

# The Model Prayer

Matthew 6:5-15



## TEXT, EXPOSITION AND PRACTICAL HELPS

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**PRAYER: THE TEACHINGS OF THE MESSIAH TO HIS DISCIPLES: THE GREAT SERMON ON THE MOUNT, [MATTHEW 5:1-7:29](#)**

**A. The Right Motive for Prayer (Part I), [Matthew 6:5-6](#)**

**([Matthew 6:5-6](#)) Introduction—Prayer—Motive:** this passage is speaking to *those who pray*—people who take prayer seriously. Prayer is one of the greatest acts of the Christian believer. Talking to God, whether by thought or tongue, is the way a believer fellowships with God; and the one thing God desires is fellowship with man ([Isaiah 43:10](#)). Thus, it is essential that we pray and pray often, sharing all day long.

**[Isaiah 43:10 \(KJV\)](#)**

<sup>10</sup> **Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me.**

**[Isaiah 43:10 \(MSG\)](#)**

<sup>10</sup> **"But you are my witnesses." God's Decree. "You're my handpicked servant So that you'll come to know and trust me, understand both *that I am* and *who I am*. Previous to me there was no such thing as a god, nor will there be after me.**

**[Isaiah 43:10 \(AMP\)](#)**

<sup>10</sup> **You are My witnesses, says the Lord, and My servant whom I have chosen, that you may know Me, believe Me *and* remain steadfast to Me, and understand that I am He. Before Me there was no God formed, neither shall there be after Me.**

**Hebrew Word:** יָדָעַ

**Transliteration:** yāda‘

**Phonetic Pronunciation:**  yaw-dah'

**Root:** a primitive root

**Cross Reference:** TWOT - 848

**Part of Speech:** v

**Vine's Words:** Know (To)

**Usage Notes:**

English Words used in KJV:

know 645  
known 105  
knowledge 19  
perceive 18  
shew 17  
tell 8

wist 7  
understand 7  
certainly 7  
acknowledge 6  
acquaintance 6  
consider 6  
declare 6  
teach 5  
misc 85  
[Total Count: 947]

a primitive root; to *know* (properly to ascertain by *seeing*); used in a great variety of senses, figurative, literal, euphemism and inference (including *observation*, *care*, *recognition*; and causative *instruction*, *designation*, *punishment*, etc.) [as follow] :- acknowledge, acquaintance (-ted with), advise, answer, appoint, assuredly, be aware, [un-] awares, can [-not], certainly, for a certainty, comprehend, consider, × could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be [ig-] norant, instruct, kinsfolk, kinsman, (cause to, let, make) know, (come to give, have, take) knowledge, have [knowledge], (be, make, make to be, make self) known, + be learned, + lie by man, mark, perceive, privy to, × prognosticator, regard, have respect, skilful, shew, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have [understanding], × will be, wist, wit, wot. But this word also means to know someone sexually. ([Genesis 4:1](#); [Genesis 19:5](#); [1 Kings 1:4](#))

**[Genesis 4:1 \(KJV\)](#)**

<sup>1</sup> And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

**[Genesis 4:1 \(NASB\)](#)**

<sup>1</sup> Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, "I have gotten a manchild with *the help* of the LORD."

**[Genesis 19:5 \(KJV\)](#)**

<sup>5</sup> And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.

**[Genesis 19:5 \(NASB\)](#)**

<sup>5</sup> and they called to Lot and said to him, "Where are the men who came to you tonight? Bring them out to us that we may have relations with them."

**[1 Kings 1:4 \(KJV\)](#)**

<sup>4</sup> And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

**[1 Kings 1:4 \(NASB\)](#)**

<sup>4</sup> The girl was very beautiful; and she became the king's nurse and served him, but the king did not cohabit with her.

However, that we **do** pray is not the concern of Christ in this point. His concern is **how** we pray.

1. Is it possible to pray amiss, with the wrong motive and in the wrong way?
2. Is it possible to pray and never be heard by God?
3. Is it possible to pray and to be speaking only to ourselves, to have our prayer go no higher than our own ears?

**Therefore, Christ sets out to teach us the right and wrong motives for praying.**

1. **The wrong motive: praying to be seen by men (v.5).**
2. **The right motive: praying to be heard by God (v.6).**

### **1. (Matthew 6:5) Prayer—Motive: the wrong motive for prayer is praying to be seen by men.**

**Two preliminary things need to be looked at before discussing this point.**

1. Praying—even loving to pray—is not a sign that a person really knows God.
2. The fact that a person really knows God means that he does pray.

No matter what a man may think in his mind, if he really knows God and really believes in God, he talks to God. There is nothing that could keep him from praying. He knows God personally—knows Him as his Father who loves and cares for him ever so deeply. Therefore, just as any child who truly loves his father, the believer talks, converses, and shares with his Father.

This says something to the person who prays primarily in public and prays little, if any, in private. He must search the genuineness of his heart and profession.

Christ says that a man who prays to be seen by men *loves to pray, but he is a hypocrite*.

1. The places where he loves to pray are **out in public**, in the synagogue (church), and in the streets (restaurants, and other public places).

#### **Thought 1. Note five lessons.**

- 1) Some love to pray publicly. They love representing the group and vocalizing their praise and needs to God. Some have become very charismatic and fluent at public prayer, yet they lack that essential love for private praying. Christ says, **"hypocrite" (Matthew 6:5).**
- 2) Some pray only in public. They pray before their family (at meals and family prayers, usually with children); in church (when called upon); and in public

(when eating in restaurants). They seldom, if ever, pray in private. How destitute is the prayer life of so many!

- 3) Prayer is to be offered to God both in church and in public. But public prayer is to be public, not private. Too often a person has his *personal devotions* when called upon to pray publicly. He has neglected his *private prayers* and his inner need has not been met. Thus when he begins to pray publicly, he slips into praying his own *private prayer* instead of representing the group.
- 4) Some hypocrites pray, and they pray much. There are some *religious people* who pray little, if any. These can learn from the hypocrites.
- 5) Note the posture of this hypocrite. He stood praying. This is an acceptable posture for prayer (**Mark 11:25**); but the picture is that of pride, arrogance, and self-confidence. Kneeling is a picture of humility, reverence, and dependence upon God (**Luke 22:41; Ephes. 3:14**).

**"Be of the same mind one toward another, Mind not high things, but condescend to men of low estate. Be not wise in your own conceits" (Romans 12:16).**

**"For if a man think himself to be something, when he is nothing, he deceiveth himself" (Galatians 6:3).**

**"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:16).**

**"Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith" (Habakkuk 2:4).**

2. The man who prays only in public prays for only one reason: not because he loves to pray, but because he loves recognition.

**Thought 1. Note two lessons.**

- 1) The sin is not failing to pray. The sin is praying *only* in church and in public. A person who prays publicly but seldom prays privately fools himself. Christ says real prayer (prayer to the Father) matters nothing to that person. He prays only for recognition—to be heard by men.
- 2) Praying publicly should be done. There is a great danger, however, in public prayer: having one's pride stroked. It is so easy to be praying publicly and have self-centered thoughts run across one's mind.
  1. That one is really praying a good prayer. Such prayer is nothing but waxing eloquent with words.
  2. That one's prayer will surely be admired.
  3. That one's prayer is really demonstrating a close walk with God (a deep spirituality).

**"Ye hypocrites, well did Esaias prophesy of you, saying, this people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" (Matthew 15:7-8).**

"And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know" (1 Cor. 8:2).

"When pride cometh, then cometh shame: but with the lowly is wisdom" (Proverbs 11:2).

"Pride goeth before destruction, and a haughty spirit before a fall" (Proverbs 16:18).

"Woe unto them that are wise in their own eyes, and prudent in their own sight!" (Isaiah 5:21).

3. The man who prays only in public receives his reward: public recognition.

**Three things need to be clearly seen about this man.**

- a. He will experience good feelings and satisfying thoughts about his spiritual state and religious piety. He will possess a good self-image and some confidence in his standing with God. The esteem and praise of men and feeling good about what he has done gives him a good self image. **But** in this case it is a false self-image.
- b. He has cheated himself, really missed out on the most intimate presence and greatest future in the universe. He has lost his soul. He shall never hear, "**Well done thou good and faithful servant**" (Matthew 25:21).
- c. He gets just what he deserves: public recognition. If he places so little value upon sharing with God Himself, he deserves no more than what man can give him—human recognition.

**Thought 1. Man's esteem fails at several points.**

- 1) **Man's esteem is temporary.** Everything passes—ever so quickly. Man soon forgets and moves on to other things.
- 2) **Man's esteem becomes commonplace.** Even the greatest skills that elicit praise become routine and commonplace to man when performed day by day. Soon man no longer acknowledges his uniqueness. Such abilities are merely expected and accepted; he no longer elicits praise and recognition.
- 3) **Man's esteem is powerless.** It cannot answer prayer; it can only recognize man's ability to put words together and to see man's expression, fervency, and emotion. Its power is limited to the things of this world, and that power is even limited and short lived. Man's esteem can do absolutely nothing about the spiritual needs of his heart.
- 4) **Man's esteem is not to be the judge of his life—God is.** No man is any greater than any other man; men are mere men. All men have the same need: to turn to God in prayer, praying for His acceptance and recognition. Therefore, the esteem of man *by men* is meaningless in light of judgment and eternity.

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away" (1 Peter 1:24).

"Nevertheless man being in honour abideth not: he is like the beasts that perish" (Psalm 49:12).

"For when he dieth he shall carry nothing away: his glory shall not descend after him" (Psalm 49:17).

"As they were increased, so they sinned against me: therefore will I change their glory into shame" (Hosea 4:7).

## 2. (Matthew 6:6) Prayer— Motive: the right motive for prayer is praying to be heard by God.

**Three preliminary things need to be looked at in this point.**

1. The willingness to take time to pray: "**When thou prayest.**" There has to be the will to pray. The believer must take time to get alone and pray. Too few ever take time to pray, and even fewer spend more than a few minutes in prayer. Too many stay all wrapped up in the world and its day-to-day affairs, some of which are necessary, but how much more necessary is prayer!

2. A closet is a necessity. The believer must have a private place deliberately chosen for prayer.

3. A personal relationship with God: a *Father-son* relationship is absolutely essential. God is our *Father*; He is available as fathers are available to their children. We are to go to Him, pray, share, commune and let Him shower us with His care and protection and meet our every need (Psalm 91:1).

**Note:** Christ says that a man who is genuine prays to be heard by God and not by men.

1. The place he chooses for prayer is in his private closet. Christ says: "**Get alone**"; "**Enter your closet...shut your door.**" Be unobserved, undisturbed, and unheard. (Cp. 2 Kings 4:33; Isaiah 26:20.)

2 Kings 4:33 (KJV)

<sup>33</sup> He went in therefore, and shut the door upon them twain, and prayed unto the LORD.

2 Kings 4:33 (NASB77)

<sup>33</sup> So he entered and shut the door behind them both, and prayed to the LORD.

2 Kings 4:33 (MSG)

<sup>33</sup> He went into the room and locked the door—just the two of them in the room—and prayed to God.

Isaiah 26:20 (KJV)

<sup>20</sup> Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

Isaiah 26:20 (NASB77)

<sup>20</sup> Come, my people, enter into your rooms, And close your doors behind you; Hide for a little while, Until indignation runs *its* course.

Isaiah 26:20 (MSG)

<sup>20</sup> Come, my people, go home and shut yourselves in. Go into seclusion for a while until the punishing wrath is past,

- a. **Get alone:** unobserved—out of everyone's sight.
- b. **Get alone:** undisturbed—avoid interruptions and disturbances.
- c. **Get alone:** unheard—concentrate and meditate to allow God the freedom to work in your heart as He wishes.

**"On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour" (Acts 10:9).**

**"And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing" (Acts 10:30).**

**"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" (Matthew 6:6).**

**"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35).**

**"And when he had sent them away, he departed into a mountain to pray. And when even was come, the ship was in the midst of the sea, and he alone on the land" (Mark 6:46-47).**

**"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12).**

**"And he was withdrawn from them about a stone's cast, and kneeled down, and prayed. Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done" (Luke 22:41-42).**

2. The reason the believer prays in his private closet is because God is in secret.

**Note two significant facts.**

- a. **God "is in secret";** therefore, a person can meet God only in *secret*. Even in the midst of a worshipping crowd, a person must concentrate and focus his attention upon God who is unseen. There must be a secret heart-to-heart meeting and communion if a person wishes to pray and truly share with God.
- b. **God "is in secret";** therefore, He is not interested in show, but in substance. Show is before men. Substance is found in the secret, quiet, meditative place. Remember: everything that exists began with an idea, and the development of the idea came from *private and quiet thought and meditation*, not out in the public before people—at least not often. The same is true of spiritual matters. Spiritual show takes place before people, but spiritual substances or qualities that really matter take place in secret. The believer pours out his heart and receives his greatest encouragement and strength in the secret place of the Most High, not in the public places of mere man.



**Thought 1.** Many pray on the run; few pray in secret. Why do so few have a quiet time, a daily worship and devotional time? Why do so few keep their daily appointment with God? This is one of the most difficult things in the world to understand in light of who God is, and in light of man's desperate plight and need.

No man would ever fail to keep his appointment with the state leader of his nation.

- 1) Many say they do not have the time, so they do not take the time. But in all honesty, it takes only a little effort to get up a while earlier in the morning—if they are really all that pressed for time. All they need to do is to rearrange their schedule to allow for a quiet time just as they arrange for any other important meeting. However, few do this; therefore, they are without excuse. Many believers are faithful in meeting God daily. It is just a matter of discipline and priority.
- 2) Most have the time; they just do not take the time. They neglect getting alone with God consistently.
- 3) Many have not been taught the importance and benefit of a quiet time with God every day. This is a justified accusation against Christian parents, preachers, and teachers. So few have practiced and stressed what they have always heard about the importance of prayer. The silence of believers and their failure to reach the world in sound doctrine is unbelievable, especially after two thousand years.
- 4) Some have not yet learned to discipline themselves and to be consistent in their spiritual lives. There is no better area to learn discipline and consistency than in a daily quiet time. A person should just begin and do it. When a day is missed, a person should flee discouragement, "**forgetting those things which are behind,**" and reach forth to a new day and begin again. Eventually, consistency and discipline will be learned, and the person's soul will be fed with the "**unsearchable riches of Christ**" ([Ephes. 3:8, 20](#); [cp. Phil. 3:13](#)).

