.

Quickly please if you are joining us, go to Luke 11. Luke 11 will give us the background of Matthew 6.

Now don't forget that the scriptures were written by holy men who receive the revelation of the spirit to pen down what God was speaking to them. It means there are atimes that we cannot get the full gist of any particular event in the scriptures unless we combine different books and chapters of the Bible to look at the same situations. In fact the book of Isaiah says **"I the Lord will speak to them line upon line, precept upon precept, a little there, a little here."** That is how God speaks to us. That is why we have the responsibility to labour in the Word to get the revelation of the spirit.

Again if you are just joining us today on this Knock Out Series on prayer. We are looking at this particular Matthew 6 verse 6 to see what the Lord Jesus himself has to say to the church about prayer. But of course in Matthew 6:6 we don't actually get the context what actually happened before Jesus began to give this discourse on prayer. So again we have to beckon to Dr. Luke in the book of Luke to tell us the context of what Jesus said in Matthew Chapter 6 verse 6.

So let's see what the book of Luke Chapter 11 has to say about what actually was the situation when Jesus began to give this.

Can you read please from Luke 11 from verse One

This is Good News bible.

Ok, I think I need to read the NKJV.

If you are joining us again, we are knock out series on prayer. A very hot topic in the body of Christ. And is something we have to look at on this Knock Out Series.

Now what does Luke 11 says

1. And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John taught his disciples.

Now you wonder why are we moving from Matthew Chapter 6 verse 6? Why have we come to Luke Chapter 11. Just hold on you will know the reason very soon. Now the reason why we have come to Luke 11 is to study the background of Matthew Chapter 6 to know why Jesus began to give the discourse on prayer.

Now we've come to Luke 11 and before we actually do a kind of exegesis on Luke 11 we need to see the connection first between Luke 11 and Matthew 6 so that we can then take time to actually break down Luke 11.

Now if you read on from Luke 11, we've read verse one.

Can you read verse two please?

2. And he said unto them, when ye pray, say, our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

Ok you can stop there.

It means we can see from Luke 11 that when they asked Jesus to teach them to pray. Jesus taught them the model prayer which is our Father, I think most of us know that prayer, who hath in prayer. We know what was happening in this place.

Hold your Bible there, and let's go back to Matthew 6. What we are trying to do is to establish our listeners that we are trying to establish the background of Matthew 6:6. Can we make a connection between Luke 11 and Matthew 6?

Now we can see in Luke 11 Jesus taught them the model prayer when they asked him to teach them to pray. So if you look at Matthew Chapter 6 again, we are going back to Matthew 6:6 if you look at Matthew 6:7 what does it says

Matthew 6:7-8

7. But when ye pray, use vain repetition, as the heathen do: for they think that they shall be heard for their much speaking.

Verse 8 please, we are trying to establish something. Go on...

8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

Look at verse 9. Now listeners listen to verse 9,

9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

So that means, if you are just joining us we've established the fact that this particular Matthew 6 from verse 6 up to verse 10&11 was actually what Jesus... he was actually that in Matthew 6:6 Jesus did not just began to give discourse on prayer. Luke 11 told us before Jesus taught them the Lord's Prayer, which we call Lord's Prayer. It was because somebody asked him a question in Luke 11 verse 1.

So Jesus did not just start teaching on prayer. It was actually propelled. In Luke 11 tells us. You see, Dr. Luke gives us the background of what is in Matthew 6:6-13. So Luke tells us that Jesus just finished praying in Luke 11 verse 1 when somebody then asked Jesus can you teach us to pray.

And please listeners, I mean viewers all over the world. Now one thing we've established is, have you notice in the ministry of Jesus, I began to search the whole Bible and I began to ask a question at what stage, at what point in time did the disciples asked Jesus to teach them to do something? I began to search the Bible, I began to search did they asked Jesus to teach them how to evangelize, I mean to the lost, to those who are perishing? At what point did this disciples asked Jesus to teach them leadership skills of course Jesus has leadership skills. Jesus was someone who was managing not just the twelve, but he have the capacity for crowd management. We know that and we didn't see any part in the scriptures, in the book of the gospels Matthew, Mark, Luke and John where the disciple asked Jesus can we learn leadership skills from you? Now but you see what was critical is they asked Jesus to teach them to pray. What comes across in that verse is, prayer might not be as easy as we think it is.

Now let's break it down a bit further. For example you and I agree there are so many things that you can do by just observation. There are so many things you can actually carry on by looking at other people do. And of course Jesus disciples have seen Jesus doing so many things. In fact we have seen the facts that they actually tried to cast out devils I mean by the time... You know there was a time they went to do deliverance, and they couldn't cast the demon out, have you noticed before they could cast out that demon, they didn't ask Jesus how do we cast demons? In fact they have to do it until

they failed and they asked Jesus why could we not do it? But the fact is, by just simply observing Jesus there was some things they could do.

