

10-5-2025, COTR Texarkana

Title: The Sermon on the Mount, pt-9

Purpose: Provoke people to pray every day using the Lord's Prayer as a pattern.

Truth for Today: Using the Lord's Prayer as a daily pattern to pray will help our prayer life become more consistent and purpose driven.

Text: Matthew 6:5-15

Topic: Sermon on the Mount, Prayer, Lord's Prayer, Hypocrisy

Series Title: 100% Jesus...pure, undiluted truth.

Series Purpose: Provoke people to embrace the spiritual reality that true, lasting happiness is found by following Jesus Christ and obeying His words.

The Sermon on the Mount, pt-9

I. Introduction

- A. We have an opportunity for ministry, and I need your help. Our Wed Life groups are going so well we need more volunteers to serve in KZ. **Pic** Go to KZ booth
- B. Celebrate 'Make Room', Building Expansion **Pic**
- C. Review: Series: '100% Jesus, pure, undiluted truth'. This is a verse-by-verse study from the words of Jesus, called the Sermon on the Mount, Mt. ch. 5-7.
- D. Last week we learned what Jesus said about (1) Loving our enemies and (2) Caring for the poor and needy.
- E. Today Jesus will teach us how to pray. Usually, prayer is 'feeling based' asking God to do something for us. Most of us know we need a better prayer life but don't know what to do. I'm going to help your prayer life become more consistent and purpose driven by giving you a pattern to pray every day. **E.g.**, Insert bulletin, foyer, ladder
- F. Title: The Sermon on the Mount, pt-9

II. Jesus' teaching on prayer (transition, Pharisees false teaching to hypocritical actions)

- A. Review: **[Mt. 6:1-4 (NLT)]** **Don't do your good deeds publicly, to be admired by others,** for you will **lose the reward** from your Father in heaven.]
- B. **[Mt. 6:5-15 (NLT)]** **"When you pray, don't be like the hypocrites who love to pray publicly...where everyone can see them..."**⁶ But **when you pray, go away by yourself, shut the door behind you, and pray to your Father in private.** Then your Father, who sees everything, will **reward** you.]
 - 1. For Jews, giving to the poor, prayer, and fasting, were the three most important religious duties. Hypocrites do righteous works but are motivated to show off their righteousness to others. The issue for them and us is not just what we do in our religious life but why do we do it. What's our motive...pleasing God or people.
 - 2. Def. Prayer: Talking to God.²
 - 3. Life App #1: This isn't a prohibition on public prayer as the Bible is filled with people praying publicly. We just want to make sure we pray heartfelt prayers in private before we pray in public.
- C. **Vs. 7** **"When you pray, don't babble on and on as the Gentiles do.** They think their prayers are answered merely by **repeating their words again and again.** (NCV they continue saying things that mean nothing) (they say the same thing over and over

again.”³ “because they **prayed for such a long time.**”) ⁸ Don’t be like them, for **your Father knows exactly what you need even before you ask him!**

1. I don’t think this is condemning the practice of reciting or reading someone else’s prayers or liturgy unless we’re reading the prayer and thinking about lunch or impressing people. The best prayers are prayed from our heart to our Father.

III. The Lord’s prayer is a pattern of how followers of Christ are supposed to pray. This is not intended to be a prayer we repeat but a step by step, purpose driven prayer. **Ladder**