3. The reward of the genuine prayer warrior is open blessings. **The praying believer will be rewarded in two very special ways.**

- a. The strength and presence of God will be upon his life ([Ezra 8:22](#); [1 Peter 5:6](#)). God's presence is unmistakable. There is a difference between a person who walks in God's presence and a life that walks only in this world ([Matthew 6:25-34](#), esp. [Matthew 6:33](#)).  
God rewards the praying believer with His presence and blessings. The believer's needs, material and spiritual, are met day by day.
- b. The believer's prayers will also be answered ([Matthew 21:22](#); [John 16:24](#); [1 John 5:14-15](#)). The answers to prayer are clearly seen by a thinking and honest observer. God has promised to answer the true prayer of a genuine believer. God takes care of the genuine believer with a very special care.

**Sometimes the answer is seen.....**

1. in a renewed strength.

**"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Ephes. 3:20).**

2. in a provision of some necessity.

**"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).**

3. in a conquest of some great temptation or trial.

**"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).**

4. in a peace that passes all human understanding.

**"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your request be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6-7).**

5. in a soundness of mind that is incomprehensible.

**"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7).**

**Thought 1.** The praying believer, the believer who becomes a true intercessor, will be rewarded openly on that special day of redemption.

- 1) God **"wonders that there [is] no man, and...no intercessor" (Isaiah 59:16).**
- 2) Christ, the Great Intercessor, **"ever liveth to make intercession for them" (Hebrews 7:25).**
- 3) The interceding believer shall stand openly in a very special relationship with Jesus, the Great Intercessor Himself, before God the Father.

**"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matthew 21:22).**

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" ([Luke 11:9](#)).

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" ([John 14:13-14](#)).

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" ([John 15:7](#)).

"Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" ([John 16:24](#)).

"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" ([1 John 3:22](#)).

"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" ([1 John 5:14-15](#)).

### DEEPER STUDY #1 (Matthew 6:5-6) Prayer

([Matthew 6:5-6](#)) **Prayer**: there are dangers surrounding prayer, some negative factors that must be guarded against.

1. Prayer can become hypocritical ([Matthew 6:5](#)). A person can pray for the wrong reasons, with the wrong motives.
2. Prayer can become habit-forming ([Matthew 6:5](#)). Prayer is a wonderful experience, very rewarding emotionally and mentally and in having our needs met as God answers our prayer. We can begin to *love praying* and still be praying amiss.
3. Prayer can become connected with certain places ([Matthew 6:5](#)). A believer has places that mean much to him in his prayer life, but he must guard against limiting God's presence only to those places, even if it is the church.
4. Prayer can become empty repetition ([Matthew 6:7](#)). A person can take any phrase or form of prayer and make it a meaningful experience, or make it a formal and meaningless occasion. (Note how often the Lord's Prayer is repeated by rote memory with the mind focused elsewhere.)
5. Prayer can become too long ([Matthew 6:7](#)). A believer can begin to feel he is heard because of "**much speaking**" (cp. [Eccles. 5:1-2](#)).
6. Prayer can become self-glorifying ([Matthew 6:8](#)). A person can begin to feel he must inform and convince God of his *great* need. When the answer comes (out of the mercy of God, despite praying amiss), the believer begins to *glory in his spirituality*—that he has what it takes to get things from God.
7. Prayer can become self-deceptive ([Matthew 6:7-8](#)). A person can begin to think he is heard (1) because of "**much speaking**," and (2) because he convinces God of his need.

### DEEPER STUDY #2 (Matthew 6:5-6) Prayer

([Matthew 6:5-6](#)) **Prayer**: note several things.

1. Christ says "**When thou prayest.**" He is referring to personal prayer (cp. [Matthew 6:6](#)).
2. Christ assumes that the believer does pray, and the idea conveyed is that the believer prays often.
3. Christ says there is a right way and a wrong way to pray. "**When thou prayest, thou shalt not....**" vs. "**But thou, when thou prayest....**"
4. Christ says that some "**love to pray,**" and they are the very ones who commit this fault. They pray amiss, with the wrong motive.
5. Christ pictures two men praying. One man prays to men ([Matthew 6:5](#)); the other man prays to the Father ([Matthew 6:6](#)). The first man is a hypocrite; the second man is a true son of the Father.

### DEEPER STUDY #3 (Matthew 6:5-6) Prayer

([Matthew 6:5-6](#)) **Prayer**: believers are expected to pray. Prayer is God's appointed medium through which He acts for man. *Sharing and talking* together are the way all persons communicate, fellowship, and commune together. This is true both with men and God. Prayer requires our presence, sharing, and talking; and God wants to fellowship and commune with us. Few persons heed this fact; few persons take prayer seriously. Therefore, if we want the blessings of God upon our lives and ministries—if we want the work of God going forth in power and bearing fruit—we must pray and we must intercede in prayer.

"Pray to thy Father" ([Matthew 6:6](#); cp. [Matthew 6:7](#)).

"After this manner pray ye" ([Matthew 6:9](#)).

"Pray ye the Lord of the harvest" ([Matthew 9:38](#); [Luke 10:2](#)).

"Watch and pray that ye enter not into temptation" ([Matthew 26:41](#); [Mark 13:33](#); [Mark 14:38](#); [Luke 21:36](#); [Luke 22:40](#), [46](#)).

"Men ought always to pray, and not to faint" ([Luke 18:1](#)).

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" ([Ephes. 6:18](#)).

"Pray without ceasing" ([1 Thes. 5:17](#)).

"I will that men pray everywhere" ([1 Tim. 2:8](#)).

### DEEPER STUDY #4 (Matthew 6:6) Prayer

([Matthew 6:6](#)) **Prayer**: "Your Father is in secret...." *Secret* means three things.

1. Concentration: meditation, contemplation, thinking deeply upon God and sharing accordingly.
2. Apart from all: secluded, alone, private, out of view from all.
3. Unseen: invisible, yet there; believing and having faith that God is there; spiritual, but still hearing and responding. Every believer should have a secret, quiet place that is dear to his heart, dear because it is the place where he draws near to God and God draws near to him.

## B. The Three Great Rules for Prayer (Part II), [Matthew 6:7-8](#)

([Matthew 6:7-8](#)) **Introduction:** among the religious there is often a tendency toward long prayers, particularly in public. Too often people measure prayer by its fluency and length, thinking that length means devotion. **"Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth; therefore let thy words be few"** ([Eccles. 5:2](#)).

Christ puts the matter very simply, yet strongly: **"When ye pray," follow three great rules.**

1. **Rule 1: do not use empty repetition (v.7).**
2. **Rule 2: do not speak much (v.7).**
3. **Rule 3: trust God (v.8).**

### 1. ([Matthew 6:7](#)) **Prayer— Repetition: the first great rule of prayer is striking—do not use empty repetition.**

There are several things that lend themselves to empty repetition.

1. Memorized prayer: just saying the words of a form prayer, for example, the Lord's prayer. There is nothing wrong with praying a memorized prayer, but it should be prayed through and not just repeated with no thought behind the words.
2. Written, well-worded prayers: thinking that what we say is so expressive and so well worded, it is bound to carry weight with God. The words may be descriptive and beautifully arranged, but the heart must be offering the prayer, not the mind and ego. Such prayer is empty repetition.
3. Ritual prayer: saying the same prayer at the same time on the same occasion—over and over again. This can soon become empty repetition.
4. Formal worship: praying in the same way on a rigid schedule can lead to praying by habit (repeated practice) with little or no meaning to it.
5. Thoughtless prayer: speaking words while our minds are wandering. Being tired is no excuse. It is better not to pray than to pray insincerely.
6. Religious words and phrases: using certain words or phrases over and over in prayer (just because they are religious sounding). (Compare using such words over and over as *mercy, grace, I thank thee O God, in Jesus' name.*)
7. Habitual references to God: using such empty repetition as **"Lord this,"** and **"Lord that,"** and **"Lord here,"** and **"Lord there,"** and **"Lord...,"** **"Lord...,"** **"Lord...."** How little thought is really given to approaching Him whose name is **"Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace"** ([Isaiah 9:6](#)).

There are several things that will keep us from using empty repetition in prayer.

1. A genuine heart: really knowing God personally and having a moment by moment fellowship with Him all day long.
2. Thought and concentration: really focusing upon what we are saying.
3. Desire for fellowship with God: praying sincerely, really meaning it.
4. Preparation: preparing ourselves for prayer by first meditating in God's Word.

**Note something** of extreme importance in discussing "**vain repetition.**" Christ does not say repetition in prayer is wrong. It is not wrong. What is wrong is vain, empty, meaningless, foolish repetition. Christ Himself used repetition in prayer ([Matthew 26:44](#)), so did Daniel ([Daniel 9:18-19](#)), and so did the Psalmist ([Psalm 136:1](#)).

**Thought 1. Note six lessons.**

- 1) There is one major problem with the praying of believers: they do not pray enough. They do not take enough time to pray and to pray in earnest.

There is one major problem *when believers do pray*: prayer is often vain, empty, thoughtless, meaningless, and repetitive. Too often a believer prays and does not concentrate. His mind wanders off somewhere else; he only mouths the words. Such thoughtless and meaningless prayer is clearly seen in public prayer and in the powerlessness of believers today.

- 2) There is one sure way to prepare our hearts for prayer: meditating in God's Word.

**"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" ([2 Tim. 3:16](#)).**

It is in the Scripture that the believer learns about God, himself, and the world—the nature and truth of all things. It is the Spirit of God who takes the Word of God and moves upon the believer's heart revealing that for which the believer should pray. Therefore, the believer is stirred to pray for whatever the Word of God and the Spirit of God has shown him ([Romans 8:26](#); [John 14:26](#); [John 16:13](#); [1 Cor. 2:12-13](#)).

**[Romans 8:26 \(MSG\)](#)**

<sup>26</sup> Meanwhile, the moment we get tired in the waiting, God's Spirit is right alongside helping us along. If we don't know how or what to pray, it doesn't matter. He does our praying in and for us, making prayer out of our wordless sighs, our aching groans.

**[John 14:26 \(MSG\)](#)**

<sup>26</sup> The Friend, the Holy Spirit whom the Father will send at my request, will make everything plain to you. He will remind you of all the things I have told you.

**[John 16:13 \(MSG\)](#)**

<sup>13</sup> But when the Friend comes, the Spirit of the Truth, he will take you by the hand and guide you into all the truth there is. He won't draw attention to himself, but will make sense out of what is about to happen and, indeed, out of all that I have done and said.

**[1 Corinthians 2:12-13 \(MSG\)](#)**

<sup>12</sup> but he lets *us* in on it. God offers a full report on the gifts of life and salvation that he is giving us.

<sup>13</sup> We don't have to rely on the world's guesses and opinions. We didn't learn this by reading books or going to school; we learned it from God, who taught us person-to-person through Jesus, and we're passing it on to you in the same firsthand, personal way.

- 3) Vain repetition in prayer, whether formal or thoughtless, is **dull**.
  - a. It discourages the sincere and the newly converted.
  - b. It cools the willing and the gifted.
  - c. It stifles the committed and the mature.
  - d. It turns away the seeking and the lost.
- 4) Repetition in prayer **is** dull. Empty repetition affects worship, interest, and attendance at services.
- 5) Vain repetition is **tragic**. Prayer should be one of the most meaningful experiences in life. God is certainly willing to meet the believer in a very special way—anytime, anyplace.

**So many hearts are just.....**

- |               |                |
|---------------|----------------|
| 1. barren     | 6. lethargic   |
| 2. dull       | 7. desert-like |
| 3. complacent | 8. rusted      |
| 4. dry        | 9. still       |
| 5. hard       |                |

So much praying is merely going over and over the same things ranging from "bless Mom and Dad" to "give us a good day tomorrow."

- 6) Empty repetition turns God away and cuts the heart of the committed.

**"Having a form of godliness [long prayers], but denying the power thereof: from such turn away" (2 Tim. 3:5).**

**"Ye hypocrites, well did Esaias prophesy of you, saying, this people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" (Matthew 15:7-8).**

### **DEEPER STUDY #1 (Matthew 6:7) Prayer— Repetition, Vain (*battologesete*)**

**(Matthew 6:7) Prayer— Repetition, Vain (*battologesete*):** to babble much; to use many phrases; to say idle things; to say meaningless things. **Vain repetition means at least two things.**

1. It means saying the same words over and over again without putting one's heart and thought into what is being said.
2. It means using certain religious words or phrases (sometimes over and over again) and thinking God hears because one is using such religious talk.



## 2. ([Matthew 6:7](#)) **Prayer, Long: the second great rule of prayer is an eye-opener—do not speak much.**

Too many think that length equals devotion; that is, the longer they pray the more God will listen to them (they are showing God their sincerity), and the more spiritual they will become.

God does not hear a person's prayer because it is long, but because his heart is genuinely poured out to God. Length has nothing to do with devotion, but a sincere heart does.

Long prayers are not forbidden. What is forbidden is the idea that long prayers are automatically heard by God. Christ prayed all night ([Luke 6:12](#)). The early disciples prayed and fasted, and sought God for ten days and nights waiting for the coming of the Holy Spirit ([Acts 2:1](#)).

A believer should sense the needs of the world so much that he is driven to seek God and His intervention for long periods of time, and the seeking should be often ([Ephes. 6:18](#)).

### **Why do some pray long prayers?**

1. Some feel long prayers convince God. They feel God has to be moved, nudged, and stirred to hear and answer.
2. Some feel they need long prayers to explain the situation. They feel God needs to be informed and made to understand a particular situation and how it has affected them.
3. Some feel long prayers make them more spiritual, more mature, and more devoted.
4. Some feel long prayers are just demanded of believers. It is expected; it is the religious and godly thing to do.
5. Some feel long prayers show God their sincerity. They secure God's approval by long prayers.
6. Some feel long prayers impress people. They show people just how deeply spiritual they really are.