Now they pick up a lot of things, but for the fact that these disciples will asked Jesus teach us to pray sounds to me then that prayer might not be as easy as we think it is. It is something they could not even learn by observation. It was something they could not just pick up like that. It means prayer might not be as that easy as we think it is. And I think the reason why so many people have pick up wrong habits in the place of prayer is that most of our prayer technics and strategies were thing we pick up by simple observation. We have not gone to the master, the Lord himself to give us the principles, the technics, the strategies, the paradigm, the mentality that surround prayer.

And you see the disciple could have just said we saw Jesus praying anyway, at least some of them, in fact may I submit to you that most likely these disciples who have asked Jesus in Luke 11 verse 1 must have seen the Pharisees praying. Common! these are disciples. Even they said as John taught his disciples to pray. They knew...thank you for that. They saw John taught his disciples to pray.

In fact if you notice as you go back to Matthew Chapter 6 very soon that Jesus began to compare the Pharisees way of praying to way they shouldn't pray. It means that Jesus assumed these people have seen the Pharisees praying.

What am simply trying to tell us is these people who asked Jesus to teach them to pray actually have seen people praying, they observe people praying but yet they knew there was something about Jesus and the life of prayer that he has that was not just common place. If it was common place, they could have just prayed by observation. There was no point asking Jesus to teach them to pray.

So may I say this, it means if you are listening to us today on this Knock Out series on prayer, you might want to with all humility listen to the things that we have to share through the Word of God on prayer and not assumed you have learnt how to pray by simple observation or by popular opinion in the body of Christ about the notion of prayer.

So thank God for the wisdom of the disciples. Even though they have seen prayer, they have seen John taught his disciples to pray, they've seen the Pharisees pray, they've seen prayer at every level and at every realm. But yet they have to take the humility to ask Jesus. There is going to be something about how you pray and what you know about prayer, can you just let us know about it Jesus?

And I think that is a question we need to ask to set aside... and you see before we carry on you have to admit that they had to set aside what they knew about prayer. Because we cannot simply say they knew nothing about prayer. That is not true.

In fact don't forget that Peter and Andrew who were the disciples of John the Baptist who switched over to Jesus Christ has seen John the Baptist teach them to pray. But they asked Jesus, there is going to be something that Jesus has to offer about prayer. There is something that Jesus himself in his earthly walk with the Father knew about prayer that they think they ought to know.

So we go back again to that Luke 11, they asked Jesus teach us to pray. And that is what we are here to talk about on this Knock Out series today.

Now quickly do you know that in Luke 11 from verse 1 as soon as they asked Jesus to teach them to pray, you know if you read the book of Luke Chapter 11 you will get this idea that as soon as they asked Jesus to teach them to pray, that verse two Jesus began to teach them the Lord's prayer. That is the idea that you have.

And again, I repeat the Bible in the book of Isaiah that line upon line, precept upon precept, a little here and a little there that is why we labour in the Word to get the full gist of what the Word has to say. If you notice, if you read the book of Luke Chapter 11 casually you will think that from verse 1 it jumps straight to verse 2. But if you go back to the book of Matthew Chapter 6 you will notice when Jesus began to teach on prayer in Matthew 6.

Now if you are just joining us we've established the fact that the background of Matthew 6 verse 6 downward is the same background of Luke 11, and we established that because of the Lord's prayer. If you go back to Matthew 6, you see if you noticed the Lord's Prayer started in Matthew 6 verse 9. Can you see that? But if you noticed there was Matthew 6 from verse 6 to verse 8. So now we know that Jesus did not just start teaching them the Lord's prayer as Luke 11 too made us to understand. Actually Jesus first taught on prayer from Matthew 6 from verse 6 to 8 before he began to teach them the Lord's prayer from verse 9.

Now why have we said this, have you noticed from Matthew Chapter 6 from verse 6 to verse 8, it was all about what they shouldn't do about prayer. Now somebody asked us a question on one of our videos, and the person said why don't you just teach what is the right thing and stop knocking out whatever you want to knock out? But the person or any other person that has such a kind of mentality we appreciate you because we know you want to make sure we avoid being controversial. That is a very

good thing. But may I say to you, nobody does knock out like Jesus. Again I repeat nobody does knock out like Jesus.

Because Jesus was going to teach on the Lord's Prayer and I would have taught Jesus would just said ok now in this manner pray. Let's go from Matthew Chapter 6 to verse 9. But do you know Jesus did not just go straight to the Lord's Prayer by teaching Matthew 6 verse 9. Jesus first began the Expose on prayer from Matthew Chapter 6 from verse 6 to 8. What he did from verse 6 to 8 was to knock out the wrong mentalities about prayer.

