



Day 1

 Please pray for holy guidance and insight before you begin today’s study.

Jesus Teaches About Giving, About Kindness

¹ "Be careful not to do your 'acts of righteousness' before men, to be seen by them. If you do, you will have no reward from your Father in heaven.

Q1. *Acts of righteousness*: What is “righteousness”?

 **Definition:** Righteousness (noun)

1. The quality or state of being morally sound:

Synonyms: good, goodness, morality, probity, rectitude, rightness, uprightness, virtue, virtuousness.

2. The moral quality of a course of action:

Synonyms: ethic (used in plural), ethicality, ethicalness, morality, propriety, rightfulness, rightness.

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Q2. *Acts of righteousness*: What are some examples of “acts of righteousness”?

①

②


③

Q3. *Acts of righteousness*: Why would a person want their “*acts of righteousness*” to be seen by other people? What might be their motivation?

Why ... to be seen?

What ... motivation?

Q4. *Acts of righteousness*: Why would God disregard “*acts of righteousness*” that are seen by other people?

 “Matthew 6 is the second of three chapters containing Matthew's telling of Jesus' Sermon on the Mount. This passage is one of the few chapters entirely composed of the words of Christ. A primary theme of Jesus' teaching

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so far is how God the Father cares about the hearts of His people, not just their outward actions. Thoughts and attitudes can be sins, just as much as words and deeds. Here, Jesus expands on this, pointing out that even ‘good deeds’ must be motivated by sincerity in order to be truly righteous. Putting on the appearance of piety in order to earn the praise of others is not pleasing to God.” [© Copyright 2002-2025 Got Questions Ministries. All rights reserved. <https://www.bibleref.com/Matthew/6/Matthew-chapter-6.html>, accessed: 03/03/2026.]

Q5. **Acts of righteousness:** God wants us to focus on Him in obedience as we demonstrate His love to others in this world. If we, who believe, made a showy spectacle of our “**acts of righteousness**”, ① would it promote friendly competition among Believers (“Watch and learn”)?


② Or eventually tend to squelch (stifle) other Believers (“My work is not good enough”)?

① Promote friendly competition? Yes? No? (Thoughts?)

② Squelch others? Yes? No? (Thoughts?)

Additional thoughts?

Day 2

 Please pray for holy guidance and insight before you begin today’s study.


² "So, when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by men. I tell you the truth, they have received their reward in full.

Q6. **So, when you give to the needy:** “When” is such a little word. What is Jesus’ expectation in His statement, “When you give to the needy” versus an alternate “if you give to the needy”?

Q7. **Do not announce it with trumpets:** When you read this phrase, what comes to mind?

Proverbs 27:2 [The Message (MSG)]

Don’t call attention to yourself; let others do that for you.

 **Do not announce it with trumpets:** Commentators have differing opinions on the meaning of this phrase: examples include ① the religious leaders upon arrival in a destitute neighborhood used heralds to sound a trumpet, which summoned the poor to them and their generosity (Ellicott and Benson); ② the religious leaders loved the clang of coins dropped into a synagogue’s trumpet-shaped metal collection box (Ellicott); and ③ trumpets were used in some aspects of Jewish worship, and religious leaders deliberately timed their benevolence to coincide with the


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trumpet calls (BibleRef.com). While the precise meaning of Jesus' use of "trumpets" has been lost to us, the underlying message is not: Do not allow your arrogance, pride, ego, self-importance, and self-aggrandizement to be motives in your charity to others. Extend charity – secretly – out of kindness, 'paying it forward' because of Jesus' vast eternal love and care for you!

Jesus the Creator knows human nature and wants to make a clear boundary between motives that honor self, versus motives that honor God. A person could say, "Let me demonstrate to others my charity out of my poverty." Jesus knows that motive will slowly transform into self-honor – it is human nature. There is a clear demarcation, and God-honoring charity demands secrecy.


Q8. ***They have received their reward in full:*** Why did Jesus pronounce that the religious leaders had received their reward?

Q9. ***As the hypocrites do:*** Why are the religious leaders "hypocrites"?

 ***Hypocrites:*** "[derived from Greek history in which stage actors are] those who play a part, . . . whose actions are not the true reflection of their thoughts, whose religion is external and unreal. Such men begin by deceiving others, but end in self-deception. It is against these that our Lord's severest reproofs are delivered." [©1882 and later, The Cambridge Bible for Schools and Colleges by Cambridge University Press. Text Courtesy of BibleSupport.com. <https://biblehub.com/commentaries/john/10-3.htm>, accessed: 03/04/2026.]

³ But when you give to the needy, do not let your left hand know what your right hand is doing, ⁴ so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you.