What are ways to prevent the sins that arise from long prayers?

**"Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few" ([Eccles. 5:2](#)).**

[Ecclesiastes 5:2 \(NASB77\)](#)

<sup>2</sup> **Do not be hasty in word or impulsive in thought to bring up a matter in the presence of God. For God is in heaven and you are on the earth; therefore let your words be few.**

[Ecclesiastes 5:2 \(MSG\)](#)

<sup>2</sup> **Don't shoot off your mouth, or speak before you think. Don't be too quick to tell God what you think he wants to hear. God's in charge, not you—the less you speak, the better.**



1. **"Be not rash with thy mouth."** Control your mouth. Do not let your mouth rattle on and on without thought. It will often rush and hurry with every thought that crosses your mind.

2. Be not **"hasty to utter anything before God"**: sit still, be quiet, without saying a word for awhile. Do not rush forward to speak.

3. Think about who God is. Picture a man: his mouth is quiet; he has been still for some time. He has been preparing, gaining control of his mind and thoughts so he can appear before the Sovereign Majesty of the universe. He focuses his thoughts upon God, the One who is in heaven far above the earth. He meditates upon God's sovereignty and majesty. God is the center of his thoughts ([Psalm 46:10](#)).

[Psalms 46:10 \(KJV\)](#)

<sup>10</sup> **Be still, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.**

[Psalms 46:10 \(NASB77\)](#)

<sup>10</sup> **"Cease *striving* and know that I am God; I will be exalted among the nations, I will be exalted in the earth."**

[Psalms 46:10 \(MSG\)](#)

<sup>10</sup> **"Step out of the traffic! Take a long, loving look at me, your High God, above politics, above everything."**

4. **"Let thy words be few."** Speak—but make your words deliberate—just as deliberate as the words of any interviewer before a sovereign ruler. Request—just as any obedient son would request of a revered father. The person who approaches God like this speaks with respect and thought, with care and love. He speaks few words and straight to the point—all from a prepared heart and mind.

**When should the believer spend a long time in prayer?** There are special times when an extended prayer time is necessary. Some of the times are clearly seen in Scripture.

1. Sometimes a special pull to praise and adore God is felt within. When the believer feels this pull, he should get alone and spend a long time praising and worshipping God (cp. [Acts 16:25](#)).

[Acts 16:25 \(KJV\)](#)

<sup>25</sup> **And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.**

[Acts 16:25 \(MSG\)](#)

<sup>25</sup> **Along about midnight, Paul and Silas were at prayer and singing a robust hymn to God. The other prisoners couldn't believe their ears.**

2. Sometimes a special need arises. This may be the believer's own need or a friend's need. He should intercede until God gives the assurance that the need will be met ([Ephes. 6:18](#); cp. [Acts 12:1-5](#), esp. [Acts 12:5](#)).

[Ephesians 6:18 \(KJV\)](#)

<sup>18</sup> **Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;**

**Ephesians 6:18 (MSG)**

<sup>18</sup> In the same way, prayer is essential in this ongoing warfare. Pray hard and long. Pray for your brothers and sisters. Keep your eyes open. Keep each other's spirits up so that no one falls behind or drops out.

**Acts 12:1-5 (KJV)**

<sup>1</sup> Now about that time Herod the king stretched forth *his* hands to vex certain of the church.

<sup>2</sup> And he killed James the brother of John with the sword.

<sup>3</sup> And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

<sup>4</sup> And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

<sup>5</sup> Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

**Acts 12:1-5 (MSG)**

<sup>1</sup> That's when King Herod got it into his head to go after some of the church members.

<sup>2</sup> He murdered James, John's brother.

<sup>3</sup> When he saw how much it raised his popularity ratings with the Jews, he arrested Peter—all this during Passover Week, mind you—

<sup>4</sup> and had him thrown in jail, putting four squads of four soldiers each to guard him. He was planning a public lynching after Passover.

<sup>5</sup> All the time that Peter was under heavy guard in the jailhouse, the church prayed for him most strenuously.

**Especially, Acts 12:5 (KJV)**

<sup>5</sup> Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

3. Sometimes an unusual experience or event has taken place or is about to take place in the believer's life or ministry. He should get alone and share the event with God. And he should stay before God until the experience has taken place (courage, confidence, power, faith, love). (See below **Introduction**—[Matthew 4:1-11](#).)

**(Matthew 4:1-11) Introduction—Jesus Christ, Temptation:** Why was Jesus being tempted now, right after His baptism (a mountaintop experience) and right before the launch of His ministry? There is one primary reason.

Jesus Christ was about to launch His ministry—an unbelievable ministry that was to determine the eternal fate of every person who had ever lived or ever would live. The weight of its importance, the necessity of personal preparation, and the need for having the ***right plan*** pressed in upon Him. He had to be prepared—prepared mentally, prepared spiritually, prepared physically. How could He prepare Himself? **There was only one**

**way:** He had to get alone with God and subject Himself; to gain complete control over His body and Spirit. He had to get completely apart from the world.

This Jesus did. He was **"led by the Spirit"** to separate Himself from food and from everything else. He got alone for forty days and nights in order to be with God. He was in earnest, ever so intense over His ministry which was about to be launched. He prayed; He thought; He meditated on the Scripture. And He planned. He bore so heavy a responsibility, and all the strain in all its weight and duty pressed in ever so heavily upon Him. Just imagine the pressure and weight pressing against His body. He prayed; He asked; He pleaded; He broke; He wept—He begged for strength and endurance to stand up under all that was to face Him in the upcoming years. The preparation went on for forty days and nights.

Once Jesus had worked out the plan necessary to launch His ministry, and once He had received the necessary strength to go forth, His personal preparation lacked only one more thing: confronting the temptations that would face Him in the upcoming years. Conquering the onslaught of temptations that lay ahead would complete His preparation. Thus **"was Jesus led up of the Spirit into the wilderness to be tempted...And when He had fasted forty days and forty nights...the tempter came to Him"** ([Matthew 4:1-2](#)).

**"Though He were a Son, yet learned He obedience by the things which He suffered"** ([Hebrews 5:8](#)).

[Hebrews 5:8 \(MSG\)](#)

<sup>8</sup> Though he was God's Son, he learned trusting-obedience by what he suffered, just as we do.

**"In that He Himself hath suffered being tempted, He is able to succor them that are tempted"** ([Hebrews 2:18](#); cp. [Hebrews 2:16-17](#)).

[Hebrews 2:18 \(NASB77\)](#)

<sup>18</sup> For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.

[Hebrews 2:18 \(MSG\)](#)

<sup>18</sup> he would have already experienced it all himself—all the pain, all the testing—and would be able to help where help was needed.

**"We have not a high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need"**

[\(Hebrews 4:15-16\)](#).

[Hebrews 4:15-16 \(NASB\)](#)

<sup>15</sup> For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as *we are*, yet without sin.

<sup>16</sup> Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

**Hebrews 4:15-16 (MSG)**

<sup>15</sup> We don't have a priest who is out of touch with our reality. He's been through weakness and testing, experienced it all—all but the sin.

<sup>16</sup> So let's walk right up to him and get what he is so ready to give. Take the mercy, accept the help.

4. Sometimes a great trial or temptation is faced. A long session of prayer may be needed to gain strength and to keep the believer away from the trial or temptation. (See below [Deeper Study #1—Matthew 4:1-11.](#))

**DEEPER STUDY #1**

([Matthew 4:1-11](#)) **Jesus Christ, Temptation**: this was not the only time Jesus was tempted.

1. Satan tempted Jesus through Peter when Peter tried to divert Him from the cross. Jesus revealed what really was behind Peter's apparent concern: "**Get thee behind me, Satan**" ([Matthew 16:23](#)).

2. Jesus commended His disciples by saying: "**Ye are they which have continued with me in my temptations**" ([Luke 22:28](#)).

3. Jesus faced the severest temptation of His life in the Garden of Gethsemane. It was there that Satan made a last ditch effort to divert Christ from the cross.

In referring to Christ's experience in Gethsemane, Scripture says to all believers: "**Ye have not yet resisted unto blood, striving against sin**" ([Hebrews 12:4](#); cp. [Luke 22:44](#)).

**Luke 22:44 (KJV)**

<sup>44</sup> And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

**Luke 22:44 (NASB)**

<sup>44</sup> And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground.

**Luke 22:44 (MSG)**

<sup>44</sup> He prayed on all the harder. Sweat, wrung from him like drops of blood, poured off his face.

4. Sometimes a matter needs to be worked through or a major decision needs to be made. Help and direction should be sought from God. God should be acknowledged in all of the believer's ways. He should remain before God until the answer is given. (Cp. [Acts 13:1-3](#), esp. [Acts 13:2](#).)

**Acts 13:1-3 (KJV)**

<sup>1</sup> Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

<sup>2</sup> As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

<sup>3</sup> And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

**Acts 13:1-3 (NASB)**

<sup>1</sup> Now there were at Antioch, in the church that was *there*, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul.

<sup>2</sup> While they were ministering to the Lord and fasting, the Holy Spirit said, "Set apart for Me Barnabas and Saul for the work to which I have called them."

<sup>3</sup> Then, when they had fasted and prayed and laid their hands on them, they sent them away.

**Acts 13:1-3 (MSG)**

<sup>1</sup> The congregation in Antioch was blessed with a number of prophet-preachers and teachers: Barnabas, Simon, nicknamed Niger, Lucius the Cyrenian, Manaen, an advisor to the ruler Herod, Saul.

<sup>2</sup> One day as they were worshiping God—they were also fasting as they waited for guidance—the Holy Spirit spoke: "Take Barnabas and Saul and commission them for the work I have called them to do."

<sup>3</sup> So they commissioned them. In that circle of intensity and obedience, of fasting and praying, they laid hands on their heads and sent them off.

**Thought 1.** Prayer is a matter of the heart, not a matter of words and length. Praying is sharing; it is sharing with God just like a person shares with any other person. Just as he shares thoughts, feelings, praise, and requests with others, so he shares with God.

**Thought 2.** Prayer is a personal relationship. Prayer is not speaking into thin air. God may be "in secret" (**Matthew 6:6**); He may be invisible, but He is there. He is there more than any other person who may be in our presence. He is the One whom all men are to know and to whom all men are to be vitally related. Too often, the awareness and consciousness of His presence are allowed to fade, and we just go through our long prayer with a wandering mind leaping from thought to thought. Long prayers lend themselves to this danger. How insincere! How irreverent! How often the heart of God must be cut and hurt!

**Thought 3.** There are prayers of believers and prayers of the heathen. A distinction is made by Christ Himself. He says that both pray.

- 1) The heathen pray using vain repetition and speaking empty words.
- 2) The believer is vitally related to God; therefore, he prays to God who is his Father. He prays to God just as a son shares with his revered father.

"But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking" ([Matthew 6:7](#)).

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation" ([Matthew 23:14](#)).

"All the labor of man is for his mouth, and yet the appetite is not filled" ([Eccles. 6:7](#)).

### **3. ([Matthew 6:8](#)) Prayer: the third great rule of prayer is forceful—trust God.**

1. God knows the believer's need even before the believer asks. Why then should the believer pray?

Prayer demonstrates our need for God and our dependence upon God. Prayer gives time for concentrated sharing and communion between the believer and God. It is not enough for man to carry a knowledge of God in his mind as he walks through life. Man needs to have times when he is in the presence of God and can concentrate his thoughts and fellowship upon God. He needs such time with God just as he needs such time with his family and friends. Man is not meant to live in isolation from people nor from God. He must have times when he is in the presence of both man and God and can concentrate his thoughts and attention upon both.

The believer, therefore, does not pray only to have his needs met, but to share and fellowship and to enrich his life with God.

**Thought 1.** God knows the believer's needs. The believer does not have to worry about God knowing or meeting his needs. The believer's concern should be living in the presence of God, taking enough time to share and to fellowship with God. The more he shares and fellowships with God, the more he will know God and learn to trust and to depend upon God's care and promises.

**Thought 2.** God is the believer's Father. The believer is God's son. The believer can, therefore, *rest* in God and His promises. He does not have to strain and pray long in order for his Father to hear him. His Father already knows and cares. He is to get with His Father for long periods of time sharing and fellowshiping, learning and getting to know his Father intimately.

2. God desires to hear. God knows the believer's need even before the believer asks (cp. [2 Chron. 16:9](#); [Isaiah 65:24](#)). God desires to hear and answer the believer's prayer, to meet the believer's needs.

**2 Chronicles 16:9 (KJV)**

<sup>9</sup>For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart is perfect

toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

[2 Chronicles 16:9 \(NASB\)](#)

<sup>9</sup> "For the eyes of the LORD move to and fro throughout the earth that He may strongly support those whose heart is completely His. You have acted foolishly in this. Indeed, from now on you will surely have wars."

[2 Chronicles 16:9 \(MSG\)](#)

<sup>9</sup> God is always on the alert, constantly on the lookout for people who are totally committed to him. You were foolish to go for human help when you could have had God's help. Now you're in trouble—one round of war after another."

[Isaiah 65:24 \(KJV\)](#)

<sup>24</sup> And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

[Isaiah 65:24 \(NASB\)](#)

<sup>24</sup> "It will also come to pass that before they call, I will answer; and while they are still speaking, I will hear.

[Isaiah 65:24 \(MSG\)](#)

<sup>24</sup> Before they call out, I'll answer. Before they've finished speaking, I'll have heard.

3. God has ordained prayer as the medium through which He blesses and moves among men. (See [Deeper Study #3, Prayer—Matthew 6:5-6](#); See [Deeper Study # 4, Prayer---1 Thes. 5:15-22](#)).

### DEEPER STUDY #3

([Matthew 6:5-6](#)) **Prayer**: believers are expected to pray. Prayer is God's appointed medium through which He acts for man. *Sharing and talking* together are the way all persons communicate, fellowship, and commune together. This is true both with men and God. Prayer requires our presence, sharing, and talking; and God wants to fellowship and commune with us. Few persons heed this fact; few persons take prayer seriously. Therefore, if we want the blessings of God upon our lives and ministries—if we want the work of God going forth in power and bearing fruit—we must pray and we must intercede in prayer.

