

**Lesson Text**

**I. Hypocritical Prayer (Matthew 6:5)**

**II. Sacred Prayer (Matthew 6:6-13)**

**III. Forgive And Be Forgiven (Matthew 6:14-15)**

**The Main Thought:** 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, KJV).

**Unifying Principle:** People want to make a good public appearance. What is the benefit of looking good on the outside? Jesus taught that it is more important to develop our inner relationship with God through prayer.

**Lesson Aim:** To help students become familiar with Jesus' teaching about authentic prayer.

**Life aim:** To encourage believers to use the prescribed biblical method of prayer to enhance their prayer life, and to energize students to spend quality time with God in prayer.

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- 6:5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.
- 6:6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.
- 6:7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.
- 6:8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.
- 6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.
- 6:10 Thy kingdom come, Thy will be done in earth, as it is in heaven.
- 6:11 Give us this day our daily bread.
- 6:12 And forgive us our debts, as we forgive our debtors.
- 6:13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.
- 6:14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:
- 6:15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

**HISTORY:**

Christ discussed the three great duties of religion to a Jew—true and false giving of alms (6:1-4), true and false prayer (6:5-15), true and false fasting (6:16-18), temporary and lasting possessions/wealth, 19-24, and worry, 25-34.

**Chapter 6:1-4** — emphasizes spiritual service and **instructs about giving**. His concern was threefold:

1. That men give.
2. That men do these works with the right motive and guard against hypocrisy when doing them.
3. That men receive their reward from God the Father.

**6:1** Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. The word "*alms*" meant righteous acts; giving in order to meet the needs of the poor. To the Jew giving alms and righteousness meant the same thing. It was the greatest thing a Jew could do. Christ's warning, take heed and guard yourself. Do not give for recognition or you will lose your reward. Two lessons:

1. A person must give alms and do good. It is a duty of the Christian. In these four verses alms is mention four times.
2. Man must guard and be alert to the deception of giving and doing good before men. A person's heart can be deceived. The sin creeps up on man and it is insidious and subtle. It will keep a person from receiving anything from God.

**6:2** Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. There is a right way and a wrong way. It is your motive that God looks at. Giving for recognition is the wrong motive. The word "*hypocrite*" (*hupokrites*) means as actor who puts on a show, who plays a part on stage; a mask, a fake picture; appearing to be something one is not; like sounding a trumpet for everyone to hear. This kind of recognition was sought by blowing one's own horn in the synagogue before religious people and in the streets before the public. Sometimes recognition may be seen by others, but it should not be of your own doing. The point <http://www.pitem.net/pitwm-sundayschool.html>

is not that a person should hold back from doing good, but he should guard against how he gives and does good. There are two rewards for wrong motives: (1) the recognition of men and (2) temporary self-satisfaction. We see that payment has been paid in full on this earth only and it was not by God. He has chosen the poorest reward; he has cheated himself out of what God would do; and he can expect no more. What a terrible fate!

**6:3 But when thou doest alms, let not thy left hand know what thy right hand doeth:** Here we go with "*But!*" It means listen to this way. This is a proverbial expression for doing a thing secretly. There is an important principle: don't let the left hand know what the right hand is doing. Why? There is no time for explaining and receiving applause from the left hand. The left hand cannot keep up with the right hand. The left hand— *a man thinking about himself*, must not know what the right hand— *a man giving*, is doing. Just forget what good you've done; don't even tell others to make you feel good about yourself. Be private about it for it keeps your heart humbled.

**6:4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.** Therefore, your privacy is between you and God. Others can announce it but not you! If you want to give to a family member, why tell another that you did it? They will not understand when you say no to them. God knows the motive and the acts of every man when he gives in secret alms or deeds and he openly rewards the faithful.

## LESSON:

### Matthew 6:5 Hypocritical Prayer

**6:5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.** Praying, like giving alms (v2), is to be done with right motives unto the Lord. Jesus said that the people of His day love to pray standing in the synagogue. In our times it is not that much different. Both a time and place for prayer were customary in the ancient Jewish synagogue. Therefore, Jesus is not condemning the practice of public prayer, but rather the misuse of it! This is the way a believer fellowships with God; and the one thing God desires is fellowship with man. The concern here is how we pray—a person who prays publicly but seldom prays privately fools himself and is like the hypocrite (*a fraud*). Some dangers surrounding prayer:

- When prayer can become hypocritical. A person can pray for the wrong reasons, with wrong motives.
- When prayer can become habit-forming. We can begin to love praying and still be praying amiss.
- When prayer can become connected with certain places. A believer must guard against limiting God's presence only in certain places, even if it is the church.