Q10. ***Do not let your left hand know what your right hand is doing:*** This phrase seems kind of nonsensical. How would you explain it to a nonbeliever or a 'baby' Christian?

 "[A]s this passage shows, selfish motivations can even take the 'good' out of 'good deeds'. [Jesus'] current example is giving to the needy in order to be praised for spirituality and generosity. [He] called people with such motivation hypocrites.

"Here, He gives the correct model for Christian giving to meet the needs of others: secrecy for the sake of authentic integrity. Once again using hyperbole [hi-PER-ba-lee] — meaning "exaggerating for effect" — Jesus tells His audience not even to let their left hand know what their right hand is doing when giving to the needy. This emphasizes the level to which Christians need to avoid letting worldly praise motivate their actions. It also suggests that we can be just as motivated by egotism, meaning praise from ourselves to ourselves, as by the admiration of other people."

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Q11. *Then your Father, who sees what is done in secret, will reward you:* How might we be rewarded?

Revelation 20:12-13 [NIV-1984]

[Excerpt from the Great White Throne Judgment]

¹² And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books.

¹³ The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done.

Prayer is a Conversation With The Lord

⁵ "And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full.

Q12. *Hypocrites . . . love to pray standing in the synagogues and on the street corners to be seen by men:* When does a prayer fail to honor God?


Q13. **They have received their reward in full:** Why did Jesus state that “they have received their reward in full”?

Q14. *Hypocrites . . . love to pray standing in the synagogues and on the street corners to be seen by men:* Is it ever appropriate “to be seen by others” praying? (How about praying in a restaurant before a meal?)

Yes? No? (Thoughts?)

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Day 3

 Please pray for holy guidance and insight before you begin today's study.

⁶ But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you.

Q15. **Close the door and pray to your Father:** How would your prayers change if you prayed in public versus privately? (Hints: would you be self-conscious? Would you worry about your audience and their comments?)

Public prayer?

Private prayer?

Q16. **Go into your room:** What kind of room is Jesus suggesting we use for prayer?

Q17. **Close the door and pray to your Father:** Why is privacy important to the act of prayer?

Q18. **Close the door and pray to your Father:** The commentary in the StudySheet for [Lesson 8: 2 Corinthians 6:14-18 & 7:1-16, pages 11-13](#), encourages the prayer life of (1) a husband and wife or (2) a single person and Jesus (see 3rd paragraph beginning "If you take the promise in 1 Timothy 2:5").

① Should this prayer-time be private? ② Or can we allow others to participate or ③ to be in the room with us?


① Private? Yes? No? (Thoughts?)

② Others can participate? Yes? No? (Thoughts?)

③ Be in the room? Yes? No? (Thoughts?)

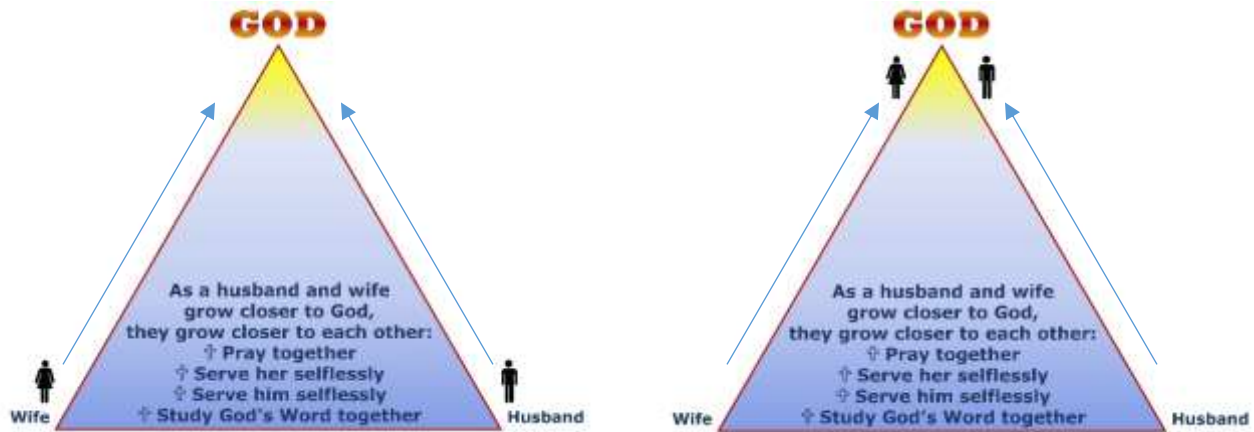
1 Thessalonians 5:16-18 [NIV-1984]

¹⁶ Be joyful always; ¹⁷ pray continually; ¹⁸ give thanks in all circumstances, for this is God's will for you in Christ Jesus.

