

Prayers of the Ambassadors of Christ

Matthew 6:9-13—⁹After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. ¹⁰Thy kingdom come. Thy will be done in earth, as it is in heaven. ¹¹Give us this day our daily bread. ¹²And forgive us our debts, as we forgive our debtors. ¹³And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.”

I. Verse 9—“After this manner therefore pray ye”

- A. After explaining so many negatives of what not to do in prayer, we have come to the section where the Lord taught us what to do in prayer.
- B. It is very important that the Lord used the word, “manner” when teaching His followers how to pray.
- C. With that word, “manner,” the Lord was explaining a direction in prayer.
- D. The last thing that the Lord wanted to see happen is for this prayer guide to be used as a formula of words. This is not some sort of mystical recitation that has some particular power in the very words since He used them. That is NOT what the Lord wanted to see happen.
 - 1. Unfortunately, that is just what this passage has become, which has been called, “*The Lord’s Prayer*.”
- 5. When the Lord told them to not use vain repetitions, He was speaking to the common practice in the synagogue.
 - 1. As a matter of fact, in the synagogue, there is what is called a Sidor or a prayer book that contains prayers to be recited where the tendency is just to use those same words over and over and over again.
 - 2. Recited prayers can be like a person has given their name, and then the question is asked, “What is the Password?”
- 6. Recited prayers are not the Password to come to God.
- 7. This is a common downfall of man which is to repeat the same prayers without heart engagement.
- 8. The value of this prayer is to give as He intended a direction in prayer. He was speaking to the downfall of men which is to repeat the same words in prayer.

II. Verse 9—“Our Father which art in Heaven”

- A. The first direction He gave is to start the prayer with a knowledge of who God is to you and who you are to God. This is the idea that He was teaching when He said to start the prayer with something like, “*Our Father which art in Heaven*.”
- B. When we think about how astounding it is to call God Our Father, it is a very unique privilege to call God our Father. It is a great privilege. It is to be able to call God, “Our Father,” and He could have just ended the title that way by saying, “Our Father, thy kingdom come, thy will be done.”
- C. He did not just call God, “Our Father.”
- D. He called God, “Our Father which art in Heaven,” and that immediately set up the issue of “contrast” between “My father who is on earth” versus “My Father Who is in Heaven.”
- E. To be able to call God Father sets up the issue of contrast, and the issue of contrast as to how a person gains this privilege to have God as their Father is addressed in **John 1:11-12**.
 - 1. **John 1:11-12** says, “¹He came unto his own, and his own received him not. ¹²But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:”
 - 2. For there is a contrast between the response to the coming of the Lord Jesus Christ between the Jewish people as a whole and the others called, “the many.”

