



Mid-Week

Bible Study and Prayer
Wednesdays 6:45pm – 8pm



led by: Pastor Josh Franklin, Good Hope Baptist Church (www.goodhopechurch.org and www.joshfranklin.org)

How to Recognize a Hypocrite pt. 2^a

(Prayer from the Heart)

Robert Law has said, "Prayer is a mighty instrument, not for getting man's will done in heaven, but for getting God's will done in earth."

Matthew 6:5-15 (NKJV) [with notes]

⁵ "And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward.

⁶ But you, when you pray, go into your [into your most private] room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret [in the secret place] will reward you openly.

⁷ And when you pray, do not use vain repetitions as the heathen do [those who don't know God]. For they think that they will be heard for their many words [They continue saying things that mean nothing, thinking that God will hear them because of their many words].

⁸ Therefore do not be like them. For your Father knows the things you have need of before you ask Him.

⁹ In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name [may Your name always be kept holy].

¹⁰ Your kingdom come. Your will be done On earth as it is in heaven.

¹¹ Give us this day our daily bread [give us the food we need for each day].

¹² And forgive us our debts [sins], As we forgive our debtors [those who sinned against us; sin is pictured as a debt owed]. [Wuest NT: And forgive us the moral obligations we owe, even as also, as for us, we have forgiven those morally obligated to us.]

¹³ And do not lead us into temptation, But deliver us [save us; rescue us] from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

¹⁴ "For if you forgive men their trespasses [Amplified: their reckless and willful sins, leaving them, letting them go, and giving up resentment], your heavenly Father will also forgive you.

¹⁵ But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

1. We must pray in secret before we pray in public (v. 6). It is not wrong to pray in public in the assembly ([1 Tim. 2:1ff](#)), or even when blessing food ([John 6:11](#)) or seeking God's help ([John 11:41-42](#); [Acts 27:35](#)). But it is wrong to pray in public if we are not in the habit of praying in private. Observers may think that we are practicing prayer when we are not, and this is hypocrisy. The word translated *closet* means "a private chamber." It could refer to the store-chamber in a house. Our Lord prayed privately ([Mark 1:35](#)); so did Elisha ([2 Kings 4:32ff](#)) and Daniel ([Dan. 6:10ff](#)).

^a Adapted from Warren W. Wiersbe, *The Bible Exposition Commentary – New Testament, Vol 1*, (Colorado Springs, CO: Victor, 2001), 25-26.

2. We must pray sincerely (vv. 7-8). 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](#); [2 Cor. 12:7-8](#)). A request becomes a "vain repetition" if it is only a babbling of words without a sincere heart desire to seek and do God's will. The mere reciting of memorized prayers can be vain repetition. **Dr. Robert A. Cook has often said, "All of us have one routine prayer in our system; and once we get rid of it, then we can really start to pray!"** I have noticed this, not only in my own praying, but often when I have conducted prayer meetings.

3. We must pray in God's will (vv. 9-13). This prayer is known familiarly as "The Lord's Prayer," but "The Disciples' Prayer" would be a more accurate title. 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 repetitions. Jesus did not say, "Pray in these words." **He said, "Pray after this manner"; that is, "Use this prayer as a pattern, not as a substitute."**

<p><u>THE LORD'S PRAYER OUTLINE [John Phillips]:</u> God's Person (Our Father) God's Purposes (Thy kingdom com) God's Provision (Give us... our daily bread)</p>	<p>God's Pardon (Forgive us our debts) God's Purity (Lead us not into temptation) God's Protection (Deliver us from Evil) God's Power (Thine is the kingdom...)</p>
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The prayer is a pattern, or an outline, not merely a liturgy. Of the petitions, four are directed to God (1,2,3,7) and three are directed toward human needs (4,5,6).

Macarthur study Bible notes: do not lead us into temptation. Luke 22:40. God does not tempt men (James 1:13), but He will subject them to trials that may expose them to Satan's assaults, as in the case of Job and Peter (Luke 22:31, 32). This petition reflects the believing one's desire to avoid the dangers of sin altogether. God knows what one's need is before one asks (v. 8), and He promises that no one will be subjected to testing beyond what can be endured. He also promises a way of escape—often through endurance (1 Cor. 10:13). But still, the proper attitude for the believer is the one expressed in this petition.