 While a prayer-partnership (two or more people) is vital, so is additional time alone in prayer – in private – between you and the Lord. This alone-time with Jesus allows you to confess and repent of any sins that you believe you cannot share with anyone. This alone-time allows you to converse with the Creator ([John 1:2](#)) and ask for guidance or help. This alone-time allows you to pray: to pour-out your heart, to praise the Lord, to ask for help, to ask for courage, to discuss hopes and dreams, to ask for appropriate words when speaking to someone in general or in a specific situation, to honor the Lord, to read aloud particularly moving passages from Scripture,

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to confess and repent, to thank the Lord, when you are in the world to allow nonbelievers to see in you an example of a Christ-loving servant, to tell the Lord about your day or plans for the day. May your prayers be led by the Spirit.




As a husband and wife (or a single and Jesus) grow in faith, they come closer and closer to God . . . and each other.

⁷ And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words.

Q19. **Do not keep on babbling like pagans:** How can we, who believe, determine if a prayer might be considered “babbling”?

 **Babbling:** “The original word here is supposed to be derived from the name of a Greek poet, who made long and weary verses, declaring by many forms and endless repetitions the same sentiment. Hence, it means to repeat a thing often; to say the same thing in different words, or to repeat the same words, as though God did not hear at first. An example of this we have in 1 Kings 18:26; ‘They called on Baal from morning until noon, saying, O Baal, hear us!’ . . . [This commentator edited Albert Barnes’ commentary due to length; the missing section is worth your read if time permits.]

Like pagans: “The original word is that which is commonly translated ‘Gentile’. The world was divided into two parts, the Jews and the Gentiles; that is, in the original, the ‘nations’, the nations destitute of the true religion. Christ does not fix the length of our prayers. He says that we should not repeat the same thing, as though God did not hear; and it is not improbable that he intended to condemn the practice of long prayers. His own supplications were remarkably short.” [©1834, Notes on the Bible by Albert Barnes. <https://biblehub.com/commentaries/matthew/6-7.htm>, accessed: 03/07/2026.]


 **Definition:** babble (bāb’əl) noun; (also v. bab·bled, bab·bling, bab·bles)

1. Inarticulate or meaningless talk or sounds.
2. Idle or foolish talk; chatter.
3. A continuous low, murmuring sound, as of flowing water.

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Q20. What is a ‘formulaic (formula) prayer’?

 “Formulaic (formula) prayers are structured, often repetitive, or acronym-based models designed to guide worship, focus intention, and aid in developing a spiritual life, with common examples including ACTS (Adoration, Confession, Thanksgiving, Supplication) and the PRAY framework (Praise, Repent, Ask, Yield). These methods provide necessary structure and words when individuals are struggling to pray.” [Source: Google AI, accessed: 03/08/2026.]

Q21. ***Do not keep on babbling like pagans:*** Could a ‘formulaic prayer’ be considered “babbling”?

Yes? No? (Thoughts?)

 At one time in my faith-walk, I developed, what I call, a formulaic prayer. It had a number of set petitions and blessing requests followed by scores of names (“Please, Lord, bless, keep safe, and watch over the following people . . .”). Over time, my prayer degenerated into a recitation of petitions and names that I rattled-off as quickly as I could. There was little-to-no emotion, no true thankfulness, no honoring of the Lord – just me fulfilling a self-imposed obligation as I recited words. When I started saying this formulaic prayer, I had the best of intentions; however, in hindsight my prayers failed to be meaningful, failed to honor God; I was just checking the ‘prayer’ box on my daily to-do list; it became a lucky charm – insurance – I fulfilled my part. So. Don’t be like me, learn from my mistakes.

Q22. ***Do not keep on babbling like pagans:*** Could your prayer of thanks before a meal be considered “babbling”? (Hint: is it a rote recitation? Does it convey thoughtful thanksgiving? Is it hurried – the quicker the better?)

Yes? No? (Thoughts?)

Matthew 14:19 [NIV-1984]

And he directed the people to sit down on the grass. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to the disciples, and the disciples gave them to the people.

Luke 24:30 [NIV-1984]

When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them.

Matthew 26:26-27 [NIV-1984]

²⁶ While they were eating, Jesus took bread, gave thanks, and broke it, and gave it to his disciples, saying, "Take and eat; this is my body."

²⁷ Then he took the cup, gave thanks, and offered it to them, saying, "Drink from it, all of you."

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Q23. **Do not keep on babbling like pagans:** In verse 9 we will begin studying The Lord's Prayer. If we repeat The Lord's Prayer over-and-over during our prayer time, does it honor God?

Yes? No? (Thoughts?)

Luke 18:1-8 [NIV-1984]

[Jesus told this parable about the persistent widow and the judge:]

¹ Then Jesus told his disciples a parable to show them that they should always pray and not give up. ² He said: "In a certain town there was a judge who neither feared God nor cared about men. ³ And there was a widow in that town who kept coming to him with the plea, 'Grant me justice against my adversary.'