If we take two men praying: one man prays to men (v5); the other man prays to the Father (v6). The first man is a hypocrite; the second is a true son of the Father. The man who prays only in public receives his reward: public recognition. The man who prays only to the Father gets attention from the Father! Three things need to be clearly seen about this man.

1. The esteem and praise of men makes him feel good about what he has done and it gives himself a good self-image, which is a false self-image.
2. He has really cheated himself and missed out on the most intimate presence of God.
3. He gets just what he deserves: public recognition.

The point is: you can pray in the public assembly, or when blessing food or seeking God's help, but pray with right motives, honoring God by allowing the Spirit of God to lead instead of the influence of man's attention. If your real audience is not God and it's the people, then you're doing it the wrong way.

### Matthew 6:6-13 Sacred Prayer

**6:6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, —** The right motive for prayer is making it a habit to pray in private. The word "*close*" just means a private chamber. If you want to use your closet fine; just so long as it is within the confines of your private chamber to be heard by God and God alone. Our prayers are not to be made for show anywhere! You will know it's not a show by:

- When you know within your heart that you can't pray competently without the power of the Holy Spirit. It is

your willingness to take time to pray by getting alone with just you and God.

- When you know you need a closet experience because no one else can help you in your time of need. It will be a necessity to talk to God alone and shut the door by shutting the world out!
  - Get alone: undisturbed and unheard by men.
  - Get alone: unobserved; out of everyone's sight.
  - Get alone: unheard, concentrating and meditating to allow God the freedom to work in your heart.

**6:6b ...pray to thy Father which is in secret;** — The reason the believer prays in his private closet is because God is in secret.

- 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 sincerely and truly share with God.
- God is in secret; therefore, He is not interested in show, but in substance. Show is before men and substance is found in the secret, quiet, meditative place. 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. Remember, everything you need; the wisdom you need, can come from the private prayerful and quiet meditative moments with God. It is not all the time in public prayers before people.

Many pray on the run; few pray in secret. Why do so few not have a quiet time, a daily worship, and devotional time? Why do so few not keep their appointment with God? This is very difficult to understand in light of who God is, in light of man's desperate plight and need. We would keep our appointment with leaders of importance!

- Many say they do not have the time, so they do not take the time. All we need to do is rearrange our schedule to allow for a quiet time just as we arrange for any other important meeting. We are without excuse!
- 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!
- Some have not yet learned to discipline themselves and to be consistent in their spiritual lives. As you begin and miss a day, start over. Eventually with consistency and discipline you will learn, and the person's soul will be fed with the unsearchable riches of Christ. How is any animal trained? With consistency!

**6:6c ...and thy Father which seeth in secret shall reward thee openly.** — "*The Father sees in secret*" means the secret place of the heart. It is the genuine intercession of the prayer with God He looks at. Your heart may be broken privately in a room full of people, as you pray, and God sees your heart. God wants people to be sincere whenever they pray; that when the reward comes, you will know it is only from God. His reward will be made openly. The praying believer will be rewarded in two ways.

1. The strength and presence of God will be upon your life. The difference will be seen in a person who walks in God's presence.
2. The believer's prayers will also be answered.

**6: 7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.** The fact that a request is repeated does not make it a "*vain repetition*." For both Jesus and Paul repeated their petitions (Matt.26:36-46; 2Corth.12:7-8). A request becomes a "*vain repetition*" if it is only a babbling of words without a sincere heart desire to seek God's will. Vain repetition in prayer, being thoughtless is dull; it dulls God's ears.

- Sometimes the mere reciting of *memorized prayers* can be "*vain repetition*." The Gentiles had such prayers in their pagan ceremonies (1Kgs.18:26).
- *Written, well-worded prayers*— thinking that what we say is so expressive and so well-worded, that it is bound to carry weight with God. It must be the heart offering the prayer, not the mind and ego. Such prayer is empty repetition.
- *Ritual prayer*— saying the same prayer at the same time on the same occasion—over and over again. This can soon become empty repetition.

- *Formal worship*— praying in the same way on a rigid schedule can lead to praying by habit with little or no meaning to it; not giving way when the Holy Spirit is leading to pray (changing your schedule) even at a different time.
- *Thoughtless prayer*— speaking words while our minds are wandering; not praying sincerely.
- *Religious words and phrases*— using such, over and over is just religious sounding.