- A. **Thankful**, [Vs. 9] Pray like this (“in this way,” not “in these words.”³) **Our Father** in heaven, **may your name be kept holy** (ESV hallowed. “May your name be held in reverence. NJB *May people give the honor to your name which they should because you are God.*”³) Implying reverence and respect. This is why we stop what we’re doing, stand, close our eyes or be quiet when people are praying. **E.g.**, Fields of Faith
 1. Life App #2: Prayer is to begin with reverence, thanksgiving and worship.
- B. **God’s will**, [Vs 10] May your Kingdom come soon. May your will be done on earth, as it is in heaven. *May people obey you as you are obeyed in heaven*” (MacI) “may people do what you will” or “the things you want”³] There’s a part of me that wants to start prayer with my problems or needs; Don’t. [Mt. 6:8 (ESV)]...your Father knows what you need before you ask him.]
 1. Life App #3: God’s plan, will, Kingdom and purposes come before my needs in Biblical praying. Though God cares about our needs we are 1st Christ’s followers and ambassadors doing our part to establish His will on the earth. **E.g. mindset God 1st**
- C. **My needs**, [Vs 11] Give us today the food we need, (ESV *daily bread*)]
 1. Give means “provide” or “make sure we have.”³ Life App #4: Asking God for ‘daily bread’ recognizes God is the source of all we have and will have. Though we work and have money in the bank, we recognize God as the source.
 2. Though the Bible teaches saving and planning for tomorrow, Why does Jesus emphasize daily bread. It’s because daily focus produces daily dependence. [Pr. 30:7–9 (NLT)] O God...give me neither poverty nor riches! **Give me just enough to satisfy my needs.** ⁹ For if I grow rich, I may deny you and say, “Who is the Lord?” And if I am too poor, I may steal and thus insult God’s holy name.]
 3. Technically ‘daily bread’ is food but it’s an appropriate time in prayer to ask God for help for all our needs, **e.g.** family, finances, health, etc.
- D. **Forgiveness**, [Vs 12] forgive us our sins *against You*³(ESV *debts*, “Forget the wrong,”³), as “just as”³ (in the same way) we have forgiven those who sin against us. “for the bad things they have done to us,”³) **E.g.**
 1. *Debts* represents a literal rendering of the Greek word and used figuratively for “sins,” GeCL³ We deserve/ owe God judgement for sins but we ask to be forgiven
 2. Life App#5: If we aren’t forgiven by God we will be judged by God.
- E. **Sin, evil and the evil one**, [Vs 13a] And don’t let us yield to temptation (“to tempt to do wrong” or “to test or try.”³) but rescue us (“protect against.”³) from the evil one (the devil; protect us from evil.”³)
 1. Life App#6: We need God’s help to prevail over satan’s attacks; **ASK FOR IT!**

- F. **Benediction/ doxology** (def. praise to God) [**Vs. 13b (NKJV)**]...For Yours is the kingdom and the power and the glory forever. **Amen.**] Manuscript differences
1. Life App#7: A benediction is how we end our prayer. Jesus taught us to pray ‘in His name’, amen.
- G. **[Vs 14 “If you forgive those who sin** (*ESV trespass; the wrongs you commit against God,”*³) **against you,** your heavenly Father will forgive you. ¹⁵ But **if you refuse to forgive others, your Father will not forgive your sins]**
1. God’s forgiveness of **sin** is not based on one’s forgiving others. Personal fellowship with God is the issue in these verses, not salvation from sin. One cannot walk in fellowship with God if he refuses to **forgive** others.¹ Life App#8: Forgiving others is the evidence that the grace of God is at work in us.⁵

IV. Conclusion: Practice praying using the ladder. Words on steps

V. Response

- A. Prayer: Decision to pray every day.
- B. Souls: God wants to be ‘Our Father’. Personal relationship now and eternity in heaven. Problem. Solution. Decision. (Altar, congregation remain seated, souls cross)

VI. Bibliography/ Resources: Logos Bible Software and Library, Platinum Edition, was used to prepare this message.

1. Barbieri, L. A., Jr. (1985). [Matthew](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 32). Victor Books.
2. Newman, B. M., & Stine, P. C. (1992). [A handbook on the Gospel of Matthew](#) (p. 163). United Bible Societies.
3. Newman, B. M., & Stine, P. C. (1992). [A handbook on the Gospel of Matthew](#) (p. 166). United Bible Societies.
4. Blomberg, C. (1992). [Matthew](#) (Vol. 22, p. 121). Broadman & Holman Publishers.
5. Morris, L. (1992). [The Gospel according to Matthew](#) (p. 149). W.B. Eerdmans; Inter-Varsity Press.
6. Robertson, A. T. (1933). [Word Pictures in the New Testament](#) (Mt 6:14). Broadman Press.
7. Vincent, M. R. (1887). [Word studies in the New Testament](#) (Vol. 1, p. 44). Charles Scribner’s Sons.

