



THE SERMON ON THE MOUNT

Mt. 6:12

*“The Principles of Prayer”*



Mt. 6:12 And forgive us our debts, as we forgive our debtors.





## Review

Back in December we began the exegesis of this great sermon preached by the Lord Jesus Christ.

Let's review the outline:

I. THE DISCIPLE AND HIS BLESSINGS, 5:1-16

II. THE DISCIPLE AND HIS BELIEFS, 5:17-20

III. THE DISCIPLE AND HIS BIBLE, 5:21-48

IV. THE DISCIPLE AND HIS BURDENS, 6:1-34

A. Burdens Connected with Worship, 6:1-18

1. The Duties of Life, 6:1-4

2. The Devotions of Life, 6:5-15

a. The Parody of Prayer, 6:5

b. The Place of Prayer, 6:6

c. The Principle of Prayer, 6:7-8

d. The Pattern of Prayer, 6:9-15



(1) What the Lord Recommended, 6:9-13

(a) The Father's Person, 6:9

(**Relationship and Righteousness**)

(b) The Father's Purpose, 6:10

(**Reigning**)

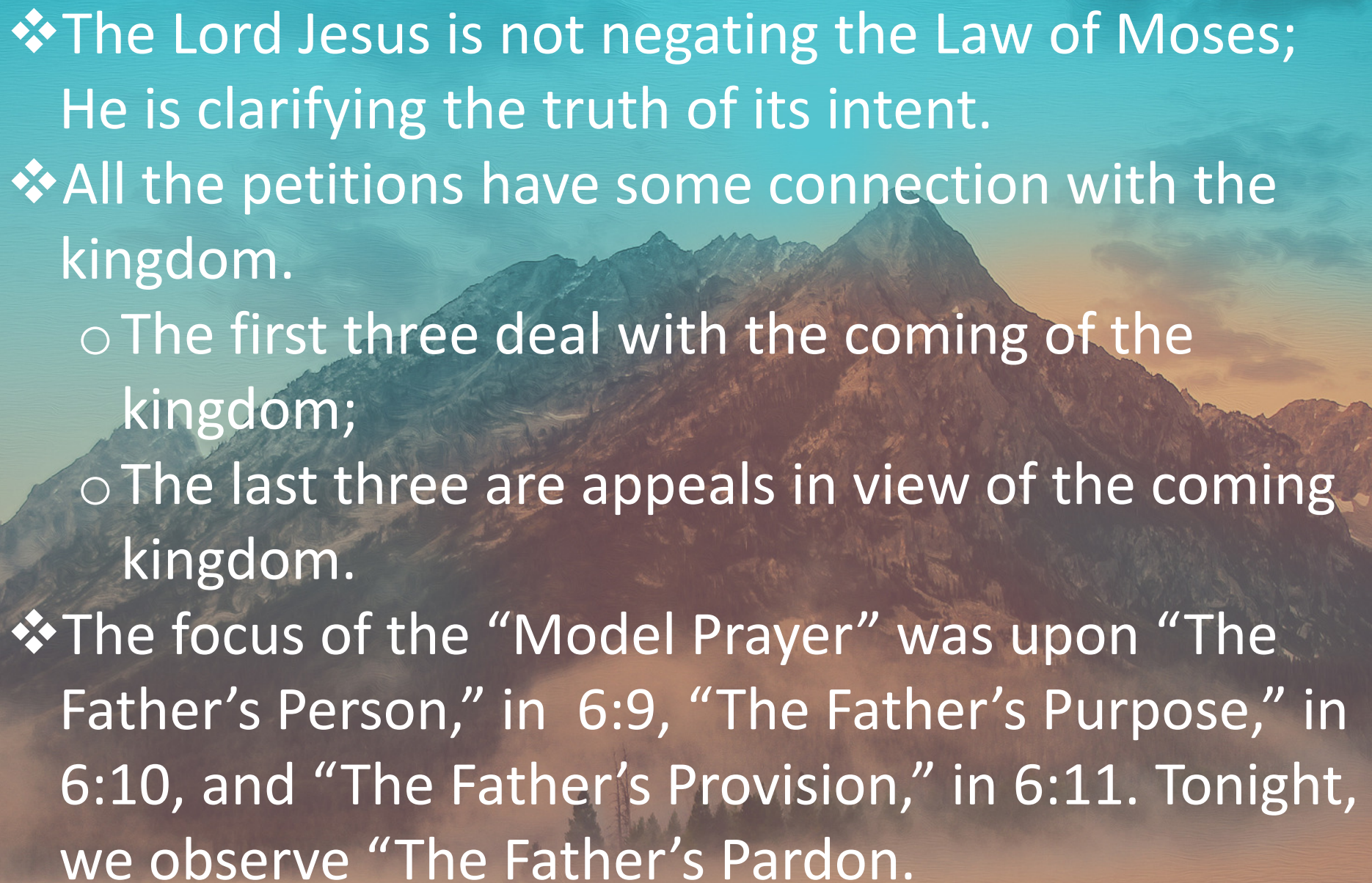
(c) The Father's Provision, 6:11

(**Request**)

Early in the "Sermon on the Mount" the Lord Jesus emphasized His concern regarding "righteousness."

Mt. 5:20 For I say unto you, That **except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.**



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- ❖ The Lord Jesus is not negating the Law of Moses; He is clarifying the truth of its intent.
  - ❖ All the petitions have some connection with the kingdom.
    - The first three deal with the coming of the kingdom;
    - The last three are appeals in view of the coming kingdom.
  - ❖ The focus of the “Model Prayer” was upon “The Father’s Person,” in 6:9, “The Father’s Purpose,” in 6:10, and “The Father’s Provision,” in 6:11. Tonight, we observe “The Father’s Pardon.”



Does our text mean that forgiveness and salvation must be earned or merited by our actions? We will compare the Scriptures to learn what this verse means.

(d) The Father's Pardon, 6:12  
(**Reciprocation**)

Mt. 6:12 And forgive us our debts, **as** we forgive our debtors.

Luke 11:4 “And **forgive** us our sins; for we also forgive every one that is indebted to us...”



- ❖ In comparing Matthew and Luke's accounts, both include the aspect of seeking *forgiveness* in conjunction with *indebtedness*.
- ❖ In each passage, the verb "forgive" is imperative – we are commanded to seek forgiveness.