1st Kings 18:22-29 is a perfect example of the heathen praying to their pagan gods but did not get an answer.

Note three things:

1. There are prayers of believers and there are prayers of the heathen. A distinction is made.
2. Prayer is a matter of the heart, not a matter of words and length. Prayer is sharing with God.
3. Prayer is a personal relationship. It is not speaking into the air.

To keep us from using empty or vain repetition in prayer:

- Preparation: preparing ourselves for prayer by first meditating in God's Word.
- A genuine heart: really being sincere with God; having a moment by moment fellowship with Him.
- Consecrated: allowing the Holy Spirit to speak to your heart.

Prayer should be one of the most meaningful experiences in life. God is willing to meet the believer in a very special way right where you are—anytime, anyplace.

**6:8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.**

Jesus' implication was, don't be like people we've just spoken of (the heathen) who think they can influence God with babbling words, repeating requests that are not offered with a sincere heart. Why? The believer's Father knows us better than we think He knows us, even before we ask. Then why should we pray they ask? Prayer is not man's attempt to change the will of God. God's method of changing our will is to bring it into conformity with His will because prayer changes people. Prayer, in the life of the true believer, is an act of total confidence and assurance in the plan and purpose of God. It is not an expression of panic and separation for God to help us. Because first of all, God knows the need of the believer and God is the believer's Father.

### **Surrender and Acknowledgement (v9):**

**6:9 After this manner therefore pray ye:** This is better known as "*The Lord's Prayer or The Disciples Prayer!*" The Lord's Prayer contains only 65 words. Is it a prayer to be recited as it so often is just by memory, or just as a form or pattern of the prayer? Note the words, "*After this manner...pray ye.*" In Luke's account the disciples asked Jesus to teach them to pray (Lk.11:1-2). The prayer was given to show the disciples how to pray—how they should go about praying, not the words they should pray. The believer is to develop the significant points of the prayer as he prays. In other words, it should be like this; in this manner; in this way, this approach covering the scope of what God wants him to pray. Jesus did not give this prayer to us to be memorized and recited a given number of times. In fact, He gave this prayer to keep us from using vain thoughtless repetitions. He did not say pray in these words, but pray in this manner. Use this prayer as a pattern, not as a substitute.

**6:9b Our Father**— It is just so simple to say "*Father*" instead of babbling like the heathen. God is Father, but He's still God, above us, greater than us, holier than us, mightier than us.

1. There is surrender and acknowledgement to the Father.
  - a. When a person genuinely says, "Father", his relationship is acknowledged between him and God and he surrenders to the holiness of The Almighty. Therefore, he is...
    - i. denying his humanism, self-sufficiency, and all other gods.
    - ii. surrendering himself to the Father of the Lord Jesus Christ.
    - iii. 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—in the seen and the unseen of heaven and earth; it's more than just you; you belong to a family of believers. He is the source of every member of the family.

God is in the seat of all authority and all power. Therefore, you are proclaiming that He has the authority and power to hear you and to help you when you pray. The love and power of God are at the disposal to His children.

## **6:9c ...which art in heaven**

### **2.** There is the surrender and acknowledgement of Heaven

Heaven denotes the spiritual world, another dimension that is not on earth; His domain where He dwells. Our attention is upward. <sup>1</sup>Just as we have an earthly father, He is our heavenly Father waiting to commune with us. Whatever a good father on earth would do for his children, that's what God in heaven will do for his children. The heavens reveal the power and glory of God. "*The Atmosphere or Space*" shows His handiwork (Ps.19:1; 150:1). "*Father*" says that we can approach him boldly to find grace to help in time of need (Heb.4:16). "*In heaven*" says that we are to approach respectfully, in reverence and fear and awe (Ps.111:9).

## **6:9d Hallowed be thy name.**

### **3.** There is the surrender and acknowledgement to the holy name of God.

"*Hallowed*" (Gr *hagiazō*) means to be held in reverence and awe of holiness. So, to hallow His name is to give the deepest respect to His unique character. It is hallowed, holy, righteous, pure, and sacred; setting His name apart from all other names! His name is to be adored and honored by all men, not profaned. God's name is sacred to the believer.

## **Request and Plea (vv10-13):**

**6:10 Thy kingdom come...** It is a request for something to come that is not now existing on earth. It is a request for the rule and reign of God and of His kingdom all over the earth. 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. The kingdom represent the full and effective reign of God through the mediatorial office of the Messiah. The disciples were not to think of their own convenience as their foremost expression in prayer, but the full and quick realization of the effective rule of God on earth in the hearts of men. This would be God's purpose accomplished!