"Pray to thy Father" ([Matthew 6:6](#); cp. [Matthew 6:7](#)).

"After this manner pray ye" ([Matthew 6:9](#)).

"Pray ye the Lord of the harvest" ([Matthew 9:38](#); [Luke 10:2](#)).

"Watch and pray that ye enter not into temptation" ([Matthew 26:41](#); [Mark 13:33](#); [Mark 14:38](#); [Luke 21:36](#); [Luke 22:40, 46](#)).

"Men ought always to pray, and not to faint" ([Luke 18:1](#)).

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" ([Ephes. 6:18](#)).

"Pray without ceasing" ([1 Thes. 5:17](#)).

"I will that men pray everywhere" ([1 Tim. 2:8](#)).



#### **Deeper Study # 4, Prayer---1 Thes. 5:15-22**

2. Pray always—without ceasing. Prayer is God's ordained way for man to receive things from Him. God moves, acts, and responds to prayer. Prayer is a law that He has established throughout the universe. Why? Because prayer stirs fellowship and communion with God and brings about a greater knowledge and understanding of God. It causes a person to learn more and more about God and stirs more and more trust as well as worship and praise of God. Prayer stirs and causes every good thing imaginable between God and man. This is the reason God destined prayer as the primary way man is to communicate with Him. This is the reason for this exhortation. Therefore, pray without ceasing; continue and persevere in prayer: in your daily worship and quiet times and as you walk throughout the day.

**"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" ([Matthew 7:7](#)).**

**"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" ([Matthew 26:41](#)).**

**"And he spake a parable unto them to this end, that men ought always to pray, and not to faint" ([Luke 18:1](#)).**

**"Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" ([John 16:24](#)).**

**"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" ([Ephes. 6:18](#)).**

**"Pray without ceasing" ([1 Thes. 5:17](#)).**

Once again, I can not stress it enough that God has ordained prayer as the medium through which He blesses and moves among men.

**"Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!" ([Psalm 31:19](#)).**

**"Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about" ([Psalm 32:10](#)).**

**"The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate" ([Psalm 34:22](#)).**

**"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever" ([Psalm 125:1](#)).**

**"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" ([Proverbs 3:5-6](#)).**

**"The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe" ([Proverbs 29:25](#)).**

**"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength" ([Isaiah 26:3-4](#)).**



**"Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green" ([Jeremiah 17:7-8](#)).**

### C. The Model Prayer (Part III), [Matthew 6:9-13](#)

([Matthew 6:9-13](#)) **Introduction—Prayer—Lord's Prayer:** What is the Lord's prayer? Is it a prayer to be recited as it so often is—just by memory, or just as a form prayer?

**Note the words "After this manner...pray ye."** Note also Luke's account where the disciples asked Jesus to teach them to pray ([Luke 11:1-2](#)).

[Luke 11:1-2 \(KJV\)](#)

<sup>1</sup> 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 also taught his disciples.

<sup>2</sup> 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.

**Here is the critical point:** The prayer was given to show the disciples how to pray—how they should go about praying, not the words they should pray.

The very context of what Christ had just taught shows this clearly (cp. [Matthew 6:5-8](#)).

The Lord's prayer is a model prayer that is to be *prayed through*.

It is "**after this manner**," *in this way, like this*, that a person is to pray. Christ was teaching the disciples how to pray. He was giving words, phrases, thoughts that are to be the points of the believer's prayer.

The believer is to develop the points as he prays. An example would be something like this:

1. "Our Father...": "Thank you, Father, that you are our Father—that you have adopted us as children of God, sons and daughters of yours. Thank you for the believers of the world who make up the family of God. Thank you for the church, the body of Christ that gives us the family of God. Thank you for loving us that much." And on and on the believer is to pray.
2. "...which art in heaven": "Thank you for heaven—that you are in heaven—that you have chosen us to be with you in heaven. Thank you, Father, for the hope and anticipation of heaven." And on and on the believer prays.

Christ taught His disciples to pray "**after this manner**." When the believer prays through the Lord's prayer, he finds he has covered the scope of what God wants him to pray.

How much pain the Lord's heart must bear because of the way man has abused and misused His prayer! How desperately believers need to pray through the Lord's prayer!

How desperately the *prophets and teachers* of the world need to pray as Christ taught! How much you and all of us as ministers of God need to preach and teach that the Lord's prayer is to be *prayed through* and not just recited.

1. **There is surrender and acknowledgment (v.9).**
2. **There is request and plea (v.10-13).**
3. **There is praise and commitment (v.13).**

### **DEEPER STUDY #1 (Matthew 6:9-13) Prayer**

**(Matthew 6:9-13) Prayer:** What is prayer?

1. **Prayer is sharing and fellowshiping with God (Matthew 6:9).** It is not enough for a person to have a knowledge of God as he walks through life. He needs to have times when he can get alone with God and concentrate his thoughts and attention upon God. He needs such times with God just as he needs such times with his family and friends. Man was not made to live in isolation from people nor from God. He must have times when he is in the presence of both man and God and can concentrate his thoughts and attention upon both (see note—**Matthew 6:8**).

2. **Prayer is surrendering to God (Matthew 6:9).** The believer surrenders himself and his time to God. There is no such thing as prayer without a person and time. A person must submit himself to God before he wills to pray, and even then he must take the time to pray. A person who has surrendered himself to God and is surrendering or taking his time to talk with God is praying (see note 1—**Matthew 6:9**).

3. **Prayer is requesting and pleading with God (Matthew 6:10).** It is demonstrating one's need and dependence upon God. It is pouring out one's heart in need and trusting God to meet one's need.

4. **Prayer is acknowledging and praising God (Matthew 6:9-10, 13).** It is acknowledging God as the Sovereign and Majestic Lord to whom belongs the kingdom, the power, and the glory, forever.

### **1. (Matthew 6:9) Prayer— Surrender: the believer's prayer is to be a surrender.**

1. There is the surrender of the believer to God and to God's family.
  - a. When a person genuinely says "**Father**," he is surrendering to God.

**He is.....**

1. denying humanism, self-sufficiency, and all other gods.
2. surrendering himself to the Father of the Lord Jesus Christ.
3. acknowledging the Father of the Lord Jesus Christ to be his own Father.

- b. When a person prays "**our Father**," a person is surrendering his independency and accepting God's family. He is assuming his responsibility in the family of God.

2. There is the surrender of the believer to **heaven**, the spiritual world or dimension of being. The believer surrenders and sets his mind and heart upon the Kingdom of God and His righteousness. His whole being is surrendered and committed to seeking the things of the spiritual world.

**Ephesians 1:3 (KJV)**

**<sup>3</sup>Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:**

3. There is the surrender of the believer to the holy name of God. The believer just bows in total and abject poverty, in nothingness before the holy name of God. He is swallowed up in the knowledge of the "**hallowedness**," the sovereignty and majesty of God's being. **God is all and man is nothing! He is totally dependent upon God.**

**Note:** when a person reaches this point of surrender, then he is ready to present his needs to God. He is ever so conscious that only God can meet his needs.

### **DEEPER STUDY #2 (Matthew 6:9) God— Father**

**(Matthew 6:9) God— Father:** God is addressed as "**Our Father**." Father denotes a family relationship **and shows three things**.

1. It shows that "**God [who is]...in heaven**" is the believer's Father. Thus, a relationship with the unseen heavenly world and the seen earthly world is established. God represents the unseen world and the believer represents the seen world. In the believer a whole new being is created (a new creature) and a whole new world is recognized and established: a world of the spirit and the physical, of the unseen and the seen, of heaven and earth (**2 Cor. 5:17; Ephes. 4:23-24; Col. 4:10**).

2. The word "**Father**" establishes a relationship between a believer and all other believers. All believers belong to the same family; they all have common interests, cares, and responsibilities within the family.

3. The word "**Father**" pinpoints God as the believer's source. God, as Father, is the Person who loves and provides and cares for the believer's needs, even as an earthly father looks after his child (**Matthew 6:25-34, esp. Matthew 6:33; Luke 11:11-13; Psalm 103:13; Malachi 3:17; cp. Hebrews 2:18; Hebrews 4:15-16**).

**Thought 1. "Our Father" is the first point to pray.** The believer is to pray "**after this manner**."

1. "Father, thank you for yourself: that you are our Father...."
2. "Thank you for adopting us as children of God: that you have chosen us...."
3. "Thank you for 'the household of faith,' for the 'family of God'...."

**Thought 2.** The phrase "**Our Father**" says three things about prayer.

- 1) The believer is not to pray alone—not always. The word "**our**" shows this. Christ has just taught that a person should pray alone. He now says there are times when a person should pray with others. God is "**our Father.**"
- 2) The believer is taught to whom to pray: to God and to Him alone.
- 3) The believer is taught to address God as "**Father.**" He is taught what his relationship to God is to be, that of a child to a Father.

**"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? "** ([Matthew 7:11](#)).

**"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear"** ([1 Peter 1:17](#)).

**Thought 3.** God is "**our Father.**" God has no favorites: "**God is no respecter of persons**" ([Acts 10:34](#)).

- 1) God is "**our Father**" by creation; that is, He is the Father of all men everywhere because He is the Creator of all men ([Genesis 1:1](#); [Malachi 2:10](#); [Isaiah 64:8](#); [Acts 27:28](#)).
- 2) God is "**our Father**" by re-creation ([2 Cor. 5:17](#)) and adoption ([Ephes.1:5](#)). He is "**our Father**" to all who believe in the Lord Jesus Christ and the redemption that is in Him ([Ephes. 2:19](#)).

**"For ye have not receive the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father"** ([Romans 8:15](#)).

**"But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father"** ([Galatians 4:4-6](#)).

[Ephesians 1:5 \(KJV\)](#)

<sup>5</sup> Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,  
[Ephesians 1:5 \(NASB\)](#)

<sup>5</sup> He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,  
[Ephesians 1:5 \(MSG\)](#)

<sup>5</sup> Long, long ago he decided to adopt us into his family through Jesus Christ. (What pleasure he took in planning this!)

[Ephesians 2:19 \(KJV\)](#)

<sup>19</sup> Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;

**Ephesians 2:19 (MSG)**

<sup>19</sup> That's plain enough, isn't it? You're no longer wandering exiles. This kingdom of faith is now your home country. You're no longer strangers or outsiders. You *belong* here, with as much right to the name Christian as anyone. God is building a home. He's using us all—irrespective of how we got here—in what he is building.

**Thought 4.** There is one time in particular when the believer must approach God as Father: when returning to God and repenting of sin (cp. the prodigal son, [Luke 15:18](#)).

**Luke 15:18 (KJV)**

<sup>18</sup> I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

**Luke 15:18 (NASB)**

<sup>18</sup> 'I will get up and go to my father, and will say to him, "Father, I have sinned against heaven, and in your sight;

**Luke 15:18 (MSG)**

<sup>18</sup> I'm going back to my father. I'll say to him, Father, I've sinned against God, I've sinned before you;

**Thought 5.** "Our Father" settles all the relationships in the world.

- 1) It settles a person's relationship with himself. Every person fails and comes short, and sometimes he gets down on himself. He feels like a failure—hopeless, helpless, worthless, useless. "Our Father" says that such a person matters; he always matters to God. He can come to the Father and share his concerns.
- 2) It settles a person's relationship with others (see **Thought 3**).

**DEEPER STUDY #3 (Matthew 6:9) Heaven**

([Matthew 6:9](#)) **Heaven** (*ouranois*): the word is plural in the Greek, heavens.

The New Testament speaks of at **least three heavens**:

1. the atmosphere surrounding the earth (cp. [Matthew 6:26](#), "the birds of the heaven").
2. the outer space of heavenly bodies (cp. [Matthew 24:29](#); [Rev. 6:13](#)).
3. the place above and beyond the physical dimension of being where God's presence is fully manifested. In modern language "**the above and beyond**" is another dimension of being entirely; it is *the spiritual world, another dimension of being*. It is a spiritual world where God's presence is fully manifested, and where Christ and His followers live awaiting the glorious day of redemption. That glorious day of redemption is the day when God shall take the imperfect heavens and earth (the physical dimension) and transform them into the new heavens and earth (the spiritual and eternal dimension).

**Thought 1. "Our Father...in Heaven" is the second point to be prayed.**

The believer is to pray "after this manner":

1. "Father, thank you for heaven: the hope, the anticipation of heaven...."
2. "Thank you that you are in heaven...."
3. "Thank you for your promise that we shall be where you are...."  
([John 17:24](#)).

[John 17:24 \(KJV\)](#)

<sup>24</sup> Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

[John 17:24 \(MSG\)](#)

<sup>24</sup> Father, I want those you gave me To be with me, right where I am, So they can see my glory, the splendor you gave me, Having loved me Long before there ever was a world.

**Thought 2. Note several lessons.**

- 1) The believer must direct his prayers to heaven. God's throne is in heaven ([Psalm 103:19](#)), and it is before the throne of God that Christ is appearing as the Advocate or Mediator for the believer.

[Psalms 103:19 \(KJV\)](#)

<sup>19</sup> The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

[Psalms 103:19 \(NASB\)](#)

<sup>19</sup> The LORD has established His throne in the heavens, And His sovereignty rules over all.

[Psalms 103:19 \(MSG\)](#)

<sup>19</sup> God has set his throne in heaven; he rules over us all. He's the King!

"But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God" ([Acts 7:55-56](#)).

"For there is one God, and one mediator between God and men, the man Christ Jesus" ([1 Tim. 2:5](#)).

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens" ([Hebrews 8:1](#)).

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises" ([Hebrews 8:6](#)).

"And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" ([Hebrews 9:15](#)).

2) **How should we approach God?** The words "**Our Father...in heaven**" tell us.

a) "**Father**" says that we can approach Him boldly to "**find grace to help in time of need**" ([Hebrews 4:16](#)).

Most ancient rulers were unapproachable by anyone but their highest advisers (See [Esther 4:11](#)).