And the reason why he had to knock out those wrong mentalities is because, I repeat if you notice, the disciples at that time were in the midst of people who were already praying. We've established the fact that the Pharisees were already praying. We've established the fact that John the Baptist taught his disciples to pray. So Jesus knew it will be an unfruitful exercise to start teaching the Lord's Prayer without knocking out those wrong ideology about prayer. That is why Jesus did not start teaching on prayer until he first did a knock out on prayer from Matthew Chapter 6 from verse 6 to verse 8.

So this is the reason we are knocking out. Before we begin to establish the truth, we need to knock out all those false ideologies. And Jesus Christ per se is our prime example in such an approach to the issue of prayer. So what we are going to simply do now is to go back to what Jesus began to knock out.

So we've already established the fact, if you are following us and if you are just joining us, we've established the fact of the context, the background why Jesus began to teach on prayer. And also we've established the fact that Jesus did not just go straight to teach the Lord's prayer according to Luke 11:2 he did a knock out on the wrong mentalities regarding prayer.

You know one thing, one of the critical reasons why we need to knock out is, if we don't knock out and we start teaching on prayer, what happens is we have the tendency of seizing through everything we are saying with a false ideology. That is the reason we need to do that because Jesus said something you cannot put new wine in old wineskin he says you need to make the wineskin to be new. And what we are simply doing is, if you just joining us, we are trusting God as we begin to open our heart to this knock out series on prayer, that every old wineskin about prayer will receive a renewal so that as we begin to get the revelation of what prayer is, it will come as a new wine into a new wineskin.

Now let's go straight, so what we are doing now is to knock out.

Matthew Chapter 6 from verse 5.

Now I read from verse 5. I read

5. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

Now thank God for that, he didn't say if you pray. So Jesus is simply saying that by the time you are praying do not be as the hypocrites are for they love to pray...now it means Jesus is saying one thing for sure that anyone can pray. Just because somebody is praying, does not actually tell you about their level of spirituality.

Now again we express the fact that prayer might not be as easy as some people think it is. He says hypocrites, he didn't say hypocrites pray, he said hypocrites love to pray. It means just because people love to pray doesn't mean they are doing it right.

Again I repeat, you see good intentions are very very good. It is good for us to have sincerity when we approach God but please unfortunately sincerity is not enough when it comes to the issue of the kingdom. Have you noticed one thing in the book of Hebrew Chapter 11 it said something in verse 6 he said **“without faith it is impossible to please God”** Have you noticed he never said without sincerity it is impossible to please God. You can be completely sincere as long as what you are doing does not gender to faith, am very sorry it abounds to nothing. That is why Jesus said in this place just because people love to pray doesn't make them less hypocritical in terms of how to they approach prayer.

So one thing we say is just praying by itself, there is no virtue in prayer in itself. I repeat that again, there is no virtue in prayer as a notion. People praying general, have you notice? In our current generation even those who don't believe in God, people who don't even have any knowledge of God atimes when something bad happen to someone they will said our prayers are with them.

People pray, anybody pray people talk about prayer all over the place. In fact people who don't... even people in other religion, people in other faith, people believe in that things. People talk about prayer. People have made prayer so common as something you just do just to quieten your conscience.

Jesus said common see, just because people love to pray doesn't make them less hypocritical about prayer. And how does that affects you if you are listening to us today? It simply means then prayer in itself has no virtue. There is nothing about prayer. There is nothing special about prayer. Just because praying for praying sake.

No! That means you can do hours I mean decades of prayer and there is nothing to them because just because people love to pray doesn't make them less hypocritical when it comes to prayer.

So Jesus gives us a notion about prayer in this place that lobbying to pray doesn't really mean anything if it is not done in the context of Kingdom revelation.

And again he says

“...for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.”

And simply put, he's simply saying just because people love to pray and they pray is not necessarily a measure of spirituality.

Again that is one thing we have to establish today. Jesus is simply saying is not a measure of spirituality. And I think the reason why Jesus made that statement is. If you are just joining us now, I repeat again that this particular Expose of Jesus was borne out somebody asking Jesus, one of the disciples asked Jesus, in Luke Chapter 11. The person asked Jesus teach us to pray.

We don't know why they actually asked Jesus that question. We don't know why they actually requested Jesus to teach us to pray. It could be the person thought if Jesus was praying that long he must be really spiritual. We don't know the reason why the person asked Jesus. But Jesus is simply saying here just because people are praying and all that is not really a measure of spirituality. There can be so many motivations why people. Can you see? People can have ulterior motives, different motivations why they pray. And very soon you will understand motivations that are anti-Christ for prayer. So Jesus was attacking motivation here. He said is not about prayer that matter, is about what is the motivation?