**Original Word:** ἀφίημι

**Part of Speech:** Verb– **Aor. IMP Active**

**Transliteration:** aphíēmi

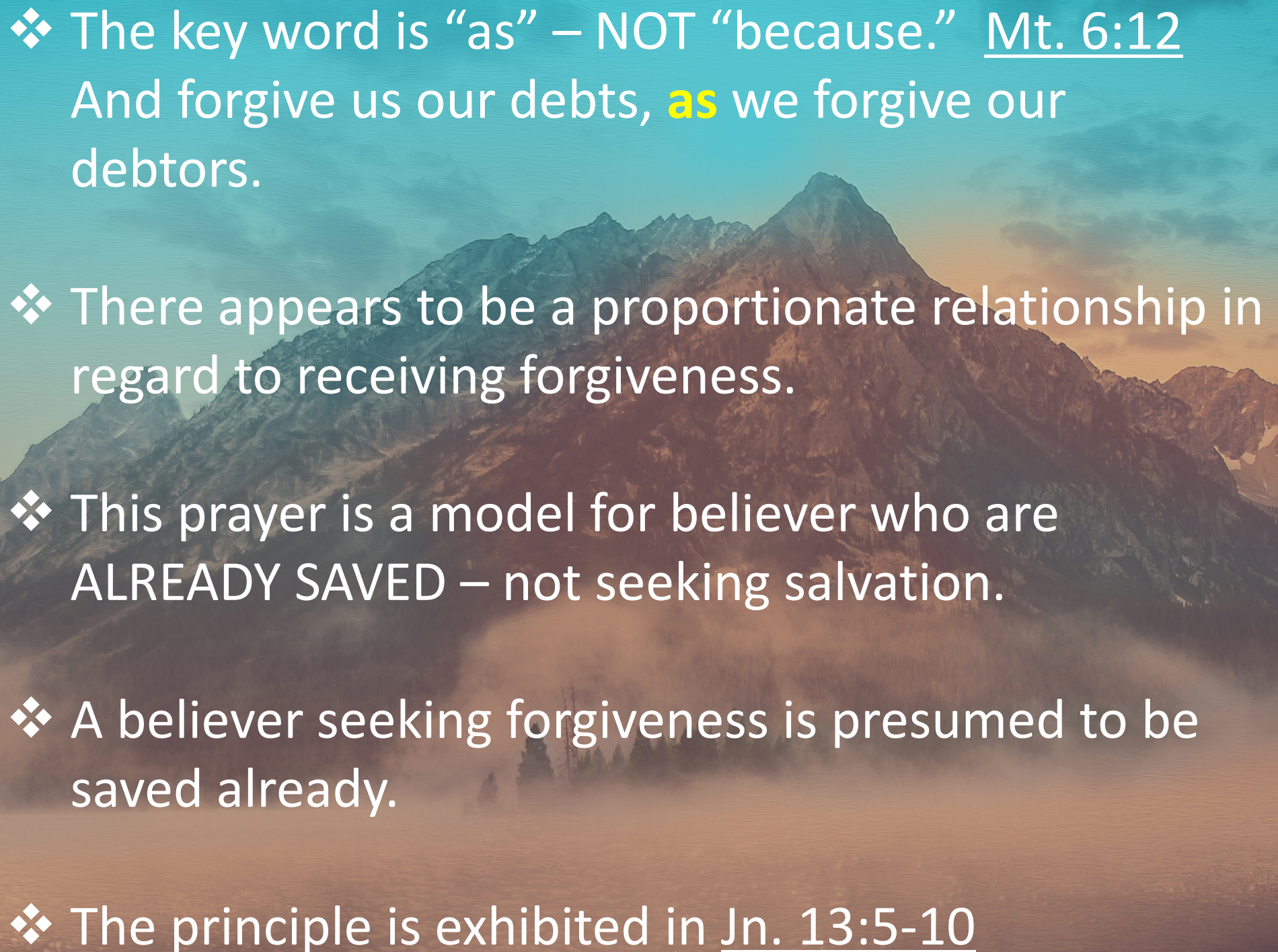
**Definition:** to send away, leave alone, permit

**Usage:** (a) I send away, (b) I let go, release, permit to depart, (c) I remit, forgive, (d) I permit, suffer.

*aphíēmi* – properly, *send away; release(discharge)*.

<https://biblehub.com/greek/863.htm>



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- ❖ The key word is “as” – NOT “because.” Mt. 6:12  
And forgive us our debts, **as** we forgive our debtors.
  - ❖ There appears to be a proportionate relationship in regard to receiving forgiveness.
  - ❖ This prayer is a model for believer who are **ALREADY SAVED** – not seeking salvation.
  - ❖ A believer seeking forgiveness is presumed to be saved already.
  - ❖ The principle is exhibited in Jn. 13:5-10



Jn. 13:5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. **Jesus answered him, If I wash thee not, thou hast no part with me.**

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, **He that is washed needeth not save to wash *his* feet, but is clean every whit:** and ye are clean, but not all.



❖ The understanding of “debts” is in regard to that which is owed, or obligated.

**Original Word:** ὀφείλημα

**Transliteration:** opheiléma

**Definition:** that which is owed, a debt

**Usage:** a debt, offense, sin.

*opheilēma* (a neuter noun) – the *result* of having a debt, focusing on the after-effect of the obligation (note the *-ma* suffix).

<https://biblehub.com/greek/3783.htm>



❖ The Greek word means "*a failure to pay that which is due, a failure in duty.*" Viewing sins as debts was thoroughly Jewish.

❖ Our forgiveness of others demonstrates our need of forgiveness for the sake of fellowship – 1 Jn. 1:9:

1 Jn. 1:9 If **we** confess **our** sins, he is faithful and just to forgive **us our** sins, and to cleanse **us** from all unrighteousness.

❖ The person who does not forgive a brother's offenses does not appreciate how much he himself needs forgiveness.