⁴ "For some time he refused. But finally, he said to himself, 'Even though I don't fear God or care about men, ⁵ yet because this widow keeps bothering me, I will see that she gets justice, so that she won't eventually wear me out with her coming!' "

⁶ And the Lord said, "Listen to what the unjust judge says. ⁷ And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? ⁸ I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?"



During a rare overnight visit to my grandmother's house, this six- or seven-year-old boy was allowed to sleep with Grandma! I climbed into her bed, settled my head on the pillow, and . . . heard her mumbling. I asked what she was saying. She said that she had arthritis, and many years ago she began repeating The Lord's Prayer three times before falling asleep. She credited her repeated recitations of The Lord's Prayer with stopping the progression of her arthritis.

I do not know if she prayed other words or petitions, but my Grandma had faith that reciting The Lord's Prayer stopped her arthritis. I do not remember (that is, if at that age I could even recognize the difference) if her prayers were a monotone recitation of words or if she repeated the words of The Lord's Prayer slowly and meaningfully.

Bottom-line: God wants us to have heartfelt conversations with Him. Think of conversations that you have had with your best friend forever – the one from your youth with whom you trusted with every one of your secrets. God wants that same kind of BFF relationship with us, along with the trusted conversations!

Q24. **Do not keep on babbling like pagans:** Some of these verses and comments appear to conflict (e.g., repeat, don't repeat). What might be some good guidelines to keep in mind as we pray?

① Be sincere

②

③


④

⑤

⑥

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Day 4

 Please pray for holy guidance and insight before you begin today's study.

⁸ Do not be like them, for your Father knows what you need before you ask him.

Q25. This is a thorny statement. If God “knows what [we] need before [we] ask”, why should we pray?

Romans 8:26 [NIV-1984]

In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express.

Hebrew 7:25 [NIV-1984]

Therefore, he is able to save completely those who come to God through him, because he always lives to intercede for them.

Psalm 13:5-6 [The Message (MSG)]

I've thrown myself headlong into your arms — I'm celebrating your rescue. I'm singing at the top of my lungs, I'm so full of answered prayers.

Psalm 31:22 [International Children's Bible (ICB)]


In my distress, I said, “God cannot see me!” But you heard my prayer when I cried out to you for help.

Psalm 34:15 [International Children's Bible (ICB)]

The Lord sees the good people. He listens to their prayers.


Psalm 40:1 [International Children's Bible (ICB)]

I waited patiently for the Lord. He turned to me and heard my cry.


 “Repeating the same words over-and-over like a magic incantation is no way to ensure that God will hear your prayer. It's not wrong to come to God many times with the same requests — Jesus encourages persistent prayer. But He condemns the shallow repetition of words that are not offered with a sincere heart. We can never pray too much if our prayers are honest and sincere. Before you start to pray, make sure you mean what you say.”
[©1988, 1989, 1990, 1991, *The Life Application® Study Bible (NIV)*, ISBN: 9780842328753, published by Tyndale House Publishers, Inc., Wheaton, IL 60189. All rights reserved. Page 1657.]

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The Lord's Prayer

 As we study the Lord's Prayer, pay attention to the reverence Jesus used as He prayed to His Father. Jesus did not begin His prayer by praying, "To the most holy Supreme Deity, whom I hope is listening". It was personal: "Our Father". (The word "our" is critical to us; even though His ministry has just started, Jesus is already considering the people, who believe in Him, His brothers and sisters, see [Ephesians 1:5](#).) Jesus' words are said to God Who is alive, Who is present, Who is listening, Who is His Father, Who is 'our' Father, Who lives in Heaven. He is. Jesus knows.

A spouse may think that he or she knows everything there is about their partner; however, the closeness, the love, the connection that Jesus has with His Father makes our human relationships look like a deep gray fog compared to the vibrancy and clarity of colors that mark the connection between Jesus and God. Jesus knows and throughout this prayer He is telling us about the [agapé love](#) and power of the Lord God Almighty, Yahweh, "our Father Who art in Heaven", "Abba, Father".

 An older translation may be a bit more familiar:

Matthew 6:9-13 [Revised Standard Version (RSV)]

⁹ Pray then like this: 'Our Father who art in heaven, Hallowed be thy name. ¹⁰ Thy kingdom come, Thy will be done, On earth as it is in heaven. ¹¹ Give us this day our daily bread; ¹² And forgive us our debts [trespasses, or sins], As we also have forgiven our debtors [As we forgive those who trespass (or sin) against us]; 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.]'

