

It is important to ensure fellowship with God before the study of the Word.

If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness (**1 John 1:9**).

Standing on the Promises of God - -

Jeremiah 17:7-8 "Blessed is the man who trusts in the LORD and whose trust is the LORD. ⁸ "For he will be like a tree planted by the water, that extends its roots by a stream and will not fear when the heat comes; but its leaves will be green, and it will not be anxious in a year of drought nor cease to yield fruit."

Matthew 6

Remember that this next section of the Sermon on the Mount is a contrast between the self-righteous practices of the Pharisees and the correct practice of the kingdom subject's righteousness.

The Lord covers three subjects -

- Giving (Matthew 6:2-4)
- Praying (vv. 5-15)
- Fasting (vv. 16-18)

In review -

POD - The Church Age Believer (CAB) should refrain from calling attention to himself in the execution of the responsibilities of his priesthood (Matthew 6:1 cf. Ephesians 2:10; 6:18; Philippians 4:18; Romans 12:1; Hebrews 13:15, 16).

POD -The Pharisees gave *to be* righteous in men's eyes, however the kingdom subject gives because he is righteous in God's eyes.

POD - Religious people (*believer and unbeliever*) are motivated to give from without, through solicitation of funds and marketing techniques, for the honor of men.

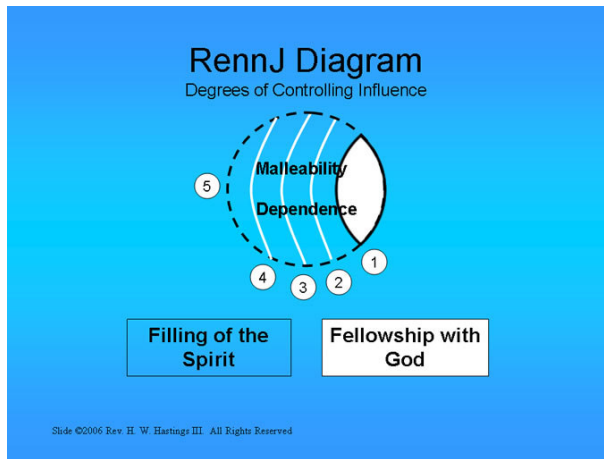
POD - The spiritual believer is directed by the Spirit from within to give for the glory of God in secret (2 Corinthians 9:7 cf. Ephesians 5:18; Romans 8:16; Galatians 5:18).

POD - God rewards the kingdom subject, as well as the CAB, who gives in secret (1 Corinthians 3:12-15 cf. 2 Corinthians 5:10; 2 Corinthians 9:7-11).

POD - The CAB is to secretly follow the protocol of grace giving as revealed in the New Testament Epistles.

Protocol of Grace Giving:

1. The Christian is to purpose in his soul when and how much to give as he is led by the Spirit, in the RennJ diagram, with the mind of Christ (**2 Corinthians 9:7 cf. 1 Corinthians 3:16; Ephesians 5:18; Philippians 2:5-8**)



Additional points on grace giving -

2. The Christian is to give from his abundance after he has provided for his family (**1 Corinthians 16:2 cf. 1 Timothy 5:8**).
3. All giving must be done in grace, without expecting anything in return, under the principle of ‘freely you have received; freely give (**Matthew 6:3-4; 10:8**).’
4. As a responsibility of every Church Age Believer Priest, grace giving is considered an acceptable sacrifice, well pleasing to God (**Philippians 4:18**).
5. The Lord takes note of every grace offering, regardless of the amount (**Mark 12:42-44**).

Matthew 6:5

“When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners **so that they may be seen by men**.”

The Pharisees loved to stand and pray in the synagogues and on the street corners –

“**So that they may be seen by men**” - ὅπως + φαίνω – HOPOS plus PHAINO

- > **PHAINO** - “To shine or give light” – to be seen!
- > The motivation of the Pharisees was to appear righteous in the eyes of men.

The Lord’s response - -

Truly I say to you, they have their reward in full.

The Pharisees sought the praise of men, as they prayed, and that’s just what they received.

POD - The Pharisees prayed in public to be righteous in men’s eyes; however the kingdom subject will pray because he is righteous in God’s eyes.

Remember that the New Testament Epistles command the Church Age Believer to pray also!

⁶ “But **you** [kingdom subject or Church Age Believer], when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees *what is done* in secret will reward you.

- Do you seek the praise of men when you pray in private?
- Are you motivated by *people’s* praise – as you pray?
- Is your focus on YOU or on God?
- Is this command a prohibition of public prayer?

What is YOUR motivation in **prayer**? What is YOUR motivation in **giving**?

POD - Religious people [*believer and unbeliever*] pray to be heard and therefore esteemed spiritual by their fellow men.

POD - The spiritual believer is led by the Spirit from within to pray in an intercessory capacity for the glory of God (publicly or privately).

⁷ “And when you are praying, do not use **meaningless repetition** as the Gentiles do , for they suppose that they will be heard for their many words.