3. The response of the Jewish people as a whole is **John 1:11**.
1. **John 1:11** says, *“He came unto His own and His own received Him not.”*
- F.** He came knocking on the door of the heart, and the response was “Double bolt lock the door.”
1. That is what **John 1:11** *“Received Him not”* looks like today; not only to not receive Him, but to not consider Him, which is the accusation that God made in **Isaiah 1:2-3**.
 2. The verse says, *“² O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. ³ The ox knoweth his owner, and the ass his master’s crib: but Israel doth not know, my people doth not consider.”*
 3. To say, “I am too bored with the questions to even respond to who God is and what God has done” is rebellion.
- G.** By contrast, there is another group of people who in **John 1:12** are called, *“Themany”* who are made up of both a remnant of Jewish people and many Gentiles. They have been given the authority from Heaven to be a child of God.
1. They have been given the authority from Heaven to call God Father, and we are told why they have been given this authority from Heaven to call God Father. It is because their response when the Lord Jesus came knocking on the door of their heart was “But as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name.”
 2. Their response was, “Unlock and throw open the door of my heart, and I will bow before Him as He enters my heart. I will give Him the throne of my heart.”
- H.** That is the contrast of response to His coming between those who said, “No! I will not let you into my heart” and between those who said, “Yes! Please come into my heart.”
- I.** That contrast between the earthly father and the Heavenly Father was a contrast that the Lord described in **John 1:13** as *“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”*
- J.** To call God, *“Our Father who art in Heaven”* is to call God a better father than an earthly father. God is the ultimate “Good Father” as contrasted by the very best earthly father who because he is also sinful is described as “evil.”
1. **Matthew 7:11** says, *“If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?”*
- K.** Now, when we think about the Jewish audience that the Lord was speaking to, the term, “Our Father” was very familiar to the Jewish people. When they heard the Lord call God, “Our Father,” that resonated with them because, but the second part of *“Which art in Heaven”* was not familiar to them.
- L.** When the Lord said, “Our Father,” everyone perked up because the Lord said the Hebrew word, “Avinu” which means “Our Father.”
1. The reason everyone resonated with the words “Avinu” is because that is a very famous prayer or chant that is sung every Rosh Hashanah and Yom Kippur. It is the prayer or chant of “Avinu” or “Avinu Malkenu” which means “Our Father, Our King.” It is a very sad, longing song that is pleading.
 2. There is one phrase that is repeated three times in the prayer, and it is Shema Koleinu—Shema for hearing, Kol for voice, and Einu for us.
 3. Every Jewish person in that group heard His Sermon on the Mount.
 1. When they heard Him say, “Our Father,” they thought of this prayer, “Avinu” and the longing for this prayer.
- M.** The melody of this prayer is very mournful and longing and pleading to be heard. Avinu Malkeinu is a very sad melody.

1. The words are, *“Our father, our king, hear our voice, hear our voice.”*
- N.** When the Lord Jesus taught them to pray, He was right up their alley as they thought of this prayer, “The Avinu Malkeinu”
- O.** It was only the first word “Avinu” that was familiar to the listeners because what He said next was not familiar to them. It was not a familiar prayer to say.
1. It was the prayer of “Avinu Sheboshamayim or “Avinu Our Father Sheboshamayim Which Art in Heaven.”
 2. This was a departure from the traditional prayer of “Avinu Malkeinu,” and this is where it got interesting for them.
 3. Here, it became clear that He was not going to do as the Rabbis did to teach them what to recite and when to recite, and how to recite the prayers from the Sidor prayer book at the synagogue.
 1. This led the people to see a difference between his teaching and the teaching of the rabbis. This led to the people at the end of His Sermon on the Mount saying the following in **Matthew 7:28-29**.
 2. The verse says, *“²⁸ And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: ²⁹ For he taught them as one having authority, and not as the scribes.”*
- P.** The people were tired of being taught by the Rabbis the **words** they should pray, the **foods** they should and should not eat, the **clothes** they should wear, and the **work** they should and should not do on the Sabbath.
- Q.** They were tired of being told by the Rabbis, “You must do, and you must not do.”
1. Now, the Lord Jesus came as a great breath of fresh air as He taught them something altogether new with His emphasis on the inward man.
 1. These are the thoughts you must and must not think.
 2. This is the love you must have, and this is the hatred you must not harbor.
 3. This is the heart you must have, and this is the heart you must not have.
- R.** His was a teaching on the inner whereas the Rabbis was a teaching on the outer, and that is why He used the word, “manner” to describe prayer and not “words” to describe prayer. The Lord Jesus never spoke about the following:
1. The **words** they should pray and
 2. The **foods** they should and should not eat and
 3. The **clothes** they should wear and
 4. The **work** they should and should not do on the Sabbath
- S.** That is what led the people to say, “We never heard any Rabbi teach like this. There is an authority to His teaching. There is an authority from Heaven that we never heard from the Rabbis before.”