He said these people here in this particular Matthew 6 verse 5 he said they love to pray because they have a different motivation. They just want to be seen of men. And again if you look at verse 6, he said but when you pray... can you see?

When you pray... can you see that?

6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

Again he's saying when you pray enter into your closet and when you shut the door pray to the Father who is in the secret and your Father that sees in the secret shall reward you openly.

Now can you see that?

And again look at verse 7,

Now again he's still attacking motivation for prayer.

Look at the next verse 7,

7. But when ye pray use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking

Now we are going to slow down at this stage.

Don't forget we are on the Knock Out of Jesus on the issue of prayer. He said for they think... that means when people pray, can you see that? It matters what you think when you pray.

Now I know so many people are much more poised about prayer rather we are poised about what we think when we are praying. Now I repeat this again, **what you are thinking when you are praying is as important as your prayer.**

Jesus said in this place, he said these people are talking about, when they pray, they don't make vain repetition for they think... Now if you listen to one of our previous Knock Out series on Expose, we mentioned Ephesians Chapter 3 and he said verse 20 it says **"to God who is able to do exceedingly abundantly more above what you could ask or think."** Now you see that, it means is not just your asking God that is the issue about prayer, what are you thinking in the place of prayer?

Now the reason why what you are thinking in the place of prayer is critical is because what you eventually get in the place of prayer is not just predominantly what you are asking but also what you are thinking.

So Jesus is simply saying to us that it is not enough to rush to the place of prayer. You know when they are having prayer meetings or they are gathering a prayer convention, or prayer meeting or a prayer whatever it is, or a prayer conference, Jesus Christ said it is not about the fact that you are asking, what were you thinking in the place of prayer?

And I think a lot of responsibility lies on us then so that in Romans Chapter 12 what it simply says about the fact that our mind being renewed with... Atimes when we approach the Father in the place of prayer, it is quite unfortunate that atimes we

approach the Father with unrenewed minds, unrenewed minds! So what the Bible simply tells us is our mind need to be renewed in the place of prayer.

So again, we go on, he says

7. But when ye pray use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking

So for they think. Now the question is **what are you thinking? What is the quality of your thought in the place of prayer? Are you thinking in a way that is anti-faith? Are you thinking in a way that is anti-Christ? In a way that is anti-the gospel?** Your thinking has a lot to do with what happens to you in the place of prayer. And I think we need to overemphasis this if need be, that our thinking has a lot to do with what happens to us in the place of prayer.

So here goes Jesus, he said the reason why this people have a problem is for they think... Can you see? For they think they shall be heard for their much speaking. Can you see that?

Now when Jesus said this, what I thought was, initially when I read this, when I used to read this in the past, I used to think well, Jesus was saying that when they pray the reason why they use vain repetition, repeating what they have to say over and over again is so that other people can hear them that they are praying.

Now if you look at this, look at the next verse, it says

8. Be not ye therefore like unto them: for your Father knoweth what thing ye have need of, before ye ask him.

So now it means then, that the person they were hoping will hear them by their vain repetition was the Father. Jesus said the Father, he knows what you need, while the screaming and the vain repetition? Why are you trying to talk to a Father as if he is deaf, or as if unless you push the case in front of the pipe, you know I tell you something the way some of us approach the places of prayer.

And you see may I say this, we are not pointing fingers at any one. We are not pointing fingers at you and simply saying we have been vindicated. Please whatever we are talking about today are things that we have gone through. They are experiences that we have gone through in the past ourselves until the Lord brought us light unto what is what he is simply saying. So we are not in a way accusation or pointing fingers.

What we are simply saying is Jesus is saying here that don't pray like the God you are praying to, doesn't even know about your situation. He said by the time some people keep repeating vain repetitions he said the reason they do that is because they think...

Now am not going to even talk too much about the vain repetition. What we are going to focus are what are those thinking? Jesus said people they think that because of the fact that they can push the case, they can repeat it and say it again and again, the Father will hear. How did I know that? Because the next verse simply says for they thought, he said they will be heard by their much speaking and Jesus then said in verse 8 don't be like them. Why should you not be like them?

Don't be like them because you know your Father knows what you need before you even speak, before you even talk.

Now the question is, Jesus is simply attacking mentalities in the place of prayer. And I think our goal on this knock out series is to deal with mentalities. See! Atimes we rush to the place of prayer without dealing the mentalities prior to the prayer. So that is what this knock out series on prayer is all about. Knocking out the wrong mentalities, the wrong ideologies that actually make prayer of no effect.

Now we've established something that Jesus has spoken about in Matthew Chapter 6 from verse 5 to up verse 8.