⁹ "This, then, is how you should pray: " 'Our Father in heaven, hallowed be your name, ¹⁰ your kingdom come, your will be done on earth as it is in heaven.

Q26. **Hallowed be your name:** What does "hallowed" mean to you?

 **Definition:** Hallowed (adjective)

1. Sanctified; consecrated.
2. Highly venerated; sacrosanct.

[American Heritage® Dictionary of the English Language, Fifth Edition. Copyright © 2016 by Houghton Mifflin Harcourt Publishing Company. Published by Houghton Mifflin Harcourt Publishing Company. All rights reserved. <https://www.thefreedictionary.com/hallowed>, accessed: 03/11/2026.]

 **Synonyms** for Hallowed

Sanctified; holy; blessed; sacred; honoured; dedicated; revered; consecrated; sacrosanct; inviolable; and beatified.

Collins Thesaurus of the English Language – Complete and Unabridged 2nd Edition. 2002 © HarperCollins Publishers 1995, 2002. <https://www.freethesaurus.com/hallowed>, accessed: 03/11/2026.

Q27. **Hallowed be your name:** What is in a "name"; how should we think about, and speak God's Name?

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Exodus 20:7 [International Children's Bible (ICB)]
[Commandment #3]

⁷ “You must not use the name of the Lord your God thoughtlessly. The Lord will punish anyone who is guilty and misuses his name.

Exodus 20:7 [The Message (MSG)]
[Commandment #3]

No using the name of God, your God, in curses or silly banter; God won't put up with the irreverent use of his name.

Philippians 2:9-11 [NIV-1984]

⁹ Therefore God exalted him to the highest place and gave him the name that is above every name,

¹⁰ that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Revelation 19:12^b & 16 [NIV-1984]

^{12^b} He has a name written on him that no one knows but he himself. . . .

¹⁶ On his robe and on his thigh, he has this name written: “KING OF KINGS AND LORD OF LORDS.”

Q28. **Hallowed be your name:** In virtually any media today, we frequently see/hear references to God, as in OMG (Oh, my God!) or a profanity that includes God's Name.

① Are there degrees of 'badness' in which OMG is okay, while a profanity is bad?

② How should we react?

① Yes? No? (Why did you circle that answer?)

②

Q29. **Your kingdom come:** What does this phrase mean to us Believers?



Your kingdom come: “ ‘Let the kingdom of the Messiah appear’: This [phrase] was . . . a leading point in the prayers of the Jews, especially in the Kaddisch, which had been in regular use since the captivity [of the Jews in Egypt] . . . ” [Source: © about 1880, Heinrich August Wilhelm Meyer's *NT Commentary*, commentary text courtesy of BibleSupport.com. <https://biblehub.com/commentaries/matthew/6-10.htm>, accessed: 03/13/2026.]

Jesus changed the traditional Jewish phrase from ‘Let the kingdom of the Messiah appear’ to “**Your kingdom come**”. In essence, Jesus indicates in His wording that the Messiah is present; He's here; Jews do not need to pray and hope that he will appear at some future time; the future is now; He's here! Meyer continued to write, “the kingdom comes with the Messiah who comes to establish it” (ibid.) And now that the Messiah is here, ‘God's will shall be done and the Messiah's Kingdom shall reign forever’.

Q30. **Your will be done:** When we pray this phrase, what are we asking of God?

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Genesis 50:19-21 [The Message (MSG)]

[After the death of his earthly father Jacob, Joseph, who was the Pharaoh's governor over Egypt, consoled his remorseful and frightened brothers with these words of comfort and acknowledgement of God's sovereignty:]

Joseph replied, "Don't be afraid. Do I act for God? Don't you see, you planned evil against me but God used those same plans for my good, as you see all around you right now — life for many people. Easy now, you have nothing to fear; I'll take care of you and your children." He reassured them, speaking with them heart-to-heart.

Psalms 139:16b [NIV-1984]


All the days ordained for me were written in your book before one of them came to be.

Isaiah 25:1 [New American Standard Bible (NASB)]

Lord, You are my God; I will exalt You, I will give thanks to Your name; For You have worked wonders, Plans formed long ago, with perfect faithfulness.

- Q31. **Your will be done, on earth as it is in heaven:** When we pray this phrase, we recognize God's sovereignty, His authority, His . . . everything. What was the first thing that came into your mind when you read this phrase just now?
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Day 5

 Please pray for holy guidance and insight before you begin today's study.

¹¹ Give us today our daily bread.


- Q32. **Bread:** Does "bread" refer exclusively to the food our bodies need each day? Or might it also refer to the spiritual food that our souls need daily?

Food for our bodies, exclusively? Yes? No? (Why did you circle that answer?)

Spiritual food? Yes? No? (Why did you circle that answer?)