[Esther 4:11 \(KJV\)](#)

<sup>11</sup> **All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except such to whom the king shall hold out the golden scepter, that he may live: but I have not been called to come in unto the king these thirty days.** In order to protect the king's life from would-be assassins, this practice of using the golden scepter prevailed. Seemingly, the king would extend the scepter ( a sign of kingly authority) only to those whom he knew and from whom he welcomed a visit.

In contrast, the Holy Spirit calls for all to come confidently before God's throne to receive mercy and grace through Jesus Christ.

b) "**In heaven**" says that we are to approach respectfully, in reverence and fear and awe ([Psalm 111:9](#); cp. [Eccles. 5:2](#)).

[Psalms 111:9 \(KJV\)](#)

<sup>9</sup> **He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name.**

[Psalms 111:9 \(NASB\)](#)

<sup>9</sup> **He has sent redemption to His people; He has ordained His covenant forever; Holy and awesome is His name.**

[Psalms 111:9 \(MSG\)](#)

<sup>9</sup> **He paid the ransom for his people, He ordered his Covenant kept forever. He's so personal and holy, worthy of our respect.**

[Ecclesiastes 5:2 \(KJV\)](#)

<sup>2</sup> **Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few.**

[Ecclesiastes 5:2 \(NASB\)](#)

<sup>2</sup> **Do not be hasty in word or impulsive in thought to bring up a matter in the presence of God. For God is in heaven and you are on the earth; therefore let your words be few.**

[Ecclesiastes 5:2 \(MSG\)](#)

<sup>2</sup> **Don't shoot off your mouth, or speak before you think. Don't be too quick to tell God what you think he wants to hear. God's in charge, not you—the less you speak, the better.**



- 3) The heavens reveal the power and glory of God. Space shows His handiwork ([Psalm 19:1](#); [Psalm 150:1](#)). When connected together, the words "**Our Father**" and the words "**in heaven**" put two great things together: the **love of God** and the **power of God**. God through love has become "**our Father**," and "**God in heaven**" has shown His glorious power which is at the disposal of His child. The believer's Father has the power to do anything, even to hang the world in space ([Ephes. 3:20](#); [Psalm 121:1-8](#)).

[Psalms 19:1 \(KJV\)](#)

<sup>1</sup> The heavens declare the glory of God; and the firmament sheweth his handywork.

[Psalms 19:1 \(NASB\)](#)

<sup>1</sup> The heavens are telling of the glory of God; And their expanse is declaring the work of His hands.

[Psalms 19:1 \(MSG\)](#)

<sup>1</sup> God's glory is on tour in the skies, God-craft on exhibit across the horizon.

[Psalms 150:1 \(KJV\)](#)

<sup>1</sup> Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

[Psalms 150:1 \(NASB\)](#)

<sup>1</sup> Praise the LORD! Praise God in His sanctuary; Praise Him in His mighty expanse.

[Psalms 150:1 \(MSG\)](#)

<sup>1</sup> Hallelujah! Praise God in his holy house of worship, praise him under the open skies;

[Ephesians 3:20 \(KJV\)](#)

<sup>20</sup> Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

[Ephesians 3:20 \(MSG\)](#)

<sup>20</sup> God can do anything, you know—far more than you could ever imagine or guess or request in your wildest dreams! He does it not by pushing us around but by working within us, his Spirit deeply and gently within us.

[Psalms 121:1-8 \(NASB\)](#)

<sup>1</sup> I will lift up my eyes to the mountains; From where shall my help come?

<sup>2</sup> My help *comes* from the LORD, Who made heaven and earth.

<sup>3</sup> He will not allow your foot to slip; He who keeps you will not slumber.

<sup>4</sup> Behold, He who keeps Israel Will neither slumber nor sleep.

<sup>5</sup> The LORD is your keeper; The LORD is your shade on your right hand.

<sup>6</sup> The sun will not smite you by day, Nor the moon by night.  
<sup>7</sup> The LORD will protect you from all evil; He will keep your soul.  
<sup>8</sup> The LORD will guard your going out and your coming in From this time forth and forever.

**[Psalms 121:1-8 \(MSG\)](#)**

<sup>1</sup> A pilgrim song I look up to the mountains; does my strength come from mountains?  
<sup>2</sup> No, my strength comes from God, who made heaven, and earth, and mountains.  
<sup>3</sup> He won't let you stumble, your Guardian God won't fall asleep.  
<sup>4</sup> Not on your life! Israel's Guardian will never doze or sleep.  
<sup>5</sup> God's your Guardian, right at your side to protect you—  
<sup>6</sup> Shielding you from sunstroke, sheltering you from moonstroke.  
<sup>7</sup> God guards you from every evil, he guards your very life.  
<sup>8</sup> He guards you when you leave and when you return, he guards you now, he guards you always.

- 4) The believer's true citizenship is in heaven ([Phil. 3:20](#)). God is there; the Lord Jesus is also there ([Hebrews 8:1](#); cp. [Psalm 103:19](#)). Therefore, the longing of the mature believer's heart is to be in heaven where His Father and His Lord are. He directs his attention, prayers, energy, and life toward heaven.

**[Philippians 3:20 \(NASB\)](#)**

<sup>20</sup> For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ;

**[Psalms 103:19 \(NASB\)](#)**

<sup>19</sup> The LORD has established His throne in the heavens, And His sovereignty rules over all.

**[Hebrews 8:1 \(NASB\)](#)**

<sup>1</sup> Now the main point in what has been said *is this*: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens,

"Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" ([Luke 10:20](#)).

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" ([John 14:2](#)).

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" ([2 Cor. 5:1](#)).

"For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" ([Phil. 3:20](#)).

"For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel" ([Col. 1:5](#)).

"For he [Abraham] looked for a city which hath foundations, whose builder and maker is God" ([Hebrews 11:10](#)).

5) God sees all from heaven ([Psalm 33:13-19](#)).

1. He sees all the sons of men.
2. He looks upon all the inhabitants of the earth.
3. He considers all their works.

However, there is one thing in particular that God sees: the person who fears Him and hopes in His mercy. He sees this person in order to deliver his soul from death ([Psalm 33:18-19](#)). This is one of the prime reasons the believer keeps his eyes upon heaven.

**[Psalms 33:13-19 \(NASB\)](#)**

<sup>13</sup> The LORD looks from heaven; He sees all the sons of men;  
<sup>14</sup> From His dwelling place He looks out On all the inhabitants of the earth,  
<sup>15</sup> He who fashions the hearts of them all, He who understands all their works.  
<sup>16</sup> The king is not saved by a mighty army; A warrior is not delivered by great strength.  
<sup>17</sup> A horse is a false hope for victory; Nor does it deliver anyone by its great strength.  
<sup>18</sup> Behold, the eye of the LORD is on those who fear Him, On those who hope for His lovingkindness,  
<sup>19</sup> To deliver their soul from death And to keep them alive in famine.

**[Psalms 33:13-19 \(MSG\)](#)**

<sup>13</sup> From high in the skies God looks around, he sees all Adam's brood.  
<sup>14</sup> From where he sits he overlooks all us earth-dwellers.  
<sup>15</sup> He has shaped each person in turn; now he watches everything we do.  
<sup>16</sup> No king succeeds with a big army alone, no warrior wins by brute strength.  
<sup>17</sup> Horsepower is not the answer; no one gets by on muscle alone.  
<sup>18</sup> Watch this: God's eye is on those who respect him, the ones who are looking for his love.  
<sup>19</sup> He's ready to come to their rescue in bad times; in lean times he keeps body and soul together.

**[DEEPER STUDY #4 \(Matthew 6:9\) Hallowed be \(\*hagiasmetho\*\)](#)**

**[\(Matthew 6:9\) Hallowed be \(\*hagiasmethō\*\)](#)**: to be counted holy; to be treated holy; to be counted and treated as different. The prayer is for men to count and treat the name of God differently, to set His name apart from all other names.

**Thought 1. "Hallowed be thy name" is the third point to be prayed.** The believer is to pray "after this manner":

"Father, hallowed is your name. Your name is holy, set apart, different from all other names. There is none but you...you and you alone. You are above, before, over all...."

**Thought 2. Note several lessons.**

- 1) God's name is holy, righteous, pure. It is above, before, and over all names. Therefore, the believer's prayer is for God's name to be adored and honored by all men.
- 2) The first thing prayer should do is praise and glorify God.

**That is the point Christ is making in the words.....**

1. "Our Father...
2. which art in heaven...
3. hallowed be thy name."

God has done everything; He has made the world and given life to it. Man owes his very life to God. Therefore, the first thing man should do is praise God.

**"Every good gift and every perfect gift is from above" ([James 1:17](#)).**

- 3) **The first purpose of man is to glorify God by his life: "Be ye holy; for I am holy" ([1 Peter 1:15-16](#)).** Life includes speech; therefore, man should be praising God's holiness by word as well as by life. In fact, since the primary purpose of man is to be holy, then it follows that the first words spoken to God should be praising His holiness. All prayer should be centered around praising God for who He is—in all His holiness and fullness. His name is "**hallowed**," different, set apart from all other names. And thank God that His name is set apart, for imagine what life would be if His name should be no more than a man's name.

**"If in this life only we have hope in Christ, we are of all men most miserable" ([1 Cor. 15:19](#)).**

**[1 Corinthians 15:19 \(NASB\)](#)**

<sup>19</sup> **If we have hoped in Christ in this life only, we are of all men most to be pitied.**

**[1 Corinthians 15:19 \(MSG\)](#)**

<sup>19</sup> **If all we get out of Christ is a little inspiration for a few short years, we're a pretty sorry lot.**

- 4) God's glory is the very reason Christ came to earth ([John 17:1-26](#), esp. [John 17:1, 4-6, 22-26](#)). God says He shall be exalted in the earth even among the heathen ([Psalm 46:10](#); cp. [Psalm 2:1-5](#), esp. [Psalm 2:4-5](#)). How much man needs to fix his mind upon the holiness and glory of God's name!

**"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" ([Isaiah 57:15](#)).**

"Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his" ([Daniel 2:20](#)).

"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth" ([Psalm 46:10](#)).

- 5) Men praise and honor each other among themselves. Men glorify men, even make idols of them. Some are more loyal to the names of the famous (athletes, stars, politicians) than they are to the name of God. They are more disturbed when the name of their idol is spoken of disrespectfully than they are when the name of God is cursed. How differently Scripture presents God's name: "**Hallowed be thy name.**" God says that the man who curses His name is to be judged severely ([Exodus 20:7](#)).

[Exodus 20:7 \(KJV\)](#)

<sup>7</sup>Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

[Exodus 20:7 \(NASB\)](#)

<sup>7</sup>"You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain.

[Exodus 20:7 \(MSG\)](#)

<sup>7</sup>No using the name of God, your God, in curses or silly banter; God won't put up with the irreverent use of his name.

2. ([Matthew 6:10-13](#)) Prayer: the believer is to request and plea for several things. (see [Deeper Study #5—Matthew 6:10](#), [Deeper Study #6—Matthew 6:10](#), [Deeper Study #7—Matthew 6:11](#); [Deeper Study #8—Matthew 6:12](#); [Deeper Study #9—Matthew 6:13](#)).

### DEEPER STUDY #5 (Matthew 6:10) Kingdom of God

([Matthew 6:10](#)) Kingdom of God: see [Deeper Study #3—Matthew 19:23-24](#).

**Thought 1.** "Thy kingdom come" is the first request to be prayed. The believer is to pray "**after this manner**":

"Father, let your kingdom come right here on this earth. Let Christ rule and reign in the hearts and the lives of all. Send Him, His kingdom, His sovereignty right now. God, I pray, even so come Lord Jesus, come...."

**Thought 2.** The Kingdom of God is to be the focus of the believer's requests, the very first thing for which he asks. There are three reasons for this.

- 1) It is the very message that Jesus Christ and the early apostles preached and taught and prayed ([Matthew 3:2](#); [Matthew 4:17](#); [Matthew 5:3](#), [10](#), [19-20](#)).

[Matthew 3:2 \(NASB\)](#)

<sup>2</sup>"Repent, for the kingdom of heaven is at hand."

**Matthew 4:17 (NASB)**

<sup>17</sup> From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."

**Matthew 5:3 (NASB)**

<sup>3</sup> "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

**Matthew 5:10 (NASB)**

<sup>10</sup> "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven."

**Matthew 5:19-20 (NASB)**

<sup>19</sup> "Whoever then annuls one of the least of these commandments, and teaches others *to do* the same, shall be called least in the kingdom of heaven; but whoever keeps and teaches *them*, he shall be called great in the kingdom of heaven."

<sup>20</sup> "For I say to you that unless your righteousness surpasses *that* of the scribes and Pharisees, you will not enter the kingdom of heaven."

- 2) It is the very thing for which God longs. He longs for the day when He will rule and reign in the hearts of all men, perfectly—the day when all men will willingly submit and serve Him—the day when all thoughts, all words, all behavior will be exactly what they should be.
- 3) It is the very substance of the believer's life, or at least it should be. The believer should be living and loving and having his being for God and God alone. His whole focus and attention, energy and effort should be centered on the rule and reign of God on earth.

"And saying, Repent ye: for the kingdom of heaven is at hand" (**Matthew 3:2**).

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (**Matthew 4:17**).

"Blessed are the poor in spirit: for theirs is the kingdom of heaven" (**Matthew 5:3**).

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven" (**Matthew 5:10**).

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (**Romans 14:17**).

**Thought 3.** "Thy kingdom come" is future. It is a request for something that is not now existing on earth. It is a request for the rule and reign of God and of His kingdom. The believer is to pray "thy kingdom come."

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (**Matthew 5:20**).

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (**Matthew 25:34**).

**"Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God" ([Acts 14:22](#)).**

**"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" ([James 2:5](#)).**

**"Even so, come Lord Jesus, come" ([Rev. 22:20](#)).**

**Thought 4.** God's kingdom *is* available. God's kingdom is desperately needed on earth right now. So much just eats and gnaws away at man—so much rebellion, wickedness, evil, enmity, bitterness, hatred, murder, injustice, deprivation, and hunger. God's rule and reign are needed now. The believer needs to see the urgency to pray and to pray consistently, "Thy kingdom come," and to live as if God's kingdom had already come.