The question is **what are we thinking about in the place of prayer?** Have you noticed, what is so critical about verse 8, it says

For your heavenly Father, my question is **what are we thinking about the Father? What idea do we have about the Father that we are praying to in the place of prayer?** Jesus said what you think about the Father can block or can limit or can actually mess around the quality and the effectiveness of our prayer. What we are thinking...

Or are we thinking about the Father, who unless...you know these are times we think about the Father, we think he has a lot of files of cases of people before him and you see I have to in a way convince him and push my own case to the front. So that... he is not even aware of what is actually happening.

Now if you go to the place of prayer, about a Father who has no idea or who is indifferent to your situation and you are pushing in the place of prayer with that mentality. Jesus said you've just wasted your time in the place of prayer. That is a wrong thinking.

So the first thing Jesus begin to do in this place is to tell people, when you go to the place of prayer, what are you thinking about? What is your thinking? What is your thought pattern about your Father? What are you thinking? What is your ideology? What do you think about the Father?

And you see that is where are going to kick start today that prayer must first of all start with the right view of the Father. Again we repeat that, **prayer must first of all start with the right view of the Father.** If we have the right view of the Father, if we have the wrong view of the Father we will pray amiss. We will pray in the wrong way.

And again let's go back to Luke 11 which is where actually we've been moving between Luke 11 and Matthew Chapter 6.

I think before we go into Luke 11. I want to draw the attention of our viewers to the consistency in this scriptures. Because in Matthew Chapter 6 we see Matthew 6 saying when thou pray, in verse 7 too but when you pray, is not if you pray. So telling you that prayer is a must sort of, is not like conditional that Oh the journey I may do without praying. When you pray, so he was not leaving any room for if.

So is not just something that some might want to indulge in you know step like... you know some cults and some religion might feel like if you want to go to the next step, so if you really want to go the next step then you need to give yourself over to some of the practices. But he's making this not optional, prayer is not optional because we find it consistently in verse 5 and verse 7 "when ye pray."

And again we are able to see in this Knock Out Series and in this verses that we've just read that said we should not be intimidated by length of people's prayer because he was telling that the people that love to pray, and so the length, people that gloat over the length, the duration and how long they could stay and pray up in the place of prayer.

Verse 5 was telling us we should not be intimidated even the hypocrites they do that. You know they have those that have they gloat over the stamina and how long and the duration. And again he was talking about posture too, because we have find all these things crept in into the body of Christ and in our religious places where people have assumed they have come up with formulas and postures in the place of prayers. People learn these postures, some people because they join into the...they have to imbibe those culture and those posture, particular positioning and some going to some particular places and standing against some walls and all those kind do things.

We see that there is nothing new that is happening now that is not there. So we could really rely on the scripture and relate with scripture in these places. I tell you prayer is not about the posture, prayer is not about the length. Because we've seen some people they'll tell you, if you are not praying this, at this time of the day or something like as long as this time or if you don't wake up at this particular time then you are not a good Christian, you are not something.

You can see that there is no pattern like that. There is no biblical pattern that talks about length. So nobody should judge you according to length, nobody should judge you according to any posture. If you see any of those things, it doesn't not connote spirituality because the hypocrites love to these things.

Hypocrites are up and coming in this. You know you can't beat them. In the place of prayer as well. Yes in the place of prayer, you can beat their standard, they have high standard in praying. Those are those things. So if you are really looking up to somebody, I hope you are not looking up to an hypocrite if you've actually want to adopt...

We see in this place that prayer is a must, is not optional because there is no 'if' here. I was looking out for 'if', I couldn't find any if. So is when? You just have to pray, but you must not pray like the hypocrites. You must not go and connote and come up with a posture, come up with a length there is nothing like that and before we start talking about the mentality which you started with.

Of course I think the issue of the posture and the length of prayer that you've talked about...I mean is a very divisive topic... is something I mean....

The first thing is we've talked about how critical prayer is, if you noticed Luke Chapter 18 tells that men ought always to pray and not to faint. So it means the opposite of praying is faint. It means if people don't pray, then they faint. That is the point. Then we have praying without ceasing.

So unless as a Christian we imbibe the lifestyle of prayer we are open to getting tired, fatigue and faint. So of course! Prayer is not an option. But as it were, it's very.... Just like every other thing in the kingdom of God, people can take anything and make that thing an end in itself.

I mean just praying because if I don't pray what would people think? Or if I don't pray people will think am backsliding... how do you feel within yourself? Or If I don't pray people will think I am not keeping up with my spiritual responsibilities. If I don't pray people will think I am already getting slacking. And when prayer then becomes an end itself or something that we have to do so that people don't think

otherwise about us, Jesus said we miss the point. We miss the point. That is not the point of prayer.