Matthew 6:31-34 [International Children's Bible (ICB)]

³¹ Don't worry and say, 'What will we eat?' or 'What will we drink?' or 'What will we wear?' ³² All the people who don't know God keep trying to get these things. And your Father in heaven knows that you need them. ³³ The thing you should want most is God's kingdom and doing what God wants. Then all these other things you need will be given to you. ³⁴ So don't worry about tomorrow. Each day has enough trouble of its own. Tomorrow will have its own worries.

 "Jesus did not instruct His followers to pray for a one-time permanent solution to their daily needs. He did

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not tell believers to ask for enough money to forever guarantee they could feed their families for days or weeks or years. The point Jesus makes here is to pray in dependence on the Father; to ask Him to meet the needs of each day. In doing so, He destroyed any idea that believers should be mostly self-reliant, checking in with God only when faced with a critical need. Instead, Jesus showed clearly that every child of God must be God-reliant for every need on every day.

“In fact, whether we choose to acknowledge it or not, we are reliant on God for all things at all time. Every good gift we receive comes from Him and not from ourselves ([James 1:17](#)). The prayer for our daily bread is the humble expression that we understand that to be true.

“This concept of ‘daily bread’ provides important context when Jesus speaks about anxiety later in this chapter ([Matthew 6:25–26](#)). Parents often teach children the difference between ‘needs’ and ‘wants’. It’s good to note the difference between survival and luxury. At the same time, dependence on God means realizing that what we ‘need’ relates directly to His will, and His plans ([Matthew 6:10](#)). What we truly ‘need’ is defined according to the purposes God has for us in that moment, as difficult as that can be to accept.” [© Copyright 2002-2026 Got Questions Ministries. All rights reserved. <https://www.bibleref.com/Matthew/3/Matthew-3-3.html>, accessed: 03/16/2026.]

¹² Forgive us our debts, as we also have forgiven our debtors.

Q33. ***Forgive us our debts***: Is Jesus referring to monetary obligations that we owe to a bank, credit cards, or another person?

Yes? No? (Why did you circle that answer?)

Q34. ***Forgive us our debts, as we also have forgiven our debtors***: If Jesus is referring to “debts” as sins or transgressions, what should we do before we say these words?

Q35. ***Forgive us our debts, as we also have forgiven our debtors***: Did Jesus give this prayer – The Lord’s Prayer – to us as a model prayer, or did Jesus need to pray each of these petitions, too?

Hebrews 4:15 [NIV-1984]


For we do not have a high priest [Jesus] who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are — yet was without sin.

2 Corinthians 5:21 [NIV-1984]


God made him [Jesus] who had no sin to be sin for us, so that in him we might become the righteousness of God.


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¹³ And lead us not into temptation, but deliver us from the evil one.'

 "The Greek [word] for temptation can also mean testing." [Footnote](#) to Matthew 6:13 in the NIV-2011 version.]

Q36. *And lead us not into temptation:* This seems to be out-of-character for God. Why should we ask God to "lead us not into temptation"? Does this mean that He might "lead us . . . into temptation" and we have to plead "Please, don't!"?

 "This is the third request for the wellbeing of the one who is praying. The Greek word *peirasmon* is translated as 'temptation' here, and is the same term used of Jesus' experience with Satan in the wilderness ([Matthew 4:1](#)). This can refer to being enticed towards sin, or to being tested in a trial. In either case, the phrase is better understood as 'lead us away from temptation or testing.' [James 1:13](#) (↓) makes it clear that God never entices anyone to sin. God obviously has the power, though, to lead His people away from tempting circumstances, including temptation to sin that might come from enduring hard circumstances. We should ask God to do that for us, knowing that even when we're tempted, He always provides us a means to avoid sin ([1 Corinthians 10:13](#))." [© Copyright 2002-2026 Got Questions Ministries. All rights reserved. <https://www.bibleref.com/Matthew/6/Matthew-6-13.html>, accessed: 03/18/2026.]

 "A petition similar to this is offered by David, [Psalm 141:4](#) (↓) God tempts no man. See [James 1:13](#) (↓). This phrase, then, must be used in the sense of 'permitting.' Do not 'suffer' us, or 'permit' us, to be tempted to sin. In this it is implied that God has such control over the tempter as to save us from his power if we call upon him. The word 'temptation,' however, . . . means sometimes 'trial, affliction,' anything that 'tests' our virtue. If this be the meaning here, as it may be, then the import of the prayer is, 'Do not afflict or try us.' It is not wrong to pray that we may be saved from suffering if it be the will of God. See [Luke 22:42](#) (↓)." [©1834, Notes on the Bible by Albert Barnes. https://biblehub.com/commentaries/barnes/1_timothy/2.htm, accessed: 03/19/2026.]

