

What every Christian Ought To Know. How To **PRAY** (With **POWER**)



- (Matt. 6:9-13) **“After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 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.”**

- This entire prayer is set up to ***“GLORIFY GOD.”***
- ***“Our Father, which art in heaven,”*** that’s **GOD’S PATERNITY.**
- ***“Hallowed be thy name,”*** that’s **GOD’S PRIORITY.**
- ***“Thy kingdom come,”*** that’s **GOD’S PROGRAM.**
- ***“Thy will be done,”*** that’s **GOD’S PURPOSE.**
- ***“Give us this day our daily bread,”*** that’s **GOD’S PROVISION.**
- ***“Forgive us our debts,”*** that’s **GOD’S PARDON.**
- ***“Lead us not,”*** that’s **GOD’S PROTECTION.**
- ***“For thine is the kingdom, the power, and the glory, forever. Amen.”*** that’s **GOD’S PRE-EMINENCE.**

We Must be ***GREATFUL***
For
GOD'S
PARDON.
#6

- For the next couple of weeks our focus is going to be on **verse 12**, **“And forgive us our debts as we forgive our debtors.”** And then a footnote on **verse 14**, and **15**, **“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.”**
- Those three verses, the statement in the prayer and then the very important footnote and the very much **misunderstood** footnote that our Lord gives in **14** and **15**, are going to be the **“theme”** of our study for the next few Wednesday nights. The focus and the concentration of **verse 12** is on the subject of **SIN** and its **FORGIVENESS**.
- This is a petition that **EVERY SOUL NEEDS** to face as a part of their prayer life.

- Now remember, the **first three** petitions *“Hallowed be Thy name, Thy kingdom come, Thy will be done in earth as it is in heaven,”* these RELATE TO GOD.
- The **last three** petitions RELATE TO MAN. *“Give us this day our daily bread, forgive us our debts as we forgive our debtors, and lead us not into temptation, but deliver us from evil,”*
- The first of the last three is for **PHYSICAL** sustenance. *“Give us this day our daily bread.”* And while there is only one petition for the physical life, there are **two** for the spiritual because it is much more important. **But the physical is first of all necessary.**
- We cannot live out spiritual principles unless we are alive **physically**. So, first our physical needs are met in **verse 11**, and then when we come to the **spiritual**, the first and most basic request on the part of the inner man is for the **FORGIVENESS OF SINS**.

- This is man's deepest spiritual need, and this is where God and man must **meet**. So, before God can ever lead us at all let alone lead us **NOT into temptation**; before God can **deliver us at all from anything** we must have a relationship to Him which is possible **ONLY WHEN OUR SINS ARE DEALT WITH**.
- **GOD** our Father is a holy God is of purer eyes than to behold evil and cannot look upon iniquity. **"Holy, holy, holy is the Lord God,"** said Isaiah. And there is no way that an absolute holy God can possibly entertain in His presence a relationship with unholy, ungodly sinful men.

- If we are to have any relationship with God, if there is any spiritual thing to be gained, it begins with a **petition for FORGIVENESS**. And you will notice that in **verses 12, 14, and 15 FORGIVE** is mentioned **twice**. **SIX** times we see the thrust and the theme, **the forgiveness of sins**.
- The very nature of this prayer, is that we are **“acknowledging”** a **TOTAL DEPENDENCE ON GOD**. We will have **“no daily bread without God.”** We will have **“no forgiveness of sin without God.”** We will have **“no leading and directing in our lives APART FROM GOD.”** Therefore, **“HIS IS THE PREEMINENCE, THE POWER AND THE GLORY IN THE KINGDOM FOREVER!”** We are to focus on nothing, **BUT GOD**.

- And now we come to **verse 12** in our prayers, routinely, to speak to God about the matter of the “**forgiveness of sin.**”
 - Now, there are **four** principles I want to give you tonight, and **four** words we’ll be discussing.
1. **“SIN”**: makes man guilty and brings judgment.
 2. **“FORGIVENESS”**: is offered by God on the ground of Christ’s death.
 3. **“CONFESSION”**: of sin is necessary to receive that forgiveness from God.
 4. **“FORGIVING”**: one another is an essential part of receiving forgiveness for ourselves.

PRINCIPLE #1: "SIN"

MAKES MAN GUILTY AND BRINGS JUDGMENT.

- **SIN** makes man guilty and brings judgment. That's the human dilemma; man is a *sinner* and that is his problem. Now the Bible says sin is "**LAWLESSNESS,**" which means **YOU** are breaking God's law. It is violating God's standard.
- **Notice: (1 Jn. 3:4)** ***"Everyone who practices sin also practices lawlessness; and SIN IS LAWLESSNESS."***
- **Notice (Rom. 3:19)** ***"Now we know that whatever the Law says, it speaks to those who are under the Law, so that EVERY MOUTH may be closed, and all the world may become accountable to God;"***
- **Notice (Rom. 3:23)** ***"for all have sinned and fall short of the glory of God,"***
- **Notice (Rom. 6:23)** ***"For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."***
- **Here's what this looks like.** We break His laws, we become guilty. And because we are **GUILTY**, the **wages, penalty** or the **sentence**, of our sin is "**DEATH.**" So, man is a sinner because he is "**LAWLESS.**" All men across the face of the earth stand in judgment before God for their sin.