**6:10b ...Thy will be done in earth, as it is in heaven.** I thought there were three wills at work, but I've come to find out that there are four wills at work in our lives.

1. Man's own will (Rom.12:1-2).
2. Other men's wills (1Pt.4:2).
3. Satan's will (Jh.8:44).
4. God's will (Eph.5:15-17).

We will come to the understanding that there is one important will to follow and that is the will of God on earth.

1. Many call God King, but they do not honor Him as a King.
2. We must know God's will if God's will is to be done and that requires study and asking for His wisdom and strength to apply it to our lives (2Tim.3:16). "*Study to show thyself approved unto God...*" 2Tim.2:15.
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, where sin, corruption, suffering, pain, struggling, and death is occurring in lives.
4. "*Thy will be done on earth as it is in heaven.*" God's will is already done in heaven, therefore making earth more like heaven is the goal. To get others to know this, we teach...*teaching all nations...teaching them all things whatsoever I have commanded you (Matt.28:19-20)*. This brings about the conformity of the will of the believer to the will and purpose of God, thereby resigning our fate to God—your will be done in me on earth as it is already done in heaven.

- i. *Father, thank You for your presence. You are our Father. You've adopted and chosen us as Your children. We're of the household of faith, and members of Your family. Thank you for heaven; it is Your promise that we shall be where You are (Jh.17:24). I surrender and adore your holiness in my life. There is none but you and you alone. You are above and before all others. I reverence Your holy name. Father, may Your rule and reign come through Christ in the hearts and the lives of all men. And a harvest of souls be great! There is no Will but Your Will. Let it be in this earthly realm as it is already done in the spiritual realm. As my life changes, so does many others, in Jesus' name!*

**6:11 Give us this day our daily bread.** Bread is the basic necessity of life, the symbol of all that is necessary for survival and for a full life. God cares for man and his welfare: his physical, mental and emotional, and spiritual

<sup>1</sup> <http://www.keepbelieving.com/sermon/2009-10-04-God-Our-Father/>  
<http://www.pitem.net/pitwm-sundayschool.html>

wellbeing. And God cares for the human body. He is the Provider of the family's needs. *Give...this day our daily bread*. This teaches the believer to come to God daily in prayer and trust Him to meet his needs.

**6:12 And forgive us our debts**, refers to sins which are our moral and spiritual debts to God's righteousness. 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. Sin is universal. Everyone fails in his duty at some point to some degree. <sup>2</sup>The judgment is the great settlement. Asking for the forgiveness of our sins is therefore an acknowledgement of the fact that there is no other way to get rid of sin. It is a prayer for grace. **V12b ...as we forgive our debtors**. The prayer is asking God...

1. To forgive *the debt of sin*: one has failed God in his duty, therefore he needs God to forgive his debt.
  - a. Our duty to God is to ask forgiveness when we fail to do his will.
  - b. Our duty to man is to forgive his sins against us.
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.

Things a believer must do when sinned against:

1. The believer must understand (Prov.11:12; 15:21; 17:27-28). 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 to direct or cutting or harsh toward the believer.
  - c. A person may be of a shy nature or have a sense of 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 had 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 (Eph.4:2; Colo.3:13).
3. The believer must forgive (Eph.4:31-32).
4. The believer must forget, that is, not harbor the wrong done to him (Phil.3:13).
  - a. An unforgiving spirit causes pain and hurt and tragedy—both to oneself and others.
  - b. We are in trouble when praying the Lord's Prayer if we are angry and do not forgive those who sin against us. We pronounce the very same judgment upon ourselves that we hold for others.
  - c. Forgiveness is conditional. If we want God to forgive us, we must forgive those who have sinned against us. We can expect no better treatment than we give.
  - d. Forgiving others is evidence that God has forgiven our sins.

**6:13 And lead us not into temptation, but deliver us from evil**: God does not lead a man to sin; He tempts no man (Jam.1:13). Once we have been forgiven our sin, we must ask God to keep us from sinning again. Therefore, the plea is for God to deliver us from temptation and from the evil one. Christ is saying:

1. Pray that God will keep you from the awful pull of temptation.
  - a. Because sin causes God great hurt and pain.
  - b. Because sin causes great trouble, guilt, and grief for both oneself and others.
2. Pray that God will deliver you from evil. The Greek says from the evil one, that is, Satan. The request is for

<sup>2</sup> <http://www.elim.nl/en/theology/matthewmatthew-6.html>  
<http://www.pitem.net/pitwm-sundayschool.html>

God to rescue, preserve, and guard us. He the "evil one" is so deceptive and powerful, he is as powerful as a roaring lion getting ready to attack (1Pt.5:8).

