

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.**

- 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 Our third principle:
 3. **THE PLEA CONFESSIO**. – 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**.

- Let's be honest, it's hard to confess the sin in our lives. But you are not alone. Remember when **ADAM** and **EVE** sinned, and they were used to walking and talking with God in the cool of the day, but the minute they sinned, the next thing they did was what? **"HIDE."** It's tough to confess, and as long as you don't, you **FORFEIT** the joy of your salvation. **Notice (Prov. 28:13) "He who conceals his transgressions will not prosper, But he who confesses and forsakes them will find compassion."** **COVER YOUR SIN, YOU DON'T PROSPER!** Whoever confesses and forsakes shall have mercy.
- Our **SPIRITUAL PROSPERITY** is at stake. That's why he says you'd better say, **"Forgive us our debts."** Confession of sin is vital. Remember when **David** said to **Nathan**:
- **Notice (2 Sam. 12:13) "I have sinned against the Lord,"**
- **Notice what David said to Nathan again in (2 Sam. 24:17) "I have sinned against the Lord..."**

- Notice (1 Chron. 21:7) **DAVID** said to God, *“I am the one who has sinned and done very wickedly.”*
- Notice what **ISAIAH** said, *“I am a man of unclean lips and I live amidst a people of unclean lips.”*
- Notice what **DANIEL** said in (Dan. 9:20) *“I was speaking and praying and confessing my sin.”*
- **PETER** said in (Lk. 5:8) *“Depart from me for I am a sinful man, O Lord.”*
- **PAUL** said (1 Tim. 1:15) *“It is a trustworthy statement deserving full acceptance that Jesus Christ came into the world to save sinners among whom I am” – what? – “chief.”*
- Confessing sin isn't easy **BUT IT'S NECESSARY** to appropriate the attended joy that comes with **PARENTAL FORGIVENESS**.
- Don't conceal your sin, confess your sin. **John Stott** says, and it's true, one of the surest *antidotes* to the process of moral hardening is the disciplined practice of uncovering our sins of thought and outlook as well as word and deed, and the repentant forsaking of the same. If you don't do that it'll harden you.

- There are Christians who are, *judicially* forgiven and eternally secure, who are so hardened, so un-confessing, so insensitive to sin and so totally joyless who didn't even know the meaning of a loving, intimate fellowship with God. They've blocked it out by the barricade of their unconfessed sin. Confession.
- Here's an excerpt from the book [*THE PRAYERS OF PURITANS.*](#)
- **“Grant me never to lose sight of the exceeding sinfulness of sin, the exceeding righteousness of salvation, the exceeding glory of Christ, the exceeding beauty of holiness, and the exceeding wonder of grace. I am guilty but pardoned. I am lost but saved. I am wandering but found. I am sinning but cleansed. Give me perpetual broken heartedness. Keep me always clinging to thy cross. Food me every moment with descending grace and open to me the springs of divine knowledge sparkling like crystal flowing clear and unsullied through my wilderness of life.”**

- “SIN”: makes man guilty and brings judgment.
- “FORGIVENESS”: is offered by God on the ground of Christ’s death.
- “CONFESSION”: of sin is necessary to receive that forgiveness from God.
- “FORGIVING”: one another is an essential part of receiving forgiveness for ourselves.



3. The **PLEA** was **CONFESSSION**. that we confess our sins, that we acknowledge it to God, that we agree with God about our sin. If you're not doing this, you are short circuiting your spiritual effectiveness. It is to repent of your sin, forsake your sin. Then we should thank God for forgiving it, and anything less than that is not true confession. And as soon as you do that you free God to chasten you without any impunity. Why, because you just admitted that you deserved it.
4. The **PREREQUISITE** is **FORGIVING OTHERS**. This is an utterly significant prerequisite. **Verses 14 and 15** explain the statement at the end of **verse 12: *“as we forgive our debtors.”***
 - I've given you **five** reasons at the beginning why you should forgive one another. 1. **The character of saints**, 2. **the example of Christ**, 3. **the glory of man**, 4. **freedom of conscience**, 5. **deliverance from chastening**, and finally number 6. **“IN ORDER TO RECEIVE FORGIVENESS OURSELVES, WE MUST FORGIVE OTHERS.”**