VII. Supplemental Material

- A. *Room* translates a Greek word that refers to a small storeroom attached to the Jewish house. It would have been the only room provided with a door, and at least one commentator observes that it had become almost a proverbial expression for a place where one could go and not be seen.²
- B. Rather than making prayer a matter between an individual and God, the Pharisees had turned it into an act **to be seen by men**—again, to demonstrate their supposed righteousness. Their prayers were directed not to God but to other men, and consisted of long, repetitive phrases (Matt. 6:7).¹

- C. *Heap up empty phrases* (TEV “*use a lot of meaningless words*”) translates one verb in Greek. It occurs only here in the New Testament, and apparently there is only one known occurrence of its usage in Greek literature outside the New Testament. The meaning is somehow related to *for their many words* at the end of the verse. Some scholars see in the verb the meaning “speak stammeringly, say the same thing over and over again.”³
- D. Since it is impossible to be conclusive, the translator is advised to follow one of the standard translations. For example: “do not go babbling on like the heathen” (NEB), “do not babble as the pagans do” (JB), “do not rattle on like the pagans” (NAB), and “don’t use a lot of words like the heathen do” (GeCL 1st edition). Other models translators can follow include “Don’t use a lot of words that don’t make sense,” “Don’t go on repeating strange sounds (or, words).” This sentence may be restructured in some translations: “The way you should pray, it is not by using a lot of words that don’t make sense. That is what the pagans do.”³
- E. Translators may also render *for their many words* as “because they said many words when they prayed,” or “because they prayed for such a long time.” Or they may well have “they imagine that using so many words will make God give them what they pray for.”³
- F. *Thy will be done* is a passive and does not specify who is to do God’s will. Many translations have to say “may people do what you will” or “the things you want, may people carry them out.” In some languages the idea of people doing God’s will is acceptable for here on earth, but it does not fit as well with people when heaven is also considered. In those cases, phrases like this can be used: “The things you will, may people carry them out on earth, just as those (beings) in heaven do (or, just as the angels in heaven do or, just as your servants in heaven do).” Some translations have understood the prayer to be asking that God’s will be done on earth and be done in heaven, whereas it is probably better to assume that his will is already done in heaven, and that the prayer is that people on earth carry out his will just as it is already carried out in heaven.³
- G. Daily” (*epiousion*, used only here in the NT) means “sufficient for today”¹
- H. These are wrongs against God, and some translations have had to make this clear, as in “forgive our wrongs against you.” (Of course, if translators use “sins,” it may not be necessary to add “against you.”)³

TEV Today’s English Version

NEB New English Bible

JB Jerusalem Bible

NAB New American Bible

GeCL German common language version

- I. The word *as* is important. Some translators have taken it to mean “because” or “since.” But it is better to have “in the same way” or “just as.” That is, we ask God to forgive us in the same manner we forgive others. Note, also, that we forgive others for their wrongs against us. They are *our debtors*. This can be expressed “for the wrongs they have done to us,” “for the bad things they have done to us,” or “for the wrongs against us they have committed.”³
- J. The word “trespass” is literally “falling to one side,” a lapse or deviation from truth or uprightness.¹
- K. “put the wrong behind one’s back,” “lift the wrong from between us”—these are just a few ways we have seen “forgiveness” expressed³
- L. The Greek word translated *temptation* may also mean “trial, persecution.”³
- M. the question whether God sends temptation is not really of concern here, if either cause or permission is a valid interpretation. For a discussion of *temptation*, see 4:1. As we pointed out there, the sense here can be either “to tempt to do wrong” or “to test or try.” If translators follow the former interpretation and at the same time use the causative or permissive interpretation of *lead ... into*, then the sentence can be “Don’t cause us to enter into temptation” or “Don’t let it happen that we are tempted to do wrong.”³
- N. *Deliver ... from* (TEV “*keep ... safe from*”) translates a verb which may mean either “rescue from” or “protect against.” A number of translations render “save ... from” (NEB, NJB, AT, Phps); Brc has “rescue ... from” and GeCL “protect ... from.” Translators who prefer the first meaning, “rescue from,” will have a rendering such as “save us from” or “take us out of the hands of.” Those who choose the other possible meaning, “protect against,” will have expressions such as “protect us from,” “keep us safe from,” or “do not let us be conquered by.” *Evil* translates a noun which may also mean “the evil one”
(RS
V footnote). New Testament scholars are divided on their judgment. Some are of the op

¹ Robertson, A. T. (1933). [*Word Pictures in the New Testament*](#) (Mt 6:14). Broadman Press.