III. Verse 10—*“Hallowed be thy name”*

- A.** So, after the word, “Avinu” or Our Father, it got interesting and thought-provoking for the people with his words, “Sheboshamayim” or “Which art in Heaven.”
1. Of course, God is in Heaven, and the people knew that. They never heard a prayer that started with “Avinu Sheboshamayim.”
- B.** Now, He introduces them to pray *“Hallowed be thy name.”*
- C.** Hallowed is an old English word, and it means to make holy. If you take something and make it holy, you hallowed it.
1. This was done for the spoils that the children of Israel took in war and put into use in the Tabernacle for all the jewels that the women received from the Egyptians when they left Egypt.
 2. A lot of those precious metals were cast into idols that the Egyptians and the inhabitants of the land used for worship.
 3. How do you take something idolatrous and now introduce it to be used in God’s

Tabernacle for worship? You hallow it or sanctify it. The word sanctify comes from the word to cleanse. You cleanse it.

- D.** What did He mean when He said, “Hallowed be thy name?”
1. God’s name is already holy, and you cannot make something holy that is already holy. You cannot hallow something that is already holy.
 1. God’s name is already holy, and you can’t make God’s name any more holy than it is already.
 2. God’s name is already clean, and it does not need to be sanctified or made clean. You cannot make something clean that is already clean.
- E.** So, “Hallowed be thy name” does not mean to make God’s name holy because God’s name is already holy.
- F.** What He meant was to pray a wish or a desire that on earth, God’s name is honored and revered as holy.
1. God’s name is dragged through the dirt. The name of Jesus Christ is used as a curse word.
- G.** When the Lord said, “*Hallowed be thy name,*” that was the first in three desires of what should come to earth.
1. “Hallowed be thy name,” “Thy Kingdom Come,” “Thy Will be Done,” and the last phrase “As it is in Heaven” covers all three of these three prayers. These are prayers for what should change on earth to be like it is in Heaven.
- H.** Those three prayers are all desires for what is hoped for and longed for to be on earth as it is in Heaven.
1. “I desire with all my heart and I long for with all my soul that your name to be holy and held in reverence and respect on earth just like your name is revered and respected and held as holy in Heaven” is encompassed in the prayer “Hallowed be thy name.”
 2. I desire with all my heart, and I long for with all my soul that your kingdom would come to earth and that this kingdom of darkness would stop on earth so that earth can be like it is in Heaven. All of that is encompassed in the prayer of “Thy Kingdom Come.”
 3. I desire with all my heart, and I long for with all my soul that your will would be done on earth as it is in Heaven. All of that is encompassed in the prayer of “Thy will be done on earth as it is in Heaven.”
- I.** The Bible calls us God’s Ambassadors in **2 Corinthians 5:20**.
1. **2 Corinthians 5:20** says, “*Now then we are ambassadors for Christ.*”
 2. The Lord Jesus Christ is in Heaven. An Ambassador lives in a foreign country, and we live in a foreign country on earth. We are the Ambassadors of Heaven living in the foreign country of Heaven.
 3. As Ambassadors of Heaven, you and I are expected to communicate with God in Heaven and to tell Him about the situation in the foreign country of the earth.
- J.** These three prayers are the ambassador communications or the prayers that we as Ambassadors of Heaven living on earth send back to God in our home country about the situations on earth and how Heaven is viewed on earth and what the needs are.
1. In our first Ambassador Prayer Communiques that we send back to Heaven, we report the following:
 1. God’s name is not revered and not viewed as holy.
 2. The need is that your name needs to be made holy on earth.
 2. Then, in our second Ambassador Prayer Communique that we send back to Heaven, we report the deterioration in morals and clean living and living for Jesus.
 1. The kingdom of darkness is spreading with more and more influence over