### **DEEPER STUDY #6 ([Matthew 6:10](#)) God, Will of**

**([Matthew 6:10](#)) God, Will of: "Thy will be done" says three critical things to God.**

- 1. That we will work to please God in all we do.** We will do our part to see that God's will is done on earth.
- 2. That God can do with us as He pleases.** No matter what He chooses for us, we put ourselves at His disposal, for His use—even if it requires the sacrifice of all we are and have.
- 3. That we will not be displeased with what God does.** We may not understand; it may not make sense; there may be question after question; but we know that God's will is best, and He will work all things out for good.

**Thought 1.** "Thy will be done in earth, as it is in heaven" is the second request to be prayed. The believer is to pray "after this manner":

**"Father, your will be done: your will and your will alone. There is no will but your will. Let it be done right here on earth...."**

**Thought 2. There are four wills that struggle for man's obedience.**

- 1) Man's own will ([Romans 12:1-2](#); [Romans 7:15f](#); [Galatians 5:17](#)).

**Romans 12:1-2 (KJV)**

<sup>1</sup> I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

<sup>2</sup> And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

**Romans 7:15 (KJV)**

<sup>15</sup> For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

**Galatians 5:17 (KJV)**

<sup>17</sup> For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

- 2) Other men's wills (**1 Peter 4:2**).

**1 Peter 4:2 (KJV)**

<sup>2</sup> That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

- 3) Satan's will (**John 8:44**).

**John 8:44 (KJV)**

<sup>44</sup> Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

- 4) God's will (**Ephes. 5:15-17**, esp. **Ephes. 5:17**; **Phil. 2:13**; **1 John 2:17**).

**Ephesians 5:15-17 (KJV)**

<sup>15</sup> See then that ye walk circumspectly, not as fools, but as wise,

<sup>16</sup> Redeeming the time, because the days are evil.

<sup>17</sup> Wherefore be ye not unwise, but understanding what the will of the Lord is.

**Philippians 2:13 (KJV)**

<sup>13</sup> For it is God which worketh in you both to will and to do of *his* good pleasure.

**1 John 2:17 (KJV)**

<sup>17</sup> And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

**Thought 3. Note three significant lessons.**

1) **Many call God King, but they do not honor Him as a King.** They do not do His will. Their profession is false, and tragically it creates an image of a false and meaningless King to the world.

2) **We must know God's will if God's will is to be done.** This requires study: “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth”. (**2 Tim. 2:15**). The only way God's will can be done is for us to study His Word and ask for the wisdom and strength to apply it to our lives (**2 Tim. 3:16**). “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (**2 Tim. 3:16**).



3) **We are to ask for God's will to be done *on earth*.** The earth is the place where God's will is so desperately needed.

**It is the place.....**

- a. where there is so much sin and corruption.
- b. where there is so much suffering and pain.
- c. where there is so much struggling and death.
- d. of the believer's trials.

**"And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her" ([Luke 1:38](#)).**

**"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" ([Romans 6:13](#)).**

**"Submit yourselves therefore to God. Resist the devil, and he will flee from you" ([James 4:7](#)).**

**"I delight to do thy will, O my God: yea, thy law is within my heart" ([Psalm 40:8](#)).**

**"Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness" ([Psalm 143:10](#)).**

4) **"Thy will be done on earth as it is in heaven."** The believer is praying for *heaven (heaven's rule) to come to earth*. He is making a commitment to make earth more like heaven.

- a) By yielding himself **"to God, as those that are alive from the dead...."** ([Romans 6:13](#)).
- b) By going and teaching **"all nations...teaching them all things whatsoever I [Christ] have commanded you"** ([Matthew 28:19-20](#)).

#### **DEEPER STUDY #7 ([Matthew 6:11](#)) Bread**

**([Matthew 6:11](#)) Bread:** bread is the basic necessity of life, the symbol of all that is necessary for survival and for a full life. **There is much meaning in this simple request.**

1. **"Give us...our bread."** The words *our* and *us* overcome selfishness and show concern for others. Any person who goes to bed hungry should be of concern to the believer.

2. **"This day."** This eliminates worry and anxiety about tomorrow and the distant future. It also teaches and helps us to trust God day by day. **"The just shall live by faith...." day by day.**

3. **"Our daily bread."** Every believer has a portion of daily bread which is his. He does not ask for someone else's bread but for his own. He seeks and works for his own bread; he does not think of stealing or of eating from another man's table ([2 Thes. 3:10](#)).

**2 Thessalonians 3:10 (NASB)**

<sup>10</sup> For even when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either.

4. **"Give us...bread."** We ask for the necessities, not the desserts of this world.
5. **"Give us...bread."** The believer confesses his inadequacy and dependency upon God. He is dependent upon God even for the basics of life.
6. **"Give...this day our daily bread."** This teaches the believer to come to God daily in prayer and trust Him to meet his needs.

**Thought 1.** "Give us this day our daily bread" **is the third request to be prayed.** The believer should pray "after this manner":

"Father give us our bread this day, spiritually as well as physically. Feed our souls and our bodies. Make this a glorious day in You. And, O God, the world is starving for You, and many are starving from hunger...."

**Thought 2.** God cares for man and his welfare.

- 1) He cares for man's physical well-being ([Matthew 6:11](#); [Matthew 6:25-34](#)).

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" ([Matthew 6:31-33](#)).

- 2) He cares for man's mental and emotional well-being.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" ([2 Tim. 1:7](#)).

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" ([Phil. 4:8](#)).

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" ([1 Peter 5:10](#)).

- 3) He cares for man's spiritual well-being.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" ([1 Cor. 3:16-17](#)).

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

**For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" ([1 Cor. 6:19-20](#)).**

**Thought 3.** God cares for the human body. Several things show this.

- 1) He said to ask for the necessities of life, daily ([Matthew 6:11](#)).
- 2) He sent His only Son into the world in a human body.
- 3) He raised up Christ in His body, a resurrected body.
- 4) He promises to give a new resurrected body to the believer. The believer will dwell in "**the resurrected body**" forever.
- 5) He has chosen the believer's body to be "**the temple of the Holy Spirit**" ([1 Cor. 6:19-20](#)).

**Thought 4.** This simple request is a great lesson for both the rich and the poor.

- 1) The rich man feels self-sufficient, as though what he possesses came from his own hands. Therefore, he thinks, "**Who is the Lord?**"
- 2) The poor man has nothing, and is often forced to steal. Thus, he raises his fist in anger and curses God for his state of life.

**"Give me neither poverty nor riches; feed me with food convenient [that I need] for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain" ([Proverbs 30:8-9](#)).**

The believer is to trust God for the necessities of life and praise God for what he receives. He has learned, "**In whatsoever state I am, therewith to be content**" ([Phil. 4:11](#); cp. [Phil. 4:12-13](#)).

### **DEEPER STUDY #8 ([Matthew 6:12](#)) Forgiveness, Spiritual**

**([Matthew 6:12](#)) Forgiveness, Spiritual:** the word "**debts**" (*opheilēma*) means dues, duties, that which is owed, that which is legally due. In relation to sin, it means a failure to pay one's debts, one's dues; a failure to do one's duty; to keep one's responsibilities.

God has given man certain responsibilities, certain things to do and not to do. Every man has failed at some point to do what he should. Certainly no man would ever claim he has fulfilled his duty perfectly—without any failure, without any shortcoming. Sin is universal. Everyone fails in his duty at some point to some degree. Everyone needs to pray "**forgive us our debts, as we forgive our debtors.**"

**This prayer is asking God to do three things.**

1. To forgive *the debt of sin*. One has failed God in his duty; therefore, he needs God to forgive his debt.
2. To forgive *the debt of guilt or punishment*. One who has failed to pay his debts is guilty; therefore, he is to pay the consequences; he is to be punished. This is the reason he must pray "**Father, forgive my debts....**"

3. To forgive *his debts just as he has forgiven* his debtors. This is asking God to forgive one exactly as he forgives others. If one forgives, God forgives. If one does not forgive, God does not forgive. Therefore, any person who holds anything against another person is not forgiven his sins, no matter what he may think or has been told by another person. (Cp. [Matthew 6:14-15](#)).

**Thought 1.** "Forgive us our debts, as we forgive our debtors" **is the fourth request to be prayed.** The believer should pray "after this manner."

- 1) "Father, forgive me—have mercy upon me, the sinner, the nothing. O' God, You are all—have mercy...."
- 2) "Father, forgive others—all others. I hold nothing within. O' God, if there is anything within my heart against anyone, help me to forgive...."

**Thought 2.** In seeking forgiveness **we have a duty both to God and to man.**

- 1) Our duty to God is to ask forgiveness when we fail to do His will.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" ([1 John 1:9](#)).

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon" ([Isaiah 55:7](#)).

"And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me" ([Jeremiah 33:8](#)).

- 2) Our duty to man is to forgive his sins against us.

"And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses" ([Mark 11:25](#)).

"And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him" ([Luke 17:4](#)).

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" ([Ephes. 4:32](#)).

"Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" ([Col. 3:13](#)).

If we wish to be forgiven ourselves, both duties have to be performed. We must forgive those who sin against us ([Matthew 6:12](#)), and we must ask forgiveness for our sins ([1 John 1:9](#)).

**Thought 3.** There are those who do us much evil. In this world many say and do all manner of evil against us. Bad news and evil purposes run wild, and it is not always *outside* the church, nor *outside* the family. Sometimes terrible evil is committed by word and act both within the church and within a person's family ([Ephes. 4:30-32](#); cp. [Matthew 10:21](#); [Mark 13:12-13](#)). Christ says we must not react nor be harsh toward those who sin severely against us, but we must forgive.

We must forgive if we wish to be forgiven.

- a. Some smite us ([Matthew 5:39](#)).
- b. Some spitefully use us ([Matthew 5:44](#)).
- c. Some hate us ([Matthew 5:44](#)).
- d. Some compel us against our will ([Matthew 5:41](#)).
- e. Some sue us ([Matthew 5:40](#)).
- f. Some curse us ([Matthew 5:44](#)).
- g. Some persecute us ([Matthew 5:44](#)).
- h. Some spread rumors about us ([Matthew 5:11](#)).

**Thought 4.** There are four things a believer must do when sinned against.

- 1) The believer must understand ([Proverbs 11:12](#); [Proverbs 15:21](#); [Proverbs 17:27-28](#); cp. [Ephes. 1:8](#)). **There is always a reason why a person sins against a believer. Too often we forget this.**
  - a) A person may be mistreated by someone who is close to him. He may be withdrawn from, neglected, and ignored. Therefore, he may react against a believer, and the reaction may range from self-pity to bitterness and hostility.
  - b) A person may be tired, aggravated, and worried. Therefore, he may become too direct or cutting or harsh toward the believer.
  - c) A person may be of a shy nature or sense inferiority; therefore, he may act unfriendly and unconcerned toward the believer.
  - d) A person may have rumor and gossip and wild imaginations shared with him, especially by a person who has been hurt; he may be lied to and misinformed. Therefore, he may act suspicious and have nothing to do with the believer.
  - e) A person may have a great need for attention and for emotional support. Therefore, the person may imagine, exaggerate, blame, or accuse a believer in order to rally the support of friends and to gain the attention needed.
- 2) The believer must forbear ([Ephes. 4:2](#); [Col. 3:13](#)).
- 3) The believer must forgive ([Ephes. 4:31-32](#)).
- 4) The believer must forget, that is, not harbor the wrong done to him ([Phil. 3:13](#); cp. [2 Cor. 10:5](#)).

**Thought 5.** Note four additional lessons that need to be noted.

- 1) An unforgiving spirit *causes* pain and hurt and tragedy—both to oneself and others. It can ruin lives, especially the lives of those closest and dearest to oneself.

- 2) We can curse ourselves by praying the Lord's prayer. We are in trouble when praying the Lord's prayer if we are angry and do not forgive those who sin against us: "**Father...forgive us...as we forgive our debtors.**" We pronounce the very same judgment upon ourselves that we hold for others.
- 3) Forgiveness is conditional. The reason is simply explained. We have sinned against God, and others have sinned against us. If we want God to forgive us, we must forgive those who have sinned against us. How can we expect God to forgive us, if we do not forgive those who have sinned against us? We can expect no better treatment than we give.
- 4) Forgiving others is evidence that God has forgiven our sins.

### **DEEPER STUDY #9 (Matthew 6:13) Temptation— Deliverance**

(**Matthew 6:13**) **Temptation— Deliverance**: God does not lead a man to sin; He tempts (*peirasmon*) no man (**James 1:13**).

#### **What Christ is saying is two things.**

1. Pray—pray that God will keep you from the awful pull of temptation. The believer is to have a sense of his personal weakness against temptation.
2. Pray—pray that God will deliver you from evil. The Greek says "**from the evil one,**" that is, Satan. The request is for God to rescue, preserve, and guard us. He, the evil one, is so deceptive and powerful; he is as powerful as a roaring lion (**1 Peter 5:8**).

The plea and the cry is for God to deliver us from (1) temptation, and (2) from the evil one. (Cp. **Romans 8:31**; **1 John 4:4**; cp. **1 Cor. 10:13**).

**Romans 8:31 (KJV)**

<sup>31</sup> What shall we then say to these things? If God *be* for us, who *can be* against us?

**Romans 8:31 (MSG)**

<sup>31</sup> So, what do you think? With God on our side like this, how can we lose?

**1 John 4:4 (KJV)**

<sup>4</sup> Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

**1 John 4:4 (MSG)**

<sup>4</sup> My dear children, you come from God and belong to God. You have already won a big victory over those false teachers, for the Spirit in you is far stronger than anything in the world.

**1 Corinthians 10:13 (KJV)**

<sup>13</sup> There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

**1 Corinthians 10:13 (NASB)**

<sup>13</sup> No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what

you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.

**1 Corinthians 10:13 (MSG)**

<sup>13</sup> No test or temptation that comes your way is beyond the course of what others have had to face. All you need to remember is that God will never let you down; he'll never let you be pushed past your limit; he'll always be there to help you come through it.