“Meaningless repetition” – βατταλογέω – BATALOGEO – “to babble; to speak without thinking”

Theological Dictionary of the New Testament (βατταλογέω)

This occurs only at **Matthew 6:7** in the sense of “to babble.” The non-Christian, and non-Jew, thinks that by heaping up the names of God, of which he does not know the true and relevant one, he can include the deity which will grant his request, and that he can weary God—this includes Jews too—by constant repetition. Jesus, on the other hand, advises a calm trust in the Father (→ ἄββᾶ) who need only be addressed as such and who will give all necessary things to His children ¹

POD - Verbosity and repetition in prayer may secure the praise of men but fails to actuate God.

Actuate – To set in motion!

POD - The spiritual believer gets to the point in the throne room of grace.

⁸ “So do not be like them [*verbose and repetitious*]; for your Father knows what you need before you ask Him.

- The gentiles had a propensity to pray for material things apart from anything else.
- This verse has been misapplied to the point of idiocy where Christians will not pray for their needs because of the omniscience of God.
- Examine **Hebrews 4:16** and **1 Peter 5:6-8**

Matthew 6:9

“Pray, then, in this way:

- ✓ The Lord’s Prayer is an *outline of prayer* for the kingdom subject to follow - not to repeat.
- ✓ The Lord did not intend to have this prayer repeated – IT IS AN OUTLINE!
- ✓ An outline for those anticipating the establishment of Messiah’s kingdom on earth

Our Father - Πάτερ ἡμῶν – an extremely personal and intimate title

Who art in *the* heavens - οὐρανός

POD - Prayer is a personal and intimate conversation with the believer’s propitious, merciful, and loving heavenly Father.

¹*Theological dictionary of the New Testament*. 1964–c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) (electronic ed.) (Vol. 1, Page 597). Grand Rapids, MI: Eerdmans.

Hallowed be thy name - **ἀγιασθήτω τὸ ὄνομά σου**

> **ἀγιάζω – HAGIAZO** – “set apart, sanctify, holy”

¹⁰ Thy kingdom come - **ἐλθέτω ἡ βασιλεία σου**

> **ἔρχομαι – ERCHOMAI** – “to come into being or existence”

> Imperatives in scripture are used to impress the **urgency of the request**.

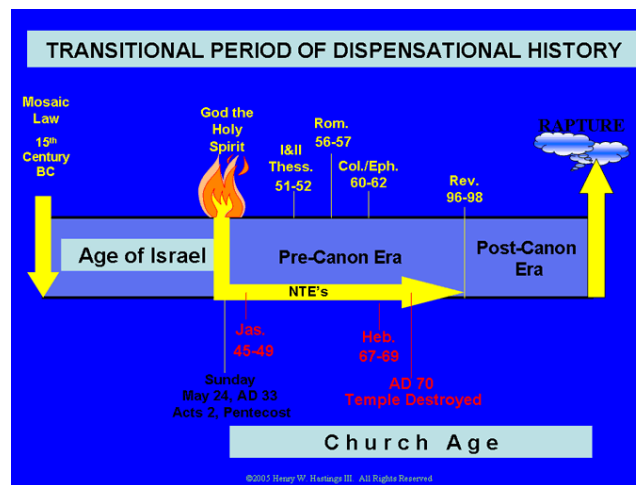
Matthew 4:17

From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand - **ἐγγίζω – ENGIZO** – “on the brink of being instituted.”

Had the kingdom been established yet?

POD - While the kingdom was being offered, it was legitimate to urgently pray for its establishment.

> However, the kingdom is not being offered today and, in light of revealed prophecy, the next prophetic event to occur will be the resurrection of the Church.



> Therefore, it is erroneous to pray for God’s kingdom to come today, because it’s not going to happen.

... Thy will be done in earth, as it is in heaven.

- Is there anything more important than the will of God?
- Is the will of God more important than your daily sustenance?

¹¹ Give us this day our daily bread.

✓ Simple and to the point.

“Father, provide what I need for today to do what You want me to do”

✓ A walk of thanksgiving to God for His blessing and dependence upon the provision of the Mentorship of God the Holy Spirit to live your life for His glory

POD - To pray for the will of God above all and before all reflects a selfless soul that is malleable to (and absorbed with) the will of God.

¹² **And forgive us our debts** - ὀφείλημα – “sin(s)” - **as we forgive our debtors** [those who have sinned against us].

- One who prays this views himself as guilty before God in need of forgiveness.
- Did the Lord Jesus Christ need to be forgiven?
- Reflects the genuine humility of a soul that is dependent upon God to forgive
- Had the sacrifice that propitiated God for all sin been made yet?

The kingdom subject, prior to the final sacrifice for sin, sought God’s forgiveness or pardon through prayer.

- David asks for forgiveness - **Psalms 25:18**
- Is it - asking - protocol for us today? Note **1 John 1:9; 1 John 2:1**

¹³ **And lead us not into temptation, but deliver us from evil** - τοῦ πονηροῦ - “*the evil one; Satan*” - **For Thine is the kingdom, and the power, and the glory, for ever. Amen.**

In verses 14-15 the Lord elaborates on the subject of forgiveness from verse 12 - -

¹⁴ “For if you forgive others for their transgressions, your heavenly Father will also forgive you. ¹⁵ “But if you do not forgive others, then your Father will not forgive your transgressions.”

Rule of Application - If a shade of application is stated in the New Testament Epistles, then the shade of application applies to the Christian living today!

All Scriptures quoted are from New American Standard unless otherwise noted.