- men is awful.
- 2. The need is that your kingdom must come to earth.
- 3. Then, in the third of Ambassador Prayer Communiques that we send back to Heaven, we report no one cares about your will down here.
 - 1. People on earth have no interest in living for God. They are living for themselves, and they say, “Do it because you only live once.”
 - 2. By saying they only live once, they are saying that there is no second life. There is no second birth. There is no second eternal life. There is no interest in using their lives to do the will of God. That is the situation down here on earth.
 - 3. The need is that on earth your will should be done like it is in Heaven.
- K. The first three prayers are in the Lord’s model prayer, and they are our prayers as Ambassadors of Heaven. We are to report on the conditions and the needs of the earth.
- L. Those three prayers are our responsibility as Ambassadors of Heaven living on earth.
- M. Those prayers come before any personal requests which come later. We have a responsibility for earth as the Lord said earlier in **Matthew 5:13-14**.
 - 1. **Matthew 5:13-14** says, *“¹³ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. ¹⁴ Ye are the light of the world. A city that is set on a hill cannot be hid.”*
 - 2. We are the salt of the earth, and we are the light of the world.
 - 1. We tend to want to be the salt for our own lives only, but God says, “No. You are the salt of the earth.”
 - 2. We tend to want to be the light for our lives only, but God says, “No. You are the light of the world.”
 - 3. We have a responsibility for the earth and the world. It is to be faithful Ambassadors.
 - 1. **2 Corinthians 5:20** says, *“Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.”*
 - 4. We not only have a responsibility to report back to the home office in Heaven about the earth and ask for the needs to be provided for, but we also have a responsibility to beg, to plead, and to persuade lost people to come to the Lord Jesus Christ to be reconciled to God.
- N. But, to hallow the name of God starts with our hearts. It is the same idea behind the verse in **1 Peter 3:15**.
 - 1. The verse says, *“But sanctify the Lord God in your hearts.”*
- O. This command is drawn from **Isaiah 8:13-14**.
 - 1. **Isaiah 8:13-14** says, *“¹³ Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread. ¹⁴ And he shall be for a sanctuary.”*
 - 2. When those verses tell us to, “Sanctify the Lord,” it gives us two practical instructions for how to do that.
 - 3. First, “Sanctify the Lord” and “Let Him be your fear” means we do not need to be afraid of what man would do to us. We need to be afraid of what God may do to us if we don’t comply with what God wants us to do.
 - 1. That is the first practical way we sanctify God in our hearts. We make the name of God holy in our hearts by fearing God more than fearing man.
 - 4. Second, “Sanctify the Lord” and “He shall be for a sanctuary” means we sanctify the Lord when we run to God for protection. That is how we accomplish the phrase “Hallowed be thy name.”
 - 1. He is leading us to make God our fear and to make God our sanctuary

IV. Verse 10—*“Thy Kingdom Come”*

- A. Next, by saying, in verse 10, *“Thy kingdom come,”* He is leading us **to want** the kingdom of God to come.
1. He is leading us to cut ties with this world and not see this world as our home.
 2. He is leading us to not stay on the Egypt side of Jordan which was nice land; He is leading us to **want to** cross over Jordan to God’s land.
 3. He is leading us to see this world as controlled by the kingdom of darkness. In referring to the world, He uses the term, “this world” when He said in **John 8:23**, *“Ye are from beneath; I am from above: ye are of this world; I am not of this world.”*
- B. With the words, *“Thy kingdom come,”* He is wanting us to follow him and say, *“I am not of this world”* as He prayed in **John 17:16**.
1. **John 17:16** says, *“They are not of the world, even as I am not of the world.”*
- C. By praying, *“Thy kingdom come,”* He is leading us to say, *“This world has nothing of interest to me”* as the hymn puts it:

*Take the world, but give me Jesus,
All its joys are but a name;
But His love abideth ever,
Through eternal years the same*

- D. By praying, *“Thy kingdom come,”* He is wanting us to not be a friend of this world, and the reason is because of **James 4:4**.
1. **James 4:4** says, *“Friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.”*
- E. By praying, *“Thy kingdom come,”* He wants us to not be a friend of the world and an enemy of God. He wants us to be a friend of God and an enemy of the world.
- F. To pray *“Thy kingdom come”* is the same as praying, **“Get me out of this place.”**
1. This means asking for the kingdom of darkness to be destroyed.
 2. There is a denial of self in saying, *“Thy kingdom come.”*

