

# PITWM VERSE BY VERSE MATTHEW 6:1-13



## LESSON: CHRIST'S NEW TEACHINGS — January 27, 2019

### INTRODUCTION:

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.

### LESSON: I. HOW NOT TO GIVE MATTHEW 6:1-2

**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 was to 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 mentioned four times.
2. Man must guard and be alert to the deception of giving and doing good to be seen by men. It will keep a person from receiving anything from God because the heart is deceived.

**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 an 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 is not that a person should hold back from doing good, but he should guard against how he gives for good. The two rewards for wrong motives are: (1) the recognition of men and (2) temporary self-satisfaction. They have their reward!

### II. HOW TO GIVE MATTHEW 6:3-4

**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 (there is something else). 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. You know this is not about your hand? While the right had is giving in secret, the left hand does not need to know (meaning others) because there is no need for applause. This is not a competition. So, after you've done the good, don't go around blasting it to others (the left hand). 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. In the next verse it says "*therefore*." This continues the reason of not letting the left hand know about what the right hand has done.

**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 when he openly rewards the faithful.

### III. HOW NOT TO PRAY MATTHEW 6:5-8

**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, just as 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! Prayer 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*). Let's look at some dangers that surround prayer:

- **Hypocritical Prayer.** This is done of the hypocrite. He prays for the wrong reasons and with wrong motives.
- **Habit-forming Prayer.** He begins to love praying and can still be praying amiss.
- **Prayers connected with certain places.** He prays only in public receives his reward: public recognition. 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, 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. A believer must guard against the desire to limit God's presence only in certain places, even if it is the church.

**6:6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, —** This man prays only to the Father to get the Father's attention! The right motive for prayer is making it a habit to get the Father's attention. The word "*close*" just means a private chamber or area. If you want to use your closet, fine; just so long as it is within the confines of your private chamber. It's not a show by:

- When you know you need the power of the Holy Spirit to help you pray.
- When you know 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:

- A person can meet God only in secret, even in the midst of a worshipping crowd. There must be a secret heart-to-heart meeting and communion if a person wishes to pray sincerely and truly share with God.
- He is not interested in show, but in substance. Show is before men and substance is found in the secret, quiet, meditative place of the Most High. The believer pours out his heart and receives his greatest encouragement and strength in the secret place. Everything you need; the wisdom you need

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can come from the private prayerful and quiet meditative moments with God. 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 find time to 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, He sees the secret place of the heart; the genuine intercession of the prayer. 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 this life. The difference will be seen in a person who walks in God's presence.
2. The prayers will 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 dulls God's ears. The Holy Spirit is not even in it.

- 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 that's 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.

## Focal Points:

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:

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[www.pitwm.net/pitwm-versebyverse.html](http://www.pitwm.net/pitwm-versebyverse.html)

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- 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 our 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 those who pray in vain repetition (the heathen); who think they can influence God with babbling words, repeating requests so that they can be heard. Why? The 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.

## IV. HOW TO PRAY MATTHEW 6:9-13

### Surrender and Acknowledgement (6:9):

**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 from the heart. 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—**God is Father, and He's still God, above us, greater than us, holier than us, mightier than us. <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. And instead of babbling like the heathen, it's just so simple to say "*Father*" ("*Father*" when by yourself or "*Our Father*" when in a group). "*Father*" says that we can approach him boldly to find grace to help in time of need (Heb.4:16).

#### 1. Surrender and acknowledge 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*", you are 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. We pray to the Father through His Son Jesus. The Father accepts it because of what the Son has did

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on the cross for us (took our sins upon Himself). Jesus is the bridge between the Father and us. We have to go through the Son to get to the Father.

**6:9c ...which art in heaven**,— Heaven denotes the spiritual world/realm, another dimension that is not on earth; His domain where He dwells.

2. Surrender and acknowledge Heaven.

Our attention is upward. The heavens reveal the power and glory of God. "*The Atmosphere or Space*" shows His handiwork (Ps.19:1; 150:1). "*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. Surrender and acknowledge the holy name of God.