6:15 neither will your Father forgive your trespasses. This is not to suggest that God will withdraw justification from those who have already received the free pardon He extends to all believers. Forgiveness in that sense—a permanent and complete acquittal from the guilt and ultimate penalty of sin—belongs to all who are in Christ (cf. John 5:24; Rom. 8:1; Eph. 1:7). Yet, Scripture also teaches that God chastens His children who disobey (Heb. 12:5–7). Believers are to confess their sins in order to obtain a day-to-day cleansing (1 John 1:9). This sort of forgiveness is a simple washing from the worldly defilements of sin; not a repeat of the wholesale cleansing from sin's corruption that comes with justification. It is like a washing of the feet rather than a bath (cf. John 13:10). Forgiveness in this latter sense is what God threatens to withhold from Christians who refuse to forgive others (cf. 18:23–35).

4. We must pray, having a forgiving spirit toward others (vv. 14-15). In this "appendix" to the prayer, Jesus expanded the last phrase of [Matthew 6:12](#), "as we forgive our debtors." He later repeated this lesson to His disciples ([Mark 11:19-26](#)). **He was not teaching that believers earned God's forgiveness by forgiving others; for this would be contrary to God's free grace and mercy.** However, if we have truly *experienced* God's forgiveness, then we will have a readiness to forgive others ([Eph. 4:32](#); [Col. 3:13](#)). Our Lord illustrated this principle in the Parable of the Unmerciful Servant ([Matt. 18:21-35](#)).

We have seen that true praying is a "family affair" ("Our Father"). If the members of the family are not getting along with one another, how can they claim to have a right relationship with the Father? The emphasis in [1 John 4](#) is that we show our love for God by loving our brothers. When we forgive each other, we are not *earning* the right to prayer; for the privilege of prayer is a part of our *sonship* ([Rom. 8:15-16](#)). Forgiveness belongs to the matter of *fellowship*: If I am not in fellowship with God, I cannot pray effectively. But fellowship with my brother helps to determine my fellowship with God; hence, forgiveness is important to prayer.

EXTRA: Can You Pray the Lord's Prayer? [Author Unknown]

I cannot say "Our" if my religion has no room for others and their needs.
I cannot say "Father" if I do not demonstrate this relationship in my daily living.
I cannot say "Who art in heaven" if all my interests and pursuits are in earthly things.
I cannot say "Hallowed be Thy Name" if I am called by his name and not holy.
I cannot say "Thy kingdom come" if I am unwilling to give up my own sovereignty and accept the righteous reign of God.
I cannot say "Thy will be done" if I am unwilling or resentful of having it in my life.
I cannot say "on earth as it is in heaven" unless I am truly ready to give myself to His service here and now.
I cannot say "Give us this day our daily bread" without expending honest effort for it or by ignoring the genuine needs of my fellow men.
I cannot say "Forgive us our trespasses as we forgive those who trespass against us" if I continue to harbor a grudge against anyone.
I cannot say "Lead us not into temptation" if I deliberately choose to remain in a situation where I am likely to be tempted.
I cannot say "deliver us from evil" if I am not prepared to fight in the spiritual realm with the weapon of prayer.
I cannot say "Thine is the kingdom" if I do not give the King the disciplined obedience of the loyal subject.
I cannot say "Thine is the power" if I fear what my neighbors or friends may say or do.
I cannot say "Thine is the glory" if I am seeking my own glory first.
I cannot say "forever" if I am too anxious about each day's affairs.
I cannot say "Amen" unless I honestly say, "Cost what it may, this is my prayer."

Praising the Old Testament Names of God

I praise You, Elohim (Genesis 1:1), for You are the God of power and might.
I praise You, Jehovah, (Genesis 2:4), for You are the Lord. [could also be Yahweh]
I praise You, El-Elyon (Genesis 14:18), for You are the most high God.
I praise You, El-Roi (Genesis 16:13), for You are the strong One Who sees.
I praise You, El-Shaddai (Genesis 17:1), for You are God Almighty, the God that's all-sufficient & more than enough.
I praise You, Jehovah-Jireh (Genesis 22:13-14), for You are the Lord that provides.
I praise You, Jehovah-Rapha (Exodus 15:26), for You are the Lord that heals.
I praise You, Jehovah-Nissi (Exodus 17:15), for You are the Lord Who brings the victory.
I praise You, Jehovah-M'Kaddesh (Exodus 31:13), for You are the Lord Who sanctifies us.
I praise You, Jehovah-Shalom (Judges 6:24), for You are the Lord Who is our Peace.
I praise You, Jehovah-Rohi (Psalm 23:1), for You are the Lord Who is my Shepherd.
I praise You, Jehovah-Sabaoth (Isaiah 6:3), for You are the Lord of Host, strong and mighty.
I praise You, El-Olam (Isaiah 40:28), for You are the everlasting God.
I praise You, Jehovah-Tsidkenu (Jeremiah 23:6), for You are the Lord our Righteousness.
I praise You, Jehovah-Shammah (Ezekiel 48:35), for You are the Lord Who is present.