PRINCIPLE #2: “FORGIVENESS”
IS OFFERED BY GOD ON THE GROUND OF CHRIST’S DEATH.

- Our second word is: FORGIVENESS. If **sin** is the **PROBLEM**, forgiveness is the **PROVISION**. We should be thankful for that?
- **Notice verse 12 again.** *“Forgive us our debts,”* forgive us. And you notice again the collective nature of the prayer, the **“us”** rather than the **“me”** encompassing **ALL OTHER BELIEVERS**. There’s a sense of community here. We’re all in the same boat, folks. Forgiveness, do you really understand what forgiveness is?
- Now this is the part we’ve been kind of building up to. What is forgiveness? What is it for God to forgive you?

- Remember our second principle, forgiveness is available on the ground of **Christ's death**. Basically, forgiveness is
- **"GOD PASSING BY OUR SIN."**
- **"GOD WIPING OUR SIN OFF THE RECORD."**
- **"GOD SETTING US FREE FROM PUNISHMENT AND GUILT."**
- (Micah 7:18-19) says *"Who is a God like You, who pardons iniquity And passes over the rebellious act of the remnant of His possession? He does not retain His anger forever, Because He delights in unchanging love. 19 He will again have compassion on us; He will tread our iniquities under foot. Yes, You will cast all their sins Into the depths of the sea."* **Folks that is awesome!** The O.T. says, *"He remembers our sins no more."* He passes by our sins.

- Let me sum it up in two simple statements. Forgiveness is
 1. **TAKING AWAY OUR SIN**. Notice (Isaiah 53:6) *“All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him.”* He has taken the iniquity of us all and laid it on Him (**JESUS**). Right? Then He:
 2. **COVERED OUR SIN**. Notice (Psalm 85:2) *“You forgave the iniquity of Your people; You covered all their sin. Selah.”* Notice also (Isa. 43:25) *“I, even I, am the one who wipes out (BLOTTED-OUT) your transgressions for My own sake, And I will not remember your sins.”* God literally eliminates our sin, and it’s only possible because of Christ. God couldn’t just pass by your sin unless He placed the punishment for it on someone else, and that is exactly **WHY** Christ Jesus died.
- Now, there are **TWO** kinds of forgiveness. Now watch this, this is really interesting.

1. JUDICIAL FORGIVENESS.

- It views God as a judge. God looks down and see's, Your guilt. You've broken the law. You're under judgment, condemnation, there's got to be punishment. But then that same judge says, **“On the basis of Christ's death, He bore your punishment; He took your guilt; He paid for your sin; the price is accomplished. I declare you to be forgiven.”** That is a **judicial act.**
- **FULL, COMPLETE, POSITIONAL** – positional forgiveness granted by God as the moral Judge of the universe. And by that act of judicial forgiveness, listen to this, **ALL** your sins: **PAST, PRESENT, FUTURE**, committed, being committed, and uncommitted are **TOTALLY, COMPLETELY** and **FOREVER FORGIVEN**, and you are **JUSTIFIED** from all things forever.

- Wow! So, when does that happen?” It happens the moment you invite Jesus Christ into your life, the moment you are **redeemed, saved, born from above, born again, converted**. It happens the moment you place your faith in Christ, your sin is put on Him. **HIS RIGHTEOUSNESS IS PUT ON YOU, AND GOD JUDICIALLY DECLARES YOU TO BE JUSTIFIED.** That’s Romans 3 all day long. You are declared righteous. Positionally and forever, all sin covered, passed over, blotted out and forgotten. Isn’t that awesome? This is a great time for a **HALLELUJAH!**
- And He just keeps on doing it. This is what He did on the cross for you, and me! **Notice (Matt. 26:28)** Jesus said as He was holding the cup, ***“for this is My blood of the covenant, which is poured out for many FOR FORGIVENESS OF SINS.”***

- As we looked at **“JUDICIAL FORGIVENESS,”** there are many words to describe it. We said it involves **God taking away our sin, covering our sin, God blotting out our sin** and **God forgetting our sin**. It is done with; judicially settled for good. Now if we have Christians, then, praying this prayer, **“Our Father,”** and all of their sins forever are forgiven, and God has dropped the gavel and declared us righteous, then **WHY** are we saying, **“Forgive us our debts.”? WHY** are we asking God for forgiveness? If all of that is a settled matter, what is the point of praying that kind of prayer? The point is answered in a second kind of forgiveness. There is not only judicial forgiveness, but there is:

2. PARENTAL FORGIVENESS. This is why **“Our Father”** begins the prayer.

- Now we are not dealing with God as a **“RIGHTEOUS JUDGE,”** we are dealing here with God as a **“LOVING FATHER.”** Even though we have been judicially forgiven and forever that is settled eternally and never changes, we still **SIN, DON’T WE?** And when we sin, something happens in our relationship to God.