James 1:13-15 [NIV-1984]

¹³ When tempted, no one should say, "God is tempting me." For God cannot be tempted by evil, nor does he tempt anyone; ¹⁴ but each one is tempted when, by his own evil desire, he is dragged away and enticed. ¹⁵ Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.

Psalm 141:4 [NIV-1984]

Let not my heart be drawn to what is evil, to take part in wicked deeds with men who are evildoers; let me not eat of their delicacies.

Job 1:6-10 [NIV-1984]

⁶ One day the angels came to present themselves before the Lord, and Satan also came with them.

⁷ The Lord said to Satan, "Where have you come from?"

Satan answered the Lord, "From roaming through the earth and going back and forth in it."

⁸ Then the Lord said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil."

⁹ "Does Job fear God for nothing?" Satan replied. ¹⁰ "Have you not put a hedge around him and his household and everything he has? You have blessed the work of his hands, so that his flocks and

Lesson 9: Matthew 6:1-15


herds are spread throughout the land.

1 Peter 5:8-9 [NIV-1984]

⁸ Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. ⁹ Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings.

Luke 22:42 [NIV-1984]


[Jesus prayed,] "Father, if you are willing, take this cup from me; yet not my will, but yours be done."

 And the version of the Lord's Prayer that many of us are accustomed to reciting:

Matthew 6:9-13 [King James Version (KJV)]

⁹ 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.

Day 6

 Please pray for holy guidance and insight before you begin today's study.

^{14a} For if you forgive men when they sin against you, ^{14b} your heavenly Father will also forgive you. ^{15a} But if you do not forgive men their sins, ^{15b} your Father will not forgive your sins.

Q37. *If you forgive [a person] when they sin against you:* Is it easy for us humans to forgive another person for a wrong that person committed against us? What gets in the way?

Easy? Challenging? (Why did you circle that answer?)

.....
What gets in the way?
.....

Q38. Think about the sins, the wrongs, that you have committed against others. Has God, Jesus, forgiven you for those sins? How do you know?


Yes? No? (Why did you circle that answer?)

.....
How do you know?
.....

Lesson 9: Matthew 6:1-15

Q39. Who are you emulating, if you choose to forgive someone?

 C R J S

 When you forgive, you are demonstrating Christ-in-action!

^{15b} “***your Father will not forgive your sins***”: Satan would love to paralyze a Believer’s faith and actions by introducing that worry/anxiety: ‘what sin have I forgotten to declare?’ Was my forgetfulness itself a sin? Was it an honest forgetfulness, or did I subconsciously/purposefully forget? We can get so bound-up in our own insecurities, that we can at times forget Jesus and His [agapé love](#) for us. We can only do . . . our best. God knows us and the wonderful talents that He has given us . . . and the limitations imposed upon our minds and bodies. We can only do our best.

God knows the debilitating effects that harboring resentment can have upon our wellbeing, so we are to purge that resentment by asking someone we hurt to forgive us, or by granting forgiveness to someone who wronged us.

Satan can twist that ‘resentment knife’ in our souls so that the resentment becomes more and more insidious, more and more a barrier to our ability to demonstrate the love of Christ to Believers and nonbelievers, alike. The next best thing that Satan can do to an avowed Believer in Christ Jesus is to paralyze the Believer, so that their witness is dulled, if not stopped altogether. Happy/sad, smile/frown, kindness/ambivalence: resentment breeds the negative.

It is important to each of us – we who believe – to periodically examine our conduct, our actions, our inactions, our words, our silence against the mirror of Scripture. We can ask God to help us remember any sinful behavior that we may have committed (or omitted), then we can name it and ask God to forgive us. God does not want us to fail! He wants us to thrive as a vibrant lighthouse shining our bright spotlights-of-Christ through the deep fog of this world. Remember: a flashlight, even a candle flame, is better than no light; and as our faith grows, our light brightens!

We also tend to minimize the silent work of the Holy Spirit. The Holy Spirit will introduce into our mind forgotten sins that need to be forgiven. We must act upon those promptings and not squelch the Holy Spirit by ignoring His promptings.

We must always keep Scripture in mind, because Satan is always around ‘masquerading as an angel of light’ ([2 Corinthians 11:14](#)). The Holy Spirit will not prompt us to do anything that contradicts Scripture. Satan on the other hand is always scattering distrust, disrespect, lies, a white lie or half-truth (a lie is a lie regardless of how it is dressed), emotional hurt, perverted Scripture, division, little to no mercy, cruelty, brutality, and hatred. Satan is a bad dude.

James 2:17 [NIV-1984]

In the same way, faith by itself, if it is not accompanied by action, is dead.

Q40. ^{15b} ***your Father will not forgive your sins***: Is my salvation in jeopardy if I do not name every single sin that I have ever committed (and then asking the Lord for forgiveness)?