**Thought 1.** "Lead us not into temptation, but deliver us from the evil one" **is the fifth request to be prayed.** The believer should pray "after this manner":

- a. "Father, lead us not into temptation. Temptation comes so often; its pull is so strong. We get in the way so much. We seek our own way and react at every turn. O' God do not leave us to ourselves....
- b. "And, dear Father, deliver us from the evil one. He is the master of deceit and paints such a beautiful picture. If you leave us to ourselves, we will fall. And, O' God, he is capable of being 'a roaring lion' seeking to devour us. Deliver us—rescue us—preserve us—guard us...."

**Thought 2.** Once we have been forgiven our sins (**Matthew 6:12**), we must ask God to keep us from sinning again.

**Two things** are essential to keep us from sin:

- (1) deliverance from temptation, and
- (2) deliverance from "the evil one".

**Thought 3.** This request is a necessity for every believer. Why? **There are two reasons.**

- 1) All believers are tempted and tempted often, not by strange things, but by things that are common to all. Temptations do come and will come to all—the same temptations (**1 Cor. 10:13.**)
- 2) No believer stands above falling:

**"Wherefore let him that thinketh he standeth take heed lest he fall." (**1 Cor. 10:12**).**

**Thought 4.** Temptation is **to be prayed against for two reasons.**

- 1) Because sin causes God great hurt and pain (**Psalms 15:4**).

**Psalms 15:4 (KJV)**

<sup>4</sup> In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. *He that sweareth to his own hurt, and changeth not.*

**Psalms 15:4 (NASB)**

<sup>4</sup> In whose eyes a reprobate is despised, But who honors those who fear the LORD; He swears to his own hurt and does not change;



**Psalms 15:4 (MSG)**

<sup>4</sup> despise the despicable. "Keep your word even when it costs you,

- 2) Because sin causes great trouble, guilt, and grief for both oneself and others ([Luke 19:41-44](#); cp. [Matthew 23:37](#); [Luke 13:34](#)).

**Luke 19:41-44 (KJV)**

<sup>41</sup> And when he was come near, he beheld the city, and wept over it,

<sup>42</sup> Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

<sup>43</sup> For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

<sup>44</sup> And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

**Luke 19:41-44 (MSG)**

<sup>41</sup> When the city came into view, he wept over it.

<sup>42</sup> "If you had only recognized this day, and everything that was good for you! But now it's too late.

<sup>43</sup> In the days ahead your enemies are going to bring up their heavy artillery and surround you, pressing in from every side.

<sup>44</sup> They'll smash you and your babies on the pavement. Not one stone will be left intact. All this because you didn't recognize and welcome God's personal visit."

**Matthew 23:37 (KJV)**

<sup>37</sup> O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

**Matthew 23:37 (MSG)**

<sup>37</sup> "Jerusalem! Jerusalem! Murderer of prophets! Killer of the ones who brought you God's news! How often I've ached to embrace your children, the way a hen gathers her chicks under her wings, and you wouldn't let me.

**Luke 13:34 (KJV)**

<sup>34</sup> O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

**Luke 13:34 (MSG)**

<sup>34</sup> Jerusalem, Jerusalem, killer of prophets, abuser of the messengers of God! How often I've longed to gather your children, gather your



children like a hen, Her brood safe under her wings— but you refused and turned away!

**Thought 5.** The believer must have help in overcoming "the evil one." The *evil one* attacks

(1) by deception ([2 Cor. 11:3, 14-15](#); [Rev. 12:9](#)), and

[2 Corinthians 11:3 \(KJV\)](#)

<sup>3</sup> But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

[2 Corinthians 11:3 \(NASB\)](#)

<sup>3</sup> But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ.

[2 Corinthians 11:3 \(MSG\)](#)

<sup>3</sup> And now I'm afraid that exactly as the Snake seduced Eve with his smooth patter, you are being lured away from the simple purity of your love for Christ.

[2 Corinthians 11:14-15 \(KJV\)](#)

<sup>14</sup> And no marvel; for Satan himself is transformed into an angel of light.

<sup>15</sup> Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

[2 Corinthians 11:14-15 \(NASB\)](#)

<sup>14</sup> No wonder, for even Satan disguises himself as an angel of light.

<sup>15</sup> Therefore it is not surprising if his servants also disguise themselves as servants of righteousness, whose end will be according to their deeds.

[2 Corinthians 11:14-15 \(MSG\)](#)

<sup>14</sup> And no wonder! Satan does it all the time, dressing up as a beautiful angel of light.

<sup>15</sup> So it shouldn't surprise us when his servants masquerade as servants of God. But they're not getting by with anything. They'll pay for it in the end.

[Revelation 12:9 \(KJV\)](#)

<sup>9</sup> And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

[Revelation 12:9 \(NASB\)](#)

<sup>9</sup> And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.

**Revelation 12:9 (MSG)**

<sup>9</sup> The great Dragon—ancient Serpent, the one called Devil and Satan, the one who led the whole earth astray—thrown out, and all his Angels thrown out with him, thrown down to earth.

(2) by direct assault, seeking to devour ([1 Peter 5:8](#)).

**1 Peter 5:8 (KJV)**

<sup>8</sup> Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

**1 Peter 5:8 (NASB)**

<sup>8</sup> Be of sober *spirit*, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.

**1 Peter 5:8 (MSG)**

<sup>8</sup> Keep a cool head. Stay alert. The Devil is poised to pounce, and would like nothing better than to catch you napping.

**Thought 6.** In dealing with "the evil one," the believer needs to remember two things.

- 1) "Greater is He that is in you, than he that is in the world" ([1 John 4:4](#)).
- 2) "If God be for us, who can be against us?" ([Romans 8:31](#); cp. [Romans 8:31-39](#)).

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" ([1 Cor. 10:13](#)).

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience" ([James 1:2-3](#)).

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" ([James 1:12](#)).

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" ([2 Peter 2:9](#)).

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever" ([Jude 24-25](#)).

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" ([Rev. 3:10](#)).

### 3. (Matthew 6:13) Doxology— The kingdom and the power and the glory: there is praise and commitment.

There is praise and commitment. These words are not in the best and oldest manuscripts of the Greek. Many scholars believe the doxology was added at a later date to be used in public worship. However, there is a similar doxology by David ([1 Chron. 29:11](#)).

#### [1 Chronicles 29:11 \(KJV\)](#)

<sup>11</sup> Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine*; thine *is* the kingdom, O LORD, and thou art exalted as head above all.

#### [1 Chronicles 29:11 \(NASB\)](#)

<sup>11</sup> "Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth; Yours is the dominion, O LORD, and You exalt Yourself as head over all.

#### [1 Chronicles 29:11 \(MSG\)](#)

<sup>11</sup> To you, O God, belong the greatness and the might, the glory, the victory, the majesty, the splendor; Yes! Everything in heaven, everything on earth; the kingdom all yours! You've raised yourself high over all.

The point of the doxology is to stress that everything belongs to God.

1. He is ***the Source*** of the kingdom and the power and the glory.
2. He is ***the Possessor*** of the kingdom and the power and the glory.
3. He is ***the Recipient*** of the kingdom and the power and the glory.

The believer belongs to the kingdom and the power and the glory of God.

**1. The believer belongs to God's kingdom:** God has accepted the believer into the Kingdom of God and promises to transport him into the kingdom and its glory either at death or at the Lord's return.

**2. The believer belongs to God's power:** God has delivered him from sin and death and continues to deliver him daily.

**3. The believer belongs to God's glory:** God has done all for the believer that "**in the ages to come He [God] might show the exceeding riches of His grace in His kindness toward us through Christ Jesus**" ([Ephes. 2:7](#)).

**Thought 1.** "**Thine is the kingdom, and the power, and the glory, forever. Amen**" **is the third major point to pray.**

- 1) "Father, yours is the kingdom, the right to rule and reign...."
- 2) "Yours is the power, the only power that can really rule and govern...."
- 3) "Yours is the glory. O' God, all glory belongs to you...."

**Thought 2. Note three significant points.**

**1) "Thine is the kingdom" says two things.**

- a) **The right to rule and reign throughout the universe is God's.** It belongs to no one else. The only perfect and eternal government is God's. The only government that possesses utopia, the very best of all, and that lasts forever is God's.
- b) **The right to rule and reign is God's.** It is no one else's! Only God's government can bring utopia: love, joy, peace, and the very best of life.

**"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things" ([Acts 17:24-25](#)).**

**"Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else" ([Deut. 4:39](#)).**

**"Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all" ([1 Chron. 29:12](#)).**

**"That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth" ([Psalm 83:18](#)).**

**"The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved" ([Psalm 93:1](#)).**

**"Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding" ([Daniel 2:20-21](#)).**

**"And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and none can stay his hand, or say unto him, What doest thou?" ([Daniel 4:35](#)).**

**2) "Thine is the power" says two things.**

- a) God alone has the power to create and sustain perfect government. He alone has the power to support and bring perfect government to man and his earth.
- b) God alone has the power to change men so that they can escape death and live forever within a perfect government. He alone has the power to stir men to live in love, joy, and peace and to serve completely and unselfishly so that all may have the very best.

- 3) **"Thine is the glory"** says that God alone deserves all the honor and praise and glory. For what? For all. He is all in all.

**Thought 3.** The one subject that is to dominate prayer is **"praising God."** The fact that the Lord's prayer begins with **praise** (surrender, [Matthew 6:9](#)) and **ends with praise** ([Matthew 6:13b](#)) shows this.

1. God **does not need praise**. He has the praise of multitudes of angels, **but He *deserves* our praise.**
2. God created us with the ability to praise Him. **He must want our praise.**
3. **A genuine believer is always praising God's name before all.**

#### **[DEEPER STUDY #10 \(Matthew 6:13\) Amen](#)**

**(Matthew 6:13) Amen: so be it; it is and shall be so.**

When spoken by God, "Amen" *means* **it is and shall be so, unequivocally.**

When spoken by man it is a petition meaning, **"Let it be."** Here, in the Lord's Prayer, the word *Amen* is a word of commitment.

When a man prays the Lord's Prayer and closes by saying "Amen" (**let it be**), he is committing himself to do his part for the things which have been prayed.

## **D. The Basic Principle of Prayer (Part IV): Forgiveness, [Matthew 6:14-15](#)**

([Matthew 6:14-15](#)) **Introduction— Forgiveness**: note the first word, "for." This connects these verses to the Lord's Prayer. Immediately after closing the Lord's Prayer, Jesus explained why He had said that forgiveness is conditional ([Matthew 6:12](#)).

**This was a necessary explanation for two reasons.**

**1. The very idea that a person must forgive others in order for God to forgive him was totally new. It was a shocking concept, an eye-opener. It had to be explained.**

**2. The very idea of forgiveness is just what it says: it is forgiving.** God knows that He cannot forgive an unforgiving heart. His nature of love and justice will not permit Him to indulge in sin and give license to the passions of a man's unforgiving spirit. He can forgive only where the mercy and tenderness of forgiveness are found. Therefore, Christ had to teach the basic principle of prayer—forgiveness ([Matthew 18:21-35](#); [Mark 11:25-26](#); [Luke 6:37](#); [Luke 17:3-4](#); [Ephes. 4:32](#)). (See below [Deeper Study # 1—Matthew 26:28](#).)

### **DEEPER STUDY # 1**

([Matthew 26:28](#)) **Forgiveness** (*aphesin*): to send off, to send away. The wrong is cut out, sent off, and sent away from the wrongdoer. The sin is separated from the sinner.

[Matthew 26:28 \(NASB\)](#)

<sup>28</sup> for this is My blood of the covenant, which is poured out for many for forgiveness of sins.

**There are four main ideas in the Biblical concept of forgiveness.**

**1. There is the idea of why forgiveness is needed. Forgiveness is needed because of wrongdoing and guilt and the penalty arising from both (cp. [Romans 3:23](#); [Romans 6:23](#); [Romans 8:1](#)).**

[Romans 3:23 \(NASB\)](#)

<sup>23</sup> for all have sinned and fall short of the glory of God,

[Romans 3:23 \(MSG\)](#)

<sup>23</sup> Since we've compiled this long and sorry record as sinners (both us and them) and proved that we are utterly incapable of living the glorious lives God wills for us,

[Romans 6:23 \(KJV\)](#)

<sup>23</sup> For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

[Romans 6:23 \(NASB\)](#)

<sup>23</sup> For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

**Romans 6:23 (MSG)**

<sup>23</sup> Work hard for sin your whole life and your pension is death. But God's gift is *real life*, eternal life, delivered by Jesus, our Master.

**Romans 8:1 (KJV)**

<sup>1</sup> *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

**Romans 8:1 (NASB)**

<sup>1</sup> Therefore there is now no condemnation for those who are in Christ Jesus.

**Romans 8:1 (MSG)**

<sup>1</sup> With the arrival of Jesus, the Messiah, that fateful dilemma is resolved. Those who enter into Christ's being-here-for-us no longer have to live under a continuous, low-lying black cloud.

**Romans 8:1 (AMP)**

<sup>1</sup> **THEREFORE**, [there is] now no condemnation (no adjudging guilty of wrong) for those who are in Christ Jesus, *who live [and] walk not after the dictates of the flesh, but after the dictates of the Spirit.*

2. There is the idea of a *once-for-all* forgiveness, a total forgiveness. A man is *once-for-all* forgiven when he receives Jesus Christ as his Savior. Belief in Jesus Christ is the only condition for being forgiven *once-for-all* ([Ephes. 1:7](#); [Romans 4:5-8](#)).

**Ephesians 1:7 (KJV)**

<sup>7</sup> In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

**Ephesians 1:7 (MSG)**

<sup>7</sup> Because of the sacrifice of the Messiah, his blood poured out on the altar of the Cross, we're a free people—free of penalties and punishments chalked up by all our misdeeds. And not just barely free, either. Abundantly free!

**Ephesians 1:7 (AMP)**

<sup>7</sup> In Him we have redemption (deliverance and salvation) through His blood, the remission (forgiveness) of our offenses (shortcomings and trespasses), in accordance with the riches *and* the generosity of His gracious favor,

**Romans 4:5-8 (NASB)**

<sup>5</sup> But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,

<sup>6</sup> just as David also speaks of the blessing on the man to whom God credits righteousness apart from works:

<sup>7</sup> **"BLESSED ARE THOSE WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED.**

<sup>8</sup> **"BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT."**

**Romans 4:5-8 (MSG)**

<sup>5</sup> But if you see that the job is too big for you, that it's something only *God* can do, and you trust him to do it—you could never do it for yourself no matter how hard and long you worked—well, that trusting-him-to-do-it is what gets you set right with God, *by* God. Sheer gift.