- Notice verse 12, *“And forgive us our debts, as we also have forgiven our debtors.”*
- You could translate it like this, *“Forgive us our debts as we have forgiven...”* The idea is before we ever seek forgiveness for our own sin against God for which we are indebted. Before we ever do that, we already have forgiven those who have sinned against us. That’s pretty potent stuff, folks. First, **WE FORGIVE**, then **WE ARE FORGIVEN**. That’s the order it’s in.
- This is another reason it **CAN’T** be talking about an **UNBELIEVER**, because an unbeliever has no capacity, no spiritual virtue to do an act of forgiveness by which he would earn forgiveness. It’s talking about a believer. Before we come to get our feet washed each day, before we bring our sins to the Lord and say, Lord, cleanse me again and use me. We’ve got to be sure that we’ve forgiven others. **THAT’S THE PREREQUISITE**.
- Trace your steps back for a minute, you look at your life and say, I come to church, I read the Bible. I go to seminars or whatever, but I don’t have the **JOY** that I ought to have. I miss out on being used by God. I feel my life isn’t all it could be. I get tired of the routine of trying to get up to a certain spiritual standard.

- Maybe the answer is very simple. **YOU'RE NOT CONFESSING YOUR SINS.** You're not going to the Lord and saying: I am a sinner, I acknowledge it. I admit it, and here are my sins. Purify Me. Maybe you are doing that, but you still don't have joy, fulfillment, or growth like you should be.
- Maybe you need to back up a little further. Maybe all that confession isn't cutting it because the **Lord isn't giving you RELEASE** from those sins, because you've **still got something cooking with somebody else that YOU HAVEN'T FORGIVEN**, therefore, you have short-circuited your own spiritual welfare. That's what Jesus is saying.
- Is the way we treat others important? **OSWALD SAUNDERS** says, "Jesus is here stating a principle, and God's dealing with His children." He deals with us as we deal with others. **He measures us by the yardstick we use on others.**
- The prayer is **NOT** forgive us *because* we forgive others but forgive us even as we have *already* forgiven others. That's the idea. **GOD IS GOING TO DEAL WITH US AS WE DEAL WITH HIM.**

- Here's another illustration that's very clear. Jesus said this: ***“give and it, WHAT? Shall be given to you.”*** In whatever measure you mete it out that's exactly how God will mete it out to you. Notice **(Luke 6,)** how about this one? ***“Sow sparingly, reap WHAT? Sparingly.” “Sow bountifully, WHAT? Reap bountifully.”***
- God deals with us the way we deal with Him. Whatever we invest in His kingdom, we receive a return on. If we harbor **sins** and **grudges** and so forth, we cut ourselves off from the blessedness that can accrue to us because of those things. We have taught you so many times that as you give, you invest with God, you receive a return on it. The same thing is true on your confession of sin and seeking forgiveness. God deals with you the way you deal with others, and maybe the short circuit in your spiritual life is just that you have some people that **YOU'RE HOLDING BITTER RESENTMENT OR A GRUDGE AGAINST, AND IT'S CONSTANT.**

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- What about your life? Are you forgiving? Because if you're not God's not going to forgive you and **you're going to be going through the world with muddy feet.**
 - Oh, **JUDICIALLY** you are **JUSTIFIED**, and the righteousness of Christ is imputed to you, but the **JOY** is gone, and the **INTIMACY** isn't there, and the **USEFULNESS** disappears. So, if I have a grudge like this with somebody, how do I take care of it?
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1. **TAKE IT TO GOD AS A SIN**. That's where it starts. Take it to God as a sin. "Lord, there is this person, and this is the way I feel, and it's a sin, and I admit it, and I'm sorry, and I acknowledge it, and I repent of it, and I forsake it." That's where you start.
2. **GO TO THE PERSON**. Tough, huh? Well, I'm only telling you this so you can know spiritual joy. You make the decision, what you want to forfeit to harbor your judgment and your grudge. Second, go to the person. You say, "I want to seek your forgiveness." You know, I've had people do that to me many times, and see the freedom that comes. I may have already forgiven them. I may not even have known I did anything by which they were offended. But go to the person.
3. **GIVE THE PERSON SOMETHING YOU VALUE VERY HIGHLY**. It's a very practical approach. Let me tell you why. Jesus said, ***"Where your treasure is," WHAT? "That's where your heart will be also."*** You have a grudge against somebody or a bitterness, and maybe it's somebody in your family, work, or somebody in the church. Whatever you hold against somebody else is to be dealt with. And I'll tell you this, you put something of value, something that is precious to you in their hand, and your heart will go with it, and it will change the way you feel about them.