Yes? No? (Why did you circle that answer?)

John 3:16–18 [NIV-1984]

¹⁶ "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. ¹⁷ For God did not send his Son into the world to condemn the world, but to save the world through him. ¹⁸ Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son.

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Colossians 2:13–14 [International Children’s Bible (ICB)]

¹³ You were spiritually dead because of your sins and because you were not free from the power of your sinful self. But God made you alive with Christ. And God forgave all our sins. ¹⁴ We owed a debt because we broke God’s laws. That debt listed all the rules we failed to follow. But God forgave us that debt. He took away that debt and nailed it to the cross.



In chapter 5 we studied these verses 5:23-26 (repeated below ↓). In verse 6:15 (↑) Jesus repeats a summarized version of His instruction of seeking (or granting) forgiveness. When Jesus repeats a teaching, the teaching is especially important. In verse 15^b Jesus tells us that forgiveness is critical. We know that seeking forgiveness from God for our sins is critical; but so is demonstrating a Christ-like mercy, and forgiving others who have sinned against us.

God gave us a mind, a mind that retains memories. Forgiveness does not mean that we forget the sin against us; or that lives return to the way they were before the sin; but He does ask us to “give up resentment against or stop wanting to punish (someone)” [see the ‘forgive’ definition below (↓)].

Forgiving someone may be the hardest thing that we are asked to do in this world. Yet, God knows how long-term resentment can poison a soul. He instructs us to extend to others the same grace that He extended to us. He cannot tolerate sin of any kind.

Yet, through the willingness of Christ Jesus to take our sins upon Himself by submitting to the humiliating ‘kangaroo court’ of the Sanhedrin; the scourging that tore deep jagged gashes across His shoulders, back, and thighs; the crown of thorns that cut deeply into His scalp; and the brutal crucifixion, itself; Christ Jesus willingly submitted to it all because He loved me, He loved you, and He wants us to spend eternity with Him and His Father. Jesus took our sins upon Himself as a final sin sacrifice ([Hebrews 10:10](#)); through His death we are made sinless. We are God’s adopted sons and daughters ([Romans 8:15-17](#)), which means that Jesus is our brother! Thank You, God! Thank You, Jesus!



Definition: forgive (fər-gīv', fôr-)

v. for·gave (-gāv'), for·giv·en (-gīv'ən), for·giv·ing, for·gives

v.tr.

1. To give up resentment against or stop wanting to punish (someone) for an offense or fault; pardon.
2. To relent in being angry or in wishing to exact punishment for (an offense or fault).
3. To absolve from payment of (a debt, for example).

v.intr.

To grant forgiveness.

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Matthew 5:23-26 [International Children’s Bible (ICB)]

²³ “So when you offer your gift to God at the altar, and you remember that your brother has something against you, ²⁴ leave your gift there at the altar. Go and make peace with him [seek forgiveness]. Then come and offer your gift.

²⁵ “If your enemy is taking you to court, become friends with him quickly. You should do that before you go to court. If you don’t become his friend, he might turn you over to the judge. And the judge might give you a guard to put you in jail. ²⁶ I tell you that you will not leave that jail until you have paid everything you owe.

Matthew 18:23–35 [NIV-1984]

[A parable about the unforgiving servant]

²³ “Therefore, the kingdom of heaven is like a king who wanted to settle accounts with his servants. ²⁴ As he began the settlement, a man who owed him ten thousand talents [Greek: a talent was worth about 20 years of a day laborer’s wages] was brought to him. ²⁵ Since he was not able to pay, the master ordered that he and his wife and his children and all that he had be sold to repay the debt.

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²⁶ "The servant fell on his knees before him. 'Be patient with me,' he begged, 'and I will pay back everything.' ²⁷ The servant's master took pity on him, canceled the debt and let him go.

²⁸ "But when that servant went out, he found one of his fellow servants who owed him a hundred denarii [Greek: a denarius was the usual daily wage of a day laborer]. He grabbed him and began to choke him. 'Pay back what you owe me!' he demanded.

²⁹ "His fellow servant fell to his knees and begged him, 'Be patient with me, and I will pay you back.'

³⁰ "But he refused. Instead, he went off and had the man thrown into prison until he could pay the debt. ³¹ When the other servants saw what had happened, they were greatly distressed and went and told their master everything that had happened.

³² "Then the master called the servant in. 'You wicked servant,' he said, 'I canceled all that debt of yours because you begged me to. ³³ Shouldn't you have had mercy on your fellow servant just as I had on you?' ³⁴ In anger his master turned him over to the jailers to be tortured, until he should pay back all he owed.

³⁵ "This is how my heavenly Father will treat each of you unless you forgive your brother from your heart."

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