<sup>6</sup> David confirms this way of looking at it, saying that the one who trusts God to do the putting-everything-right without insisting on having a say in it is one fortunate man:

<sup>7</sup> Fortunate those whose crimes are carted off, whose sins are wiped clean from the slate.

<sup>8</sup> Fortunate the person against whom the Lord does not keep score.

3. There is the idea of forgiveness that maintains fellowship. Fellowship exists between God as Father and the believer as His child. When the child does wrong, the fellowship is disturbed and broken. The condition for restoring the fellowship is confessing and forsaking the sin ([Psalm 66:18](#); [Proverbs 28:13](#); [1 John 1:7](#)).

**Psalms 66:18 (MSG)**

<sup>18</sup> If I had been cozy with evil, the Lord would never have listened.

**Proverbs 28:13 (NASB)**

<sup>13</sup> He who conceals his transgressions will not prosper, But he who confesses and forsakes *them* will find compassion.

**Proverbs 28:13 (MSG)**

<sup>13</sup> You can't whitewash your sins and get by with it; you find mercy by admitting and leaving them.

**1 John 1:7 (AMP)**

<sup>7</sup> But if we [really] are living *and* walking in the Light, as He [Himself] is in the Light, we have [true, unbroken] fellowship with one another, and the blood of Jesus *Christ* His Son cleanses (removes) us from all sin *and* guilt [keeps us cleansed from sin in all its forms and manifestations].

**1 John 1:7 (MSG)**

<sup>7</sup> But if we walk in the light, God himself being the light, we also experience a shared life with one another, as the sacrificed blood of Jesus, God's Son, purges all our sin.

4. There is the idea of a *releasing from guilt*. This is one of the differences between man forgiving a man and God forgiving a man.

A man may forgive a person for wronging him, but he can never remove the guilt that his friend feels. And often he cannot remove the resentment he feels within his own heart. Only God can remove the guilt and assure the removal of resentment, and God does both. God forgives and erases the guilt and resentment ([Psalm 51:2, 7-12](#); [Psalm 103:12](#); [1 John 1:9](#)).



**Psalms 51:2 (AMP)**

<sup>2</sup> Wash me thoroughly [and repeatedly] from my iniquity *and* guilt and cleanse me *and* make me wholly pure from my sin!

**Psalms 51:2 (MSG)**

<sup>2</sup> Scrub away my guilt, soak out my sins in your laundry.

**Psalms 51:7-12 (AMP)**

<sup>7</sup> Purify me with hyssop, and I shall be clean [ceremonially]; wash me, and I shall [in reality] be whiter than snow.

<sup>8</sup> Make me to hear joy and gladness *and* be satisfied; let the bones which You have broken rejoice.

<sup>9</sup> Hide Your face from my sins and blot out all my guilt *and* iniquities.

<sup>10</sup> Create in me a clean heart, O God, and renew a right, persevering, *and* steadfast spirit within me.

<sup>11</sup> Cast me not away from Your presence and take not Your Holy Spirit from me.

<sup>12</sup> Restore to me the joy of Your salvation and uphold me with a willing spirit.

**Psalms 51:7-12 (MSG)**

<sup>7</sup> Soak me in your laundry and I'll come out clean, scrub me and I'll have a snow-white life.

<sup>8</sup> Tune me in to foot-tapping songs, set these once-broken bones to dancing.

<sup>9</sup> Don't look too close for blemishes, give me a clean bill of health.

<sup>10</sup> God, make a fresh start in me, shape a Genesis week from the chaos of my life.

<sup>11</sup> Don't throw me out with the trash, or fail to breathe holiness in me.

<sup>12</sup> Bring me back from gray exile, put a fresh wind in my sails!

**Psalms 103:12 (MSG)**

<sup>12</sup> And as far as sunrise is from sunset, he has separated us from our sins.

**1 John 1:9 (AMP)**

<sup>9</sup> If we [freely] admit that we have sinned *and* confess our sins, He is faithful and just (true to His own nature and promises) and will forgive our sins [dismiss our lawlessness] and [continuously] cleanse us from all unrighteousness [everything not in conformity to His will in purpose, thought, and action].

**1 John 1:9 (MSG)**

<sup>9</sup> On the other hand, if we admit our sins—make a clean breast of them—he won't let us down; he'll be true to himself. He'll forgive our sins and purge us of all wrongdoing.

1. **The promise: forgive others and be forgiven (v.14).**
2. **The warning: refuse to forgive others and be unforgiven (v.15).**

### **DEEPER STUDY #1 (Matthew 6:14-15) Forgiveness**

**(Matthew 6:14-15) Forgiveness:** there are several prerequisites to forgiveness. For a man to be forgiven, **he must do four things.**

1. He must confess his sins (**1 John 1:9**; cp. **1 John 1:8-10**).
2. He must have faith in God: a belief that God will actually forgive (**Hebrews 11:6**).
3. He must repent (turn away from and forsake his sins) and turn to God in a renewed commitment.
4. He must forgive those who have wronged him (**Matthew 6:14-15**). Hard feelings or anger against a person is sin. It is evidence that a person has not truly turned from his sins and that he is *not really* sincere in seeking forgiveness.

### **DEEPER STUDY #2 (Matthew 6:14-15) Forgiveness**

**(Matthew 6:14-15) Forgiveness: there are four different attitudes toward forgiveness.**

1. The attitude of the agnostic or doubter. God may be; He may not be. Therefore forgiveness from God is immaterial. It does not matter. All that matters is for men to forgive each other and relate properly. Forgiveness from an invisible, personal God is a far-fetched idea.
2. The attitude of the guilt or conscience-stricken person. This is a person who knows little, if anything, about a personal God, yet he is deeply conscious of guilt and the need for forgiveness. He prays for forgiveness over and over, but he never comes to know forgiveness.
3. The attitude of the social religionist. This is a person who is sometimes mentally aware of the need for forgiveness; therefore, he makes an occasional confession. He feels forgiven, arises and goes about his affairs with no more thought about the matter. The problem with this is that it is a false forgiveness, a mental forgiveness. The person views God as a *patsy - grandfather* who allows a person to live like he wishes as long as he occasionally confesses. He ignores and denies the righteousness and justice of a loving God.
4. The attitude of the mature believer. This is a believer who truly knows his own sinful self and his great need for God's forgiveness. Therefore, he lives in a spirit of confession and repentance, by which he comes to know God's forgiveness and the assurance of it.

### **1. (Matthew 6:14) Forgiveness of Others: there is the promise to forgive and thereby to be forgiven.**

The word "**trespass**" (*paraptōma*) means to stumble; to fall; to slip; to blunder; to deviate from righteousness and truth.

### **Note three things.**

1. Christ takes for granted that we know that we need forgiveness. This is seen in His words, "**your heavenly Father will also forgive you.**" We are sinners; we have transgressed God's law and we need forgiveness. Even the most mature among us fails to keep God's law perfectly. We all stumble, fall, blunder, and slip; and we do it much too often.

- a. We are seldom doing to the fullest degree what we should do. We come short.
- b. We are *always crossing over* from the path we should be following. We deviate over into *the forbidden* area. Thus, we desperately need forgiveness. God promises that He will forgive our trespasses if we will do one simple thing: forgive men their trespasses.

2. The greatest thing in all the world is to be forgiven our sins: to be absolved and released from all guilt and condemnation, to be accepted and restored by God and assured of seeing Christ face to face. Forgiveness of sins means that we are freed: set at liberty in this life to live abundantly, and set at liberty in the next life to live eternally in perfection.

3. The only way we can be forgiven our sins is to forgive others their trespasses. Christ makes the promise: "**Forgive men their trespasses [and] your heavenly Father will also forgive you.**"

Forgiving men their trespasses means several very practical things.

1. We are not judgmental or censorious.
2. We do not become bitter or hostile.
3. We do not plan to take revenge.
4. We do not hold hard feelings against another person.
5. We do not talk about, gossip, or join in rumor; on the contrary, we correct the rumor.
6. We do not rejoice in trouble and trials that fall upon another person.
7. We love and pray for the person.

### **Thought 1. Note two facts.**

- 1) Bad feelings against another person is sin. It is holding sin within our heart. Forgiving a person who has done us evil is proof that we wish to have a clean heart. We really wish God to forgive us.
- 2) Forgiving men their trespasses does not refer only to the trespasses against us, but all trespasses.

**"Blessed are the merciful: for they shall obtain mercy" ([Matthew 5:7](#)).**

**"And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses" ([Mark 11:25](#)).**

**"And forgive us our sins; for we also forgive every one that is indebted to us" ([Luke 11:4](#)).**

**"And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him" ([Luke 17:4](#)).**

**"Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" ([Col. 3:13](#)).**

## **2. ([Matthew 6:15](#)) Forgiveness of Others: there is the warning—refuse to forgive and be unforgiven.**

The believer who prays for forgiveness and holds feelings against another person is hypocritical. He is asking God to do something he himself is unwilling to do. He is asking God to forgive his trespasses when he himself is unwilling to forgive the trespasses of others. Bad feelings against a person are clear proof that a person is not right with God.

1. Bad feelings show that a person does not know the true nature of man nor of God. He does not know the true exalted perfection of God nor the real depth of man's sinful nature—how far short he is of perfect righteousness.

2. Bad feelings show that a person walks and lives in self-righteousness (that is, that he thinks that he is acceptable to God by deeds of righteousness). He feels better than others, and judges himself able to talk about and look askance at the sins of others.

3. Bad feelings show that a person has not taken the steps he must take in order to be forgiven his own sins (see above [Deeper Study #1—Matthew 6:14-15](#); [Deeper Study #2—Matthew 6:14-15](#)).

4. Bad feelings show that a person is living by the standards of society and not by God's Word. God's Word is clear: **"there is none that doeth good, no, not one"** ([Romans 10:12](#); cp. [Matthew 19:17](#)). Therefore, we are to help and love one another, and care and restore one another when we stumble, slip, fall, blunder, and deviate.

**[Romans 10:12 \(AMP\)](#)**

<sup>12</sup> [No one] for there is no distinction between Jew and Greek. The same Lord is Lord over all [of us] and He generously bestows His riches upon all who call upon Him [in faith].

**[Romans 10:12 \(MSG\)](#)**

<sup>12</sup> It's exactly the same no matter what a person's religious background may be: the same God for all of us, acting the same incredibly generous way to everyone who calls out for help.

**[Matthew 19:17 \(AMP\)](#)**

<sup>17</sup> And He said to him, Why do you ask Me about the perfectly *and* essentially good? There is only One Who is good [perfectly and essentially]—God. If you would enter into the Life, you must continually keep the commandments.

**Matthew 19:17 (MSG)**

<sup>17</sup> Jesus said, "Why do you question me about what's good? God is the One who is good. If you want to enter the life of God, just do what he tells you."

"There is none righteous, no, not one" ([Romans 3:10](#); cp. [Romans 3:9-19](#)).

"All have sinned and come short of the glory of God" ([Romans 3:23](#)).

"Let all bitterness, and wrath, and anger, and clamor [yelling, loud talk, loud threats], and evil speaking [talking about, rumor, gossip] be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" ([Ephes. 4:31-32](#)).

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one anothers's burdens, and so fulfill the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself" ([Galatians 6:1-3](#)).

Christ is explicitly clear in His warning about forgiving others.

"Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven" ([Luke 6:36-37](#)).

**Luke 6:36-37 (AMP)**

<sup>36</sup> So be merciful (sympathetic, tender, responsive, and compassionate) even as your Father is [all these].

<sup>37</sup> Judge not [neither pronouncing judgment nor subjecting to censure], and you will not be judged; do not condemn *and* pronounce guilty, and you will not be condemned *and* pronounced guilty; acquit *and* forgive *and* release (give up resentment, let it drop), and you will be acquitted *and* forgiven *and* released.

**Luke 6:36-37 (MSG)**

<sup>36</sup> Our Father is kind; you be kind.

<sup>37</sup> "Don't pick on people, jump on their failures, criticize their faults—unless, of course, you want the same treatment. Don't condemn those who are down; that hardness can boomerang. Be easy on people; you'll find life a lot easier.

The warning is severe when the opposite statement is seen: "Judge, and ye shall be judged: condemn, and ye shall be condemned: be unforgiving and ye shall be unforgiven" (cp. [Luke 6:36-37](#)).

**Thought 1. Note three significant lessons in this point.**

- 1) The man who holds bad feelings against others has not looked at himself and his own sins. He does not know himself, not his real self, not the inner selfishness and motives that plague the depravity of man.
- 2) Feelings against others cause inward disturbance. They eat away at a person's mind and emotions to varying degrees. Deep feelings against others can cause deep emotional and mental problems as well as serious physical problems.
- 3) Three things are necessary for God to hear our prayer for forgiveness of sins.
  - (1) Lifting up holy hands,
  - (2) being without wrath, and
  - (3) not doubting.

**"I will therefore that men pray every where, lifting up holy hands, without wrath and doubting" ([1 Tim. 2:8](#)).**

**Thought 2.** The answer to peace is Christ Jesus. "**He is our peace**"—the only possible peace between two persons (see [Ephes. 2:14-18](#) ).

Review the Scriptures below verse by verse in light of the following facts.)

- 1) He can make both one ([Ephes. 2:14](#)).
- 2) He can break down the wall between both ([Ephes. 2:14](#)).
- 3) He can abolish the enmity—in His own flesh ([Ephes. 2:15](#)).
- 4) He can make the two into one new man ([Ephes. 2:15](#)).
- 5) He can reconcile both to God—in one body—by the cross ([Ephes. 2:15](#)).
- 6) He can give peace to both and bring peace between both ([Ephes. 2:17](#)).
- 7) He can give both access to God the Father ([Ephes. 2:18](#)).