TEV Today’s English Version

NEB New English Bible

NJB New Jerusalem Bible

AT American Translation

Phps Phillips

Brc Barclay

GeCL German common language version

RSV Revised Standard Version

- inasmuch as neither Hebrew nor Aramaic uses “the evil one” to denote Satan. Others, basing their judgment upon 13:19, believe that the phrase may refer to the Evil One, that is, the Devil. In either case, whether evil or the Evil One, the power of evil is here spoken of as a reality. See comments at 5:37, 39. Many translators prefer to interpret *evil* as the Devil, and have either “the Evil One” or “the Devil, the Evil One.” But others will keep “evil” as an abstract idea or force, as in “take us out of evil” or “protect us from evil.”³
- O. One scholar argues for including the doxology because it is impossible to imagine that either Jesus or Matthew would have ended a prayer without a doxology, since Jewish prayers traditionally concluded in this manner. However, it must be borne in mind that the best textual traditions do not include a doxology. It is unlikely that a scribe would have omitted a doxology when copying the text, but it is far more likely that he would add one to the original text²
 - P. *Your trespasses*, as we explained, refers to “the wrongs you commit against God,” or “your sins.” Translators should find TEV or NI V (cited above) helpful models. “If you forgive people when they do wrong to you” or wrongs they do to you. For God to forgive you depends on your forgiving others³
 - Q. Verses 14–15 repeat in third-person form the thought of v. 12 and add the negative consequences of failure to forgive others⁴
 - R. It is not that the act of forgiving merits an eternal reward, but rather it is evidence that the grace of God is at work in the forgiving person and that that same grace will bring him forgiveness in due course. Forgiveness is important for the followers of Jesus, whereas the nature of the offenses committed against them is not. Jesus is saying that to fail to forgive others is to demonstrate that one has not felt the saving touch of God.⁵
 - S. The word “trespass” is literally “falling to one side,” a lapse or deviation from truth or uprightness.⁶
 - T. **Trespasses** (παραπτώματα). The Lord here uses another word for *sins*, and still another (ἁμαρτίας) appears in Luke’s version of the prayer, though he also says, “every one that is *indebted* to us.” There is no difficulty in supposing that Christ, contemplating sins in general, should represent them by different terms expressive of different aspects of wrong-doing (see on Matt. 1:21). This word is derived from παραπίπτω, to *fall* or *throw one’s self beside*. Thus it has a sense somewhat akin to ἁμαρτία, of *going beside a mark, missing*. In classical Greek the verb is often used of *intentional* falling, as of *throwing one’s self upon* an enemy; and this is the prevailing

² Newman, B. M., & Stine, P. C. (1992). [*A handbook on the Gospel of Matthew*](#) (p. 173). United Bible Societies.

TEV Today’s English Version

NIV New International Version

sense in biblical Greek, indicating *reckless* and *wilful* sin (see 1 Chron. 5:25; 10:13; 2 Chron. 26:18; 29:6, 19; Ezek. 14:13; 18:26). It does not, therefore, imply palliation or excuse. It is a conscious violation of right, involving guilt, and occurs therefore, in connection with the mention of forgiveness (Rom. 4:25; 5:16; Col. 2:13; Eph. 2:1, 5). Unlike παράβασις (*transgression*), which contemplates merely the objective violation of law, it carries the thought of sin as affecting the sinner, and hence is found associated with expressions which indicate the consequences and the remedy of sin ⁷

- U. One scholar argues for including the doxology because it is impossible to imagine that either Jesus or Matthew would have ended a prayer without a doxology, since Jewish prayers traditionally concluded in this manner.¹