- **DAVID** was under something other than the law; something above the law and even though his sins were heinous, he was spared because of his **POSITION**.
- **Notice the nature of his prayer in (Psalm. 51)** This is the kind of prayer that comes out of his guilt-ridden, bloodstained heart as he reflects on his sin. And I want you to know this first of all, **verse 14.** *“Deliver me from blood guiltiness,”* – now watch – *“O God, the God of my salvation.”* Listen. David affirms his salvation, and that God is still the God of his salvation. He cries to a God whose presence is there, whose spirit is there, whose salvation is his still.
- But, even in affirming that the **JUDICIAL FORGIVENESS** was there, David can’t help but feel the loss of something **INTIMATE** in the relationship and that’s what he means when he cries out in **verse 2.** *“Wash me thoroughly from my iniquity And cleanse me from my sin. 3 For I know my transgressions, And my sin is ever before me. 4 Against You, You only, I have sinned And done what is evil in Your sight,”* Watch **Verse 7,** *“Purify me with hyssop, and I shall be clean; Wash me, and I shall be whiter than snow.”*
- You see, there’s a sense in which **JUDICIAL forgiveness** and **PARENTAL forgiveness** are different. David was saved but there was something between he and God that made him lose the **MEANING** of that salvation.

- Notice what he says in **verse 8**, *“Make me to hear joy and gladness, Let the bones which You have broken rejoice.”* **DAVID** wanted his joy back, didn’t he? Notice **verse 10**, *“Create in me a clean heart, O God, And renew a steadfast spirit within me.”* The Capp-stone to this prayer is found in **verse 12**, *“Restore to me the”* – **WHAT?** – the *“JOY of your salvation.”* It doesn’t say restore unto me your salvation. He says restore unto me **the joy of it**. Now watch this:
 - **JUDICIAL forgiveness** takes care of the **“FACT OF SALVATION.”**
 - **PARENTAL forgiveness** takes care of the **“JOY OF SALVATION.”** I can be forgiven but if I’m sinful and refuse to confess, and repent in that sinfulness, **I forfeit the JOY** of the fullness of that relationship.
 - **Notice (1 John 1.)** John begins **this wonderful epistle by saying that he preaches Christ, the word of life, from firsthand experience.** *“What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life— 2 and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us.”*
 - Okay, but why are you preaching Christ?

- The “**Why**” is found in **verse 3**. “**what we have seen and heard we proclaim to you also, so that you too may have FELLOWSHIP with us; and indeed our FELLOWSHIP is with the Father, and with His Son Jesus Christ.**”
 - John says we preach to bring you into the “**fellowship.**” We want to link you up with God, Christ and every other true follower. We want to bring you into the family. That’s **JUDICIAL forgiveness, (SALVATION)**. We want to get you participating in the common eternal life, to be one in the *koinonia* (fellowship,) That’s why we preach Christ.
 - Then **John** goes a step further in **verse 4**, “**And these things**” – what things? “**The things we write to you,**” in order that “**your joy may be full.**”
 - Now on the one hand, we preach the gospel so that you’ll come **into the fellowship**, and on the other hand we write the epistle so that in the fellowship you will know the **fullness of joy**.
1. **JUDICIAL forgiveness** is being saved and puts you “**IN THE FELLOWSHIP.**”
 2. **PARENTAL forgiveness** is being obedient to the standards and the principals we lay out makes you “**KNOW THE JOY OF THAT FELLOWSHIP.**”
- Then John says if you’re in the fellowship, **verse 9**, you’ll be “**confessing your sin and He’s faithful and just to forgive us our sins and to keep on cleansing us from all unrighteousness.**”

- Now that's something like God. When Barnhouse finished the story, the college professor lifted up his eyes reverently and said, "My God, if anything could ever keep a man straight, that kind of forgiving love in advance would sure do it."
- That is exactly and precisely the way God perceives his relationship to us. Listen, we've seen
 1. THE PROBLEM OF SIN. We've seen the
 2. THE PROVISION FORGIVENESS. I want to close with a
 3. Our third principle is THE PLEA CONFESSSION. – We receive his forgiveness by confession of sin.
- You can know about **SIN** and **FORGIVENESS**, but if you don't **CONFESS** your sin, you'll never receive it. As long as you **HARBOR** your sin and **NEVER CONFESS** it, **REPENT** of it, **TURN** from it, **GIVE IT** to God and **AGREE** with Him about it, you will **NEVER** be free to know the joy that He wants you to know because the barrier is there and **IT SHATTERS THE INTIMACY OF FELLOWSHIP**.