"*Hallowed*" (Gr *hagiazō*) means to be held in reverence and awe of holiness. To hallow God's name is to give the deepest respect to His unique character, and setting His name apart from all other names! His name is to be adored and honored by all men, when declaring it, for He is holy, righteous, pure, and sacred, and not to use it profanely. God's name is sacred to the believer.

Request and Plea (6:10-13):

**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!*" The kingdom represent the full and effective reign of God through the mediatorial office of the Messiah. Jesus is our Mediator! This would be God's purpose accomplished—His kingdom on earth!

**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 (Jam.1:13-16)—*your thoughts of what you want.*
2. Other men's wills (2Tim.3:13)—*men's thoughts of what they want that turns your thoughts.*
3. Satan's will (Jh.8:44)—*the devil's lies planted.*
4. God's will (Rom.12:2)—*God's Word and truth planted.*

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. God's will is already done in heaven. "*Thy will be done on earth as it is 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. An example:

- 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*

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*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! Amen!*

Let it come from the heart. God knows your sincerity.

**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 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. God is the Giver!

**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. This is the reason one must pray Father, forgive my debts...

1. To forgive *the debt of sin* will come from the fact that God has forgiven our debts.
  - a. Our duty to God was to ask for forgiveness when we failed to do God's Will.
2. To forgive *the debt of guilt or punishment* is the fact that Jesus has paid the price; the consequences. He was punished. one who has failed to pay his debts is guilty,

**6:12b ...as we forgive our debtors. The prayer is asking God...**

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.
  - b. Our duty to man is to forgive his sins also.

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 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 heard a rumor or gossip or heard wild imaginations shared with him about another, 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 to gain the attention needed.

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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 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 God to rescue, preserve, and guard us. The "*evil one*" is deceptive, meaning has power to deceive. He is as like a roaring lion getting ready to attack (1Pt.5:8). The evil one attacks by deception and by direct assault. Therefore, the believer must have help in overcoming the evil one.

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| Hallowed be your name         | It is the Father who magnifies His name.                           |
| Your kingdom come             | It is the Son who establishes His kingdom.                         |
| Your will be done             | It is the Holy Spirit who executes the Will of God, the Father.    |
| Give us today our daily bread | It is the Father who provides.                                     |
| Forgive us our debts          | It is the Son who pardons from sin. And we in turn forgive others. |
| Lead us not into temptation   | The Holy Spirit protects from temptation.                          |

## Praise and Commitment (6:13b):

**6:13b For thine is the kingdom, and the power, and the glory, for ever. Amen.** 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 means, the right to rule and reign throughout the universe is God’s.
2. Thine is the power means, God alone has power to create, sustain perfect government,
3. Thine is the glory means 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 ( 

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|--|
| Our Father...<br>Hallowed be Thy<br>Name |
|--|

 ) and ends with praise and commitment ( 

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|--|
| For Thine is The<br>Kingdom, power,<br>glory forever |
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 ), 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. An example:

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<http://www.keepbelieving.com/sermon/2009-10-13-Invitation-to-the-Heart-of-God/>

[www.pitwm.net/pitwm-versebyverse.html](http://www.pitwm.net/pitwm-versebyverse.html)

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Pray "MY" for individual or "OUR" for group.

- i. *Father, I ask for the things I need this day, My bread rests in You. Feed my soul and body. May this day be plenteous to take care of my physical, mental, emotional, and spiritual well-being. Thank You Lord! Forgive me and have mercy upon me. I choose to forgive others and sincerely release them from any hold that I had against (Name), in the name of Jesus. Lead me from the temptation that may come my way, I don't want to be left to my own self. Deliver me 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.

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| <b>Directed to God</b>      | <b>Directed to human needs</b>          |
| <b>Hallowed be Thy Name</b> | <b>Give us this day our daily bread</b> |
| <b>Thy Kingdom come</b>     | <b>Forgive us our debts</b>             |
| <b>Thy will be done</b>     | <b>Lead us not into temptation</b>      |
|                             | <b>Deliver us from evil</b>             |

Of the 6 petitions of this prayer three are directed to God (6:9-10), and four toward human needs (6:11-13). Our soul rises directly to God; we face hindrances; and we discover the solution to all these difficulties.