- a. The believer must have help in overcoming the evil one.
- b. The evil one attacks by deception and by direct assault for both oneself and others.

<sup>3</sup>

<b>Hallowed be your name</b>	It is the Father who magnifies his name.
<b>Your kingdom come</b>	It is the Son who establishes his kingdom.
<b>Your will be done</b>	It is the Holy Spirit who executes the will of God.
<b>Give us today our daily bread</b>	The Father's provision.
<b>Forgive us our debts</b>	The Son's pardon from sin.
<b>Lead us not into temptation</b>	The Holy Spirit's protection from temptation.

### **Praise and Commitment (v13b):**

**6:13b** For thine is the kingdom, and the power, and the glory, for ever. This prayer closes with a doxology of praise, which is a similar doxology by David (1Chron.29:11). The point is to stress that everything belongs to God. It's Thine!

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.

**For thine is:**

1. Thine is the kingdom says, the right to rule and reign throughout the universe is God's.
2. Thine is the power says, God alone has power to create, sustain perfect government, change men so that they can escape death and live forever within a perfect government.
3. Thine is the glory says that God alone deserves all the honor and praise and glory. For He is all in all.

The one subject that is to dominate prayer is praising God. The fact that The Lord's Prayer begins with praise and adoration ( <sup>Our Father...</sup> <sub>Hallowed be Thy name</sub> ) and ends with praise and commitment ( <sup>For thine is</sup> <sub>The kingdom, power, glory forever</sub> ), will show in our hearts.

**Amen.** When spoken by God, "Amen" means "it is and shall be so"; "so be it." 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. Therefore, when a man prays "The Lord's Prayer" and closes by saying "Amen" (let it be); he is committing himself to abide by the things which have been prayed.

- i. *Father, I ask for the things I need this day, My (our) bread rests in You. Feed my (our) soul (s) and body (ies). May this day be plenteous to take care of my (our) physical, mental, emotional, and spiritual well-being. Thank You Lord! Forgive me (us) and have mercy upon me (us). I choose to forgive others and sincerely release from any hold that I had against (Name), in the name of Jesus. Lead me (us) from the temptation that may come my way, I don't want to be left to my own self. Deliver me (us) from the evil one who goes around like a roaring lion. Guard me; rescue, and preserve me from the tempter, in Jesus' name. You are the source, the possessor, and recipient of Your kingdom. I look forward to Your kingdom, Your power and Your glory to rule and reign in not only in my life but in all of mankind. Thank You Lord! Amen!*

Just as there is no substitute for our earthly dad, there is no substitute for our heavenly Father. The sacredness of His Being surrounds and values us at all times. We needn't show out for Him, just be ourselves. We needn't holler when we talk to Him, just know that we have a secret place with Him. He and I have closet experiences. All we have to be is open with Him and He is open with us. His attention of us is made known in the very things He has prepared daily for us. I'm not trying to get His attention but I already have His attention. He forgives, and protects daily without me having to ask. His holiness; His righteousness cannot be compared to any mortal man. My reverential fear and awe of Him is to be displayed in my talk and walk as a child of God, not as the child that doesn't know Him.

<b>Directed to God</b>	<b>Directed to human needs</b>
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<sup>3</sup> <http://www.keepbelieving.com/sermon/2009-10-13-Invitation-to-the-Heart-of-God/>  
<http://www.pitem.net/pitwm-sundayschool.html>

Hallowed be Thy Name	Give us this day our daily bread
Thy Kingdom come	Forgive us our debts
Thy will be done	Lead us not into temptation
	Deliver us from evil

Of the 6 petitions of this prayer three are directed to God (vv9-10), and four toward human needs (vv11-13). Our soul rises directly to God; we face hindrances; and we discover the solution to all these difficulties.

## Matthew 6:14-15 Forgive And Be Forgiven

**6:14** For if ye forgive men their trespasses, your heavenly Father will also forgive you: Note the first word, "for." This connects these verses to the above verses of "The Lord's Prayer." Immediately after closing "The Lord's Prayer", Jesus explained why He had said that forgiveness is conditional (v12). 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 to his disciples. Let's look at forgiveness in itself:

1. You must confess your sins (1Jh.1:9).
2. You must have faith in God; a belief that God will actually forgive (Heb.11:6).
3. You must repent (turn away from and forsake your sins) and turn to God in a renewed commitment (Acts 3:19; 17:29-30; Lk.17:3-4).
4. You must forgive those who have wronged you (Matt.6:14-15).