V. Verse 10—*“Thy Will be Done in Earth, as...Heaven”*

- A. In verse 10 when He said, *“Thy will be done as in heaven, so also on earth,”* there is a denial of self in saying, *“Thy will be done”* as when He prayed in **Luke 22:42**—*“Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.”*

VI. Verse 11—*“Give us this day our daily bread”*

- A. Now, the Lord teaches us to desire in verse 11 to *“Give us this day our daily bread.”*
1. This teaches us to think of others in their need.
- B. It also teaches us to only ask for today and not for tomorrow.
- C. We live from **hand to mouth**. In asking for Daily bread, **we ask and give thanks for what most people have**—daily bread.
1. We **develop a life** of asking God and thanking God.
- D. Our daily bread means to give us the requirements for our daily life/
- E. This prayer brings back the scene of the children of Israel in the desert and how they ate.
1. **Exodus 16:4-5** says, *“⁴ Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. ⁵ And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. ”*
- F. Just imagine what that was like when the people asked Moses, “What are we going to eat?” and Moses went to the Lord with, “What are the people going to eat?”

- G. We can just imagine the people saying to Moses, “What did you just say? God is going to rain bread from Heaven every day? There is a giant bakery in Heaven, and bread is going to fall out of the sky on us? Do you mean just the right amount is going to fall every day? And we have to go out every day, and we will be able to gather just what we need for that day?”
- H. Can’t you imagine one person worrying that tomorrow the bread will not be there, or it won’t be enough?
- I. But, every day for **40 years**, the bread did fall without fail. There was enough for every day—not too much and not too little. It was just the right amount every day without fail.
 - 1. It’s this picture of the daily dependence on God for the Manna that is behind the prayer, “Give us this day our daily bread.”
- J. The Lord Jesus Christ said in **John 6:48-51**, *“⁴⁸I am that bread of life. ⁴⁹Your fathers did eat manna in the wilderness, and are dead. ⁵⁰This is the bread which cometh down from heaven, that a man may eat thereof, and not die. ⁵¹I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.”*
- K. Since He is the bread of life, the prayer of, “Give us this day our daily bread” is a prayer for His presence.
- L. This is the “Every day, we **cannot go without You**” prayer.
- M. This is the same prayer as what Moses told God in **Exodus 33:14-16**.
 - 1. **Exodus 33:14-16** says, *“¹⁴And he said, My presence shall go with thee, and I will give thee rest. ¹⁵And he said unto him, If thy presence go not with me, carry us not up hence. ¹⁶For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. ”*
 - 2. God told Moses, “I am going to go with you,” and Moses said to God, “If you don’t go with us, we can’t go. We can’t go alone without God.”

VII. Verse 12—“*Forgive us our debts*”

- A. Then, He leads us in verse 12 to ask God to, “*Forgive us our debts.*”
- B. We are taught to see **sin as a debt**.
- C. By saying, “give,” we are taught to see forgiveness as a **gift** of grace and not earned.
- D. In “*Forgive us...as we forgive,*” He teaches us to see being forgiven and forgiving are inseparable.
- E. When we see how great was our debt and how we were forgiven by the grace of God, it makes us want to forgive.
 - 1. **Matthew 18:23-35** says, *“²³Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. ²⁴And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. ²⁵But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. ²⁶The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. ²⁷Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. ²⁸But the same servant went out, and found one of his fellowservants, which owed himan hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. ²⁹And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. ³⁰And he would not: but went and cast him into prison, till he should pay the debt. ³¹So when his fellowservants saw what was done, they were very sorry, and came*

and told unto their lord all that was done. ³² Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: ³³ Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? ³⁴ And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. ³⁵ So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”