And you see don't forget what we are simply saying, if you are wondering why are we talking about this things. Well, is not us, Jesus was going to teach them the Lord's prayer, but the first thing he did was to knock out those wrong mentalities about prayer. Because that is important, you've talked about is not about the length of prayer.

In fact, I mean people say... well some people say if you are not praying 1hrs daily. In fact there was a time there was this thing that was popular then, am not sure if is still quite popular now, people quote Jesus saying can you not watch with me for 1hrs? And people make something of that and said if you are not praying 1hrs daily as a Christian you are not serious.

And then the question you want to ask such people is, is it just to mark the time and get a wrist watch or maybe a stop watch and say well, time start and then 1hr pam! Oh! I made it. I mean Jesus said if that's what you think prayer is we miss the point. Is not about something to keep score. Is not something for you to keep a track record of how spiritual you are and all these kind of stuffs.

And you see that is the reason why the Pharisees were thinking they were larger than life. In fact it makes sense for them to stand by the road and make long prayers. There was a time Jesus Christ said they make those long prayers as a cover up. He said after they've gone to devour widows' houses then they go and make long prayers so that people don't think of them as otherwise. Jesus said people can pray for so many reasons, there can be some many motivations for prayers. Or people can also use prayer as a way of presenting themselves as being spiritual. Jesus said if we do all these, we miss the whole point about prayer.

Yeah we see just like you mention prayer as cover up. You see most of the prayers point some of the time prayers are just cover up. What some people should give in obedience, somebody just lying on God's Word and just want to use prayer to quieten their conscience and then to shift the responsibility. That is the some of the reason...

We even see it in the Old Testament when Saul was just to obey. But saying I brought this for sacrifice, I brought this...is synonymous to prayer. I brought this to offer this unto God when he know what it is to be done. For people to take God's word, you know they wouldn't want to do that, they would rather just want to spend some hours... they find it easier to spend some hours on mountain and everything than to take heed to God's word.

So their prayers can be used as cover up. And most of the time we have to check ourselves, are we not doing as a cover up? Because there are some biblical truths that we don't want to embrace, we don't want to fall into, we don't want to take it wholly like that and so we now go back into praying just to make up.

Thank you for making reference to that. Now viewers have you noticed that as soon as Jesus began to talk about the issue of posture, about the issue of length of prayer, about all these things...

Now don't forget now, if you wonder, I think we have this notion majorly. Most people think that every time you are talking about something being and not in line with the integrity of God's Word, people think the reason you talk about those things is because you are not walking in those things yourself and you are just disdaining the very things or condemning what you are not enjoying.

Well, I beg to differ because if you look at Jesus himself. The Bible did say to us that the very night, the night before Jesus made a choice of the 12 disciples. Have you noticed? The Bible said he prayed all through the night. Praying all through making a choice about his disciples. So If Jesus prayed all through the night, we don't know how long that is, it could be 5hrs or 6hrs or 7hrs that Jesus Christ prayed. Would you think the same Jesus will be condemning what the Pharisees were doing by making long prayers?

I mean so the reason Jesus condemned the Pharisees praying long prayers was not because he wasn't making long prayers himself. Is not every time somebody talks about something being wrong, is not because they are not walking the same thing themselves, or not because they are not walking in victory in the very same thing. So Jesus himself make long prayers, yet Jesus said long prayers for the sake of long prayers is pointless.

We have several occasion beyond that where Jesus withdrew to pray.

Yeah, I mean praying long prayers, praying all through the night. And then may I just quickly chip this in, don't forget that even when he prayed long prayers all through the night and he made the choice of his disciples. He still choose a devil. I mean Judas because Jesus said one of you is a devil.

Now the point we are trying to make is, just because somebody is actually encountering trouble didn't mean he didn't hear God when he make that choice in the place of prayer. We are going to look at that later one. But what we are trying to establish is Jesus who actually condemned hypocritical long prayers was a master of long prayers. Not just praying, he prayed all through the night.

So the reason he was condemning what they were doing is because they were making long prayers for the sake of long prayers. Just as a measure to present themselves as being spiritual in the places.

So what we've been looking at today is knocking out and when we are knocking out with Jesus, if that is the word. Because Jesus is the one doing knocking out now, not even us, so we are just knocking out with him and knocking out the wrong notion about prayer.

So don't be intimidated by anybody when it comes to the issue of prayer that is what Jesus is saying. Prayer is not a virtue in itself, unless it is actually understood in the right perspective in the body of Christ.

Now as soon as Jesus talked about the issue of posture and length of prayer, have you noticed that he switched quickly to mentality? Mentality was the next thing he switched to. Mentality is the next thing. All he said was don't be like them who make vain repetition for they think.