Forgiving a person who has done you evil is proof that you wish to have a clean heart. The word "trespass" (*paraptoma*) means to stumble; to fall; to slip; to blunder; to deviate from righteousness and truth. So therefore, in order to receive the promise, we must forgive others to be forgiven. When we look at the trespasses of others:

- We are not to be judgmental
- become bitter or hostile
- plan to take revenge
- hold hard feelings against another person
- talk about gossip, or join in rumor
- rejoice in trouble and trials that fall upon that person
- We are to love and pray for the person.

**6:15** But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. There is a "but" here! This is the warning: refuse to forgive and be unforgiven! The person who prays for forgiveness and hold feelings against another person is hypocritical. He would be asking God to do something he himself is unwilling to do. It shows:

1. that the person is not right with God.
2. that the person does not know the true nature of man nor of God (how far short he is of perfect righteousness). He 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.
3. that the person walks and lives in self-righteousness (he thinks he is acceptable to God by deeds of righteousness).
4. that the person is living by standards of society and not by God's Word. God's Word is clear: "*there is none that doeth good, no not one*" Rom.10:12. Therefore, to do what God wants is to help and love one another, and care and restore one another when we stumble slip, fall, blunder, or deviate.

It's sin when we have continued hard feelings and anger against another person. We're holding sin within our heart. And sin eats 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. And it's evident that we haven't truly turned from our sin when we've not sincerely sought in seeking forgiveness. So pray by sincerely asking, forgive, believe, don't be double-minded, and receive the peace of God in your heart.

He is the only possible peace between two persons (Eph.2:14-18).

1. He can make both to be one (2:14).
2. He can break down the wall between the both (2:14).
3. He can abolish the enmity—in the flesh (2:15).
4. He can make the two into one new man (2:15).
5. He can reconcile both to God—in one body—by the cross (2:15).
6. He can give peace to both and bring peace between both (2:17).
7. He can give both, access to God the Father (2:18).

### SUMMARY:

In prayer, Jesus says not to be like the hypocrites who "love to stand and pray in the synagogues and on the street corners." Again, the idea is of putting on a show. The word "hypocrite" is the old word meaning actor, and it

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simply means to display oneself falsely. Praying in such a way as to draw the attention of other people to yourself is missing the point of prayer

Prayer is the key in valuing the inner and outer actions of one's life as God's people. As we humble ourselves and honor Him in our prayers we come to know the sacredness and holiness of whom we're talking to, by placing our heart on the altar. He knows our hearts, whether it's faking or real. And if there is anything in our hearts that shouldn't be, we need to correct it. He knows what we need, what He'll give, and when it's right. As we consider others in our prayer we're praying as a family, being led by God's Spirit. We then value what's on the inside—right relationship with God and others; forgiveness of heart; love; a private prayer life etc., then our outer actions will not be hypocritical. His kingdom will come and His Will will be done on earth as it is in heaven!

#### APPLICATION:

Start talking to God more often. He'll come right where you are if you don't know what to say. Be true to the feelings you're feeling, because it softens your heart and touches God and He touches you by His Spirit! Stay there while He drenches you in His love. Thanksgiving will flow forth, then praise, then worship. The Lord's Prayer might have been a pattern and guide but be careful not to cheat yourself by memorizing and using vain repetitions, but that it will only come from and be the sincerity of the heart from you.

COMPARISON OF SIMILARITY OF TWO TEACHINGS OF JESUS	
BEATITUDES	THE LORD'S PRAYER
Blessed are the poor in spirit: for theirs is the kingdom of heaven	Hallowed be Thy Name ( <i>the name of God which opens to us the kingdom of heaven</i> )
Blessed are they that mourn: for they shall be comforted	Thy Kingdom come ( <i>heavenly comfort into our hearts</i> )
Blessed are the meek: for they shall inherit the earth	Thy will be done on earth as it is in heaven ( <i>this meekness, the characteristic of heaven, shall possess the new earth</i> )
Bless are they that hunger and thirst after righteousness; for they shall be filled	Give us this day our daily bread
Blessed are the merciful for they shall obtain mercy	Forgive us our debts as we forgive our debtors
Blessed are the pure in heart: For they shall see God	And Lead us not into temptation
Blessed are the peacemakers: etc.	But deliver us from evil