2. This is a strong warning!

F. When we do forgive others, it gives us the courage to ask God to forgive us.

G. If a person cannot bring himself to forgive a person who has wronged him, then he cannot find forgiveness from God.

H. When we forgive one another, we are showing evidence to the world that forgiveness from God can be found.

VIII. Verse 13—“*Lead us not into temptation...deliver*”

A. The Lord then taught us to ask God in verse 13 to “*Lead us not into temptation*”

B. Every temptation we face is from our lust.

1. **James 1:14** says, “*But every man is tempted, when he is drawn away of his own lust, and enticed.*”

C. Lusts come from our sinful past so that means God does not directly tempt anyone.

1. **James 1:13** says, “*Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.*”

D. But, He does sometimes lead us into temptation, so we have the victory over sin as the Lord Jesus was led by God into the wilderness to be tempted.

1. **Matthew 4:1** says, “*Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.*”

E. The prayer of “*Lead us not into temptation*” comes from the one fear that the believer has.

1. This is the fear of defiling the white garment he has been given.

2. This is the fear of falling away from God.

1. **1 Corinthians 10:12** says, “*Wherefore let him that thinketh he standeth take heed lest he fall.*”

3. **Matthew 26:35** says, “*Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.*”

F. He is leading us to pray for deliverance because the Lord knows how to deliver.

1. **2 Peter 2:9** says, “*The Lord knoweth how to deliver the godly out of temptations.*”

G. Deliver us from evil means to deliver us from

1. The evil of our **hearts**

2. The evil that is in the **world** through lust

3. The evil of the devil

4. From evil men

5. From the evil of **death**

IX. Verse 13, **Matthew 6:13** says, “*For thine is the kingdom, power, glory*”

A. Then, he finishes His instructive prayer “*For thine is the kingdom, and the power, and the glory, for ever. Amen.*”

B. This is the same prayer as King David made in **1 Chronicles 29:11**.

1. **1 Chronicles 29:11** says, “*Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.*”

- C. These words show what all this prayer is based on or why we can pray this prayer. It is because the person we are praying to has the eternal kingdom of light and truth has all power for eternity, and has all glory for eternity.
- D. This end of this prayer emphasizes that God can and will meet all of our needs.
- E. The prayer ends with the word, “Amen which means “Certainly.” This is a statement of confidence.

X. Verse 14—“Forgive”

- A. Now, He comments on His model prayer with **Matthew 6:14-15**.
 1. **Matthew 6:14-15** says, *“¹⁴ For if ye forgive men their trespasses, your heavenly Father will also forgive you: ¹⁵ But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”*
- B. Of all the parts of the prayer, it is remarkable that he first comments on forgiveness.
- C. That shows us that being forgiven and being forgiving was at the top of His list of leading ideas in this prayer.
- D. The reason He has chosen this part to comment first on is that it is the greatest obstacle that blocks a person from getting through to God in prayer.
- E. Bitterness closes communication with God. Refusal to forgive cuts the line of communication with God.
- F. That cost makes holding any grudge just not worth it. Blocking a relationship with God is too great a price to pay for holding a grudge against another person.
- G. That is why at the end of this prayer, the Lord says, “Let it go. Give up the grudge. Forgive the person who wronged you. Stop waiting for the person to apologize and go and completely forgive.” Don’t do it by saying to the person, “I forgive you for being the dirty, rotten cheat that you are.” Just forgive.
- H. Someone might say, “But, I don’t know of anyone that I need to forgive. I can’t think of anyone I need to forgive.”
- I. The Lord has a very good way to make us know whom we need to forgive, and it is during one activity that God will make us remember whom we need to forgive. He described that activity in the following verses:
 1. **Mark 11:25**—*“And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.”*
 2. **Matthew 5:23**—*“Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;”*
- J. When we come to God, especially in prayer, that is the time when God will speak to us.
 1. “Isn’t there something unfinished that you need to take care of before coming to me? What about that person that you need to forgive?”