And then again before we go into that. Sorry for I have to cut in into that. That apart from he was today... we are believing the Lord that people are getting free, they are getting there freedom as we are expressing God's word, bringing that Word of liberty to the people, that they are free from all the intimidation, from the length, intimidation from some posture. You know some people, we find some people have their neck bend, you know there anatomical neck restructure because they have learnt some things and imbibe that and that is the only way.

Some body was making, I don't know whether a joke, there is somebody he will just be nodding his head, even when he's sitting still and not praying because he has assumed that all his lifestyle.

There is this freedom from the place of prayer too. Some people have attached Oh if anything happen unless I get to that place. You know that is when they can get their prayer answered. You know some particular mountain, under some covering, under some missions, under some Father in the lord and the rest.

Jesus was trying to say is not about length, is not about posture and is not about the place, standing, yes that is another thing, standing in the streets. There are some places that people have find out, experience that, that is there place for standing. When they stand on that place, when they go to that place, when they go to that ... they are covered and that prayer can be done well and everything.

We see it in this verse that even before he started talking about the mindset. He knock out about the length and I hope that we have solved the riddle about the length. Is not about the length and is not about the posture, is not about any particular place. That is why some people have to make some journey, pilgrimage to some place to go and pray. That is why the power of God. If you want to speak to God directly without no interference, there are some places you have to go to.

And if you look at John Chapter 4, Jesus actually told us is not about this mountain, which is either mount Ebel or that mountain or mount Gerizim. Jesus said is not about this mountain or that mountain. He said they that worship God must do it in spirit and in truth. God is spirit. So God is not a location. God is not an habitation somewhere. God is not... you know we cannot retrieve and we cannot reverse God back to the old covenant.

So what he is simply saying is not about the position, is not about the length of prayer is not about the location of prayer. Jesus said is not about all these things. Prayer is not about all these things. That is what some people...

And don't forget something I think we've made a reference to this, that if we talk about Pharisee in our days, we have this kind of wrong... in a way we think of them in a very negative light. But don't forget in the days of Jesus, if you were living in the days of Jesus, the Pharisees were the grand master of the temple. They were the spiritual headmasters. They were the...as it were people look up to them. They were the ones that were the custodians of the scroll. The custodians of the Word of God. If you want to know what God has to say, the only place you can go to were to the Pharisees. They were the ones. They were the holy... they were people that in a way you can call them humble. They were just the epitome of what spirituality is.

And Jesus said well if you want to pray you cannot really learn from this people, you need to listen to what I have to say. I think for those who are listening to this Knock Out series today, we want to quote the book of James Chapter 1 where he says **“receive the meekness the engrafted Word that is able to save your soul.”** It means atimes one of the reason why is hard for us to receive what God is saying is the level of humility. And I think we need to take a note from the disciple who asked Jesus in Luke 11 verse One who said teach us to pray.

I want to find out who was that disciple? How can you be asking Jesus to teach you to pray when there so... Pharisees were praying all over the place? There are so many examples for you to follow... you could have learn by observation, and you were still asking Jesus teach you to pray? It took a level of humility I submit to you for that disciple to ask that. Because you could have seen people praying all over the places.

This is not like the 21st century where you have a meeting so structure that you don't even know what somebody is doing next door.

In this place, this was the normal village kind of life, the communal kind of life where you know what the next person is doing. So this person who asked Jesus to teach him to pray must have seen people praying, even said as John taught his disciples. Yes! But this person said Jesus there is something you know about prayer that we will like to know. And I think that should be our own disposition as well when it comes to the issue of prayer. And that is it.

And then so that we can carry on today, if you notice, well in the book of Matthew Chapter 6 from that verse 5 up to verse 7. You know as soon...

Mathew Chapter 6 from verse 5 to verse 6. As soon as Jesus addressed the issue of posture, position and length of prayer and location. As soon as he addressed that thing, immediately from the next verse which is the verse 7, he began to talk about the mentality. The mentality in the place of prayer.

And not just mentality, there was a particular mentality Jesus was knocking out. And that is the particular mentality we are starting with because we are trusting God to go for quite some time on this Knock Out series on prayer. Is so loaded. Prayer is a very very deep topic, its broad, is deep and broad. But Jesus began to attack the very first mentality and I think this mentality should be of interest to you. And the very first wrong ideology about prayer that Jesus attacked was how people view the Father they were praying to.

Jesus said well, you have no business in the place of prayer to start with if you don't have the good view of the Father you are praying to. And if you noticed the book of Hebrew Chapter 11 verse 6 says **“that without faith it is impossible to please God, he said for he that comes to God must believe that he is”**, you got to... and when he says he is and that **he is a rewarder of them that seek him diligently**.

Now it doesn't mean that they believe that God exists. That is not what he was talking about. Because how did I know that? Because James tells us that you believe there is a God, he said demons also believe and they quake with fear, he said so what have you done specially by just believing that God exists?

I mean Jesus said of course Hebrews 11 is not talking about that as the foundation of faith. What is simply saying is that he that comes to God must believe, you see that he lives is a reported speech. I mean for you to say to someone that he is, the person must have said I am. If the person said I am, then you say he is.

So he says if anybody wants to come to God at all, Hebrews 11:6 says he must believe that Jesus said I Am that I Am. That he is what he said he is. Not what I think he is. Not what popular vote says he is. Not what my feelings, not what my experience says he is. Not what my feelings say he is, not what I think he is.

But he is what he said he is. If anybody must come to God, he must believe that God is who, he said he is. Not what we think God is. Not what we feel he is or not what I was told that he is. Or not what experience told me that he is. Or not what the popular opinion told me he is.

He said if you come to God at least the starting foundation is, he is the I Am that I Am. He is what he said he is. The Father is the Father he calls himself. If he says Abba Father, he is Abba Father. He is not a task master. He is not a hard task master. He is not just a force in nature. He is not this he is not that. He said you must come with the accurate view of the Father.

And Jesus said unless we do that, there is no point praying. That is why he said in verse 7

He said,

“When you pray don’t use vain repetitions as the heathen do for they think, can you see that? They think. They have a thought pattern.

May I say this, every time we come to the place of prayer. We always come with a thought pattern it doesn’t matter whether you think right or think wrong about the Father you are praying to. The fact is everybody comes with a mentality. We come with a baggage of mentality. We come with this loads of mentality. And unless this mentality is dealt with and knock out if it is a wrong one in the place of prayer. We will just be making what we call vain repetition.

Now let’s break this down why is it vain? You know the Word vain means futile. It means empty. You are making the words, the words are not achieving the very effect it should be achieving.

And you see again, Jesus said something about this, Jesus said just because somebody is saying it over and over again doesn’t make it effective. Oh! Oh!! Can you see that? Is call vain repetition. Is a repetition. We are making the statement in the place of prayer. We are saying the same thing, we are declaring the thing in the place of prayer but Jesus is saying it has no effect. Is not achieving anything. Is not actually touching anything in the realm of the spirit.

Now I think no one who is listening to this, I suppose want to have that kind of prayer life where you are actually praying but in the prayer Jesus said is possible for prayer to be vain.

That means, what we are learning from what Jesus is teaching about prayer is just because somebody is praying doesn't mean is effective. Just because somebody is making the words, making the statement. Just because somebody is making declarations doesn't mean is effective. How did we know this? Because Jesus said there is something call vain repetition. Is a repetition.

And again what amazes me and I think it should actually bother you as well is Jesus is saying just because is being repeated over and over again. You know people atimes we have this idea that If I insist or if I repeat or if I keep saying it and I don't give up about it. I think there is no way I wouldn't achieve a result in the place of prayer. Well, we can see Jesus saying we can have vain repetition. Repetition that is touching nothing. Repetition that is making no change in the realm of the spirit. And Jesus says is very possible. And if Christ says if possible how can it be possible? Jesus said it is possible if we think wrongly in the place of prayer.

Oh!! Now this is where we really need to be serious now. It means if I think wrongly in the place of prayer, I can be doing what we call repetition that is not effective.

And if you look at verse 8 we are going to look at this before we now go to Luke 11

Verse 8 simply says what is the wrong thinking there? Verse 8 tells us what the wrong thinking is?

Look at Matthew 6:8 it tell us what the wrong thinking is? Now listen this wrong thinking is so critical that they can make anyone pray repeatedly ineffectively. Can you see repeated ineffective praying. Jesus said is the thinking. Thinking about what? Look at verse 8,

8. "Be not ye therefore like unto them, for your Father knoweth what things ye need of, before ye ask him."

Be ye not therefore like them, don't be like them

He said,

...for your Father knows what things you need before you asked him.

So it means Jesus now later broad foundation that is about what we think about the Father.

And the question we want to ask then is this **before anybody can even engage successfully the act of prayer, before anybody can engage productively or effectively the act of prayer what must first be settled in this person's revelation knowledge is who do I see the Father to be? What revelation the Father do I have?** And Jesus said unless we cross that hurdle we will be ineffective in the place of prayer. It doesn't matter how many times we repeat what we are saying.

Is it not surprising to see that when we move in to the mentality is still all about the Father. And that is what Expose is all about. Revealing the Father. And he just warned us that nobody can do any effective prayer without the revelation of who the Father is. Not getting the right revelation of who the Father is? What he is? You know that is it. Until you align with