Mt. 18:21 Then came Peter to him, and said, **Lord, how oft shall my brother sin against me, and I forgive him?** till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

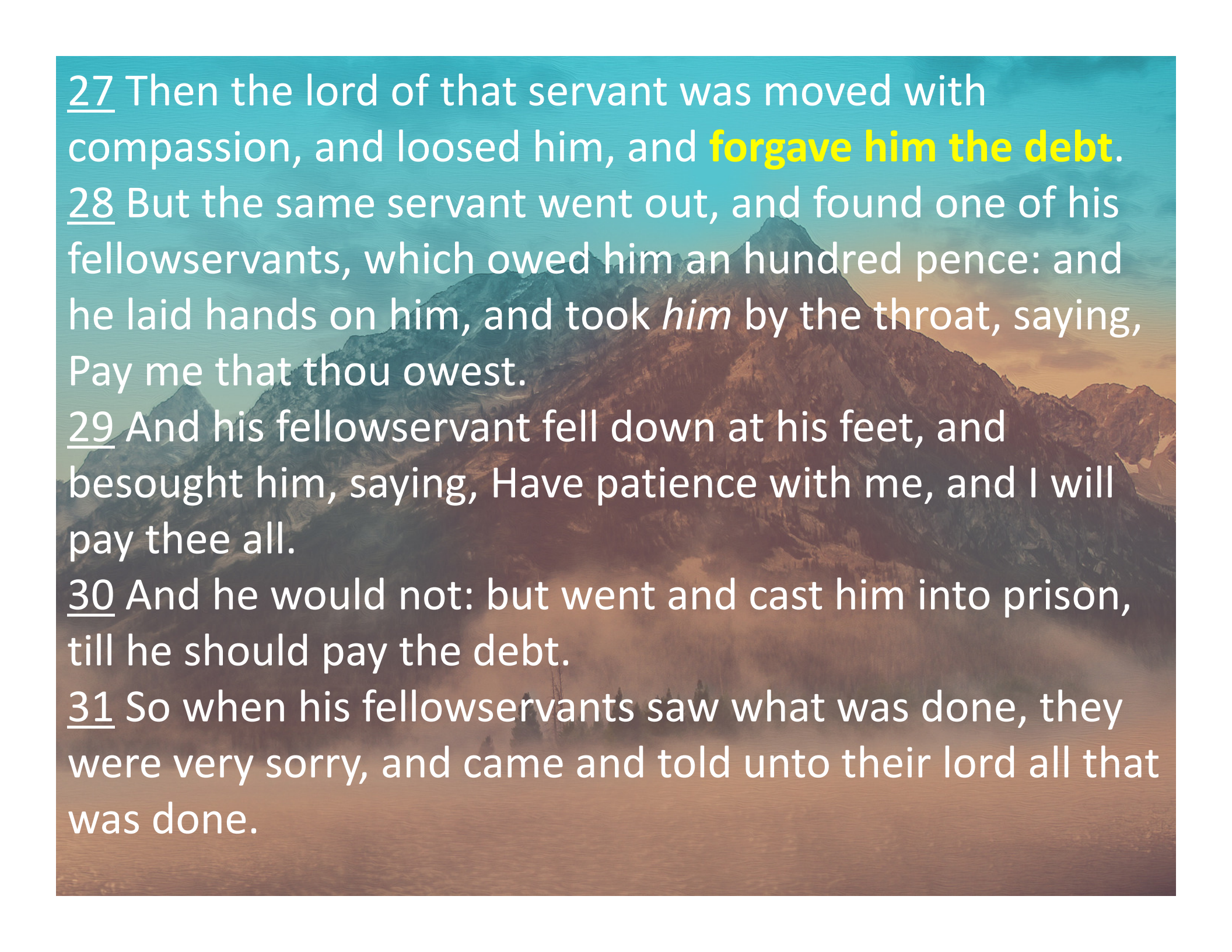
23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, **which owed** him ten thousand talents.

25 But 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.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.





27 Then the lord of that servant was moved with compassion, and loosed him, and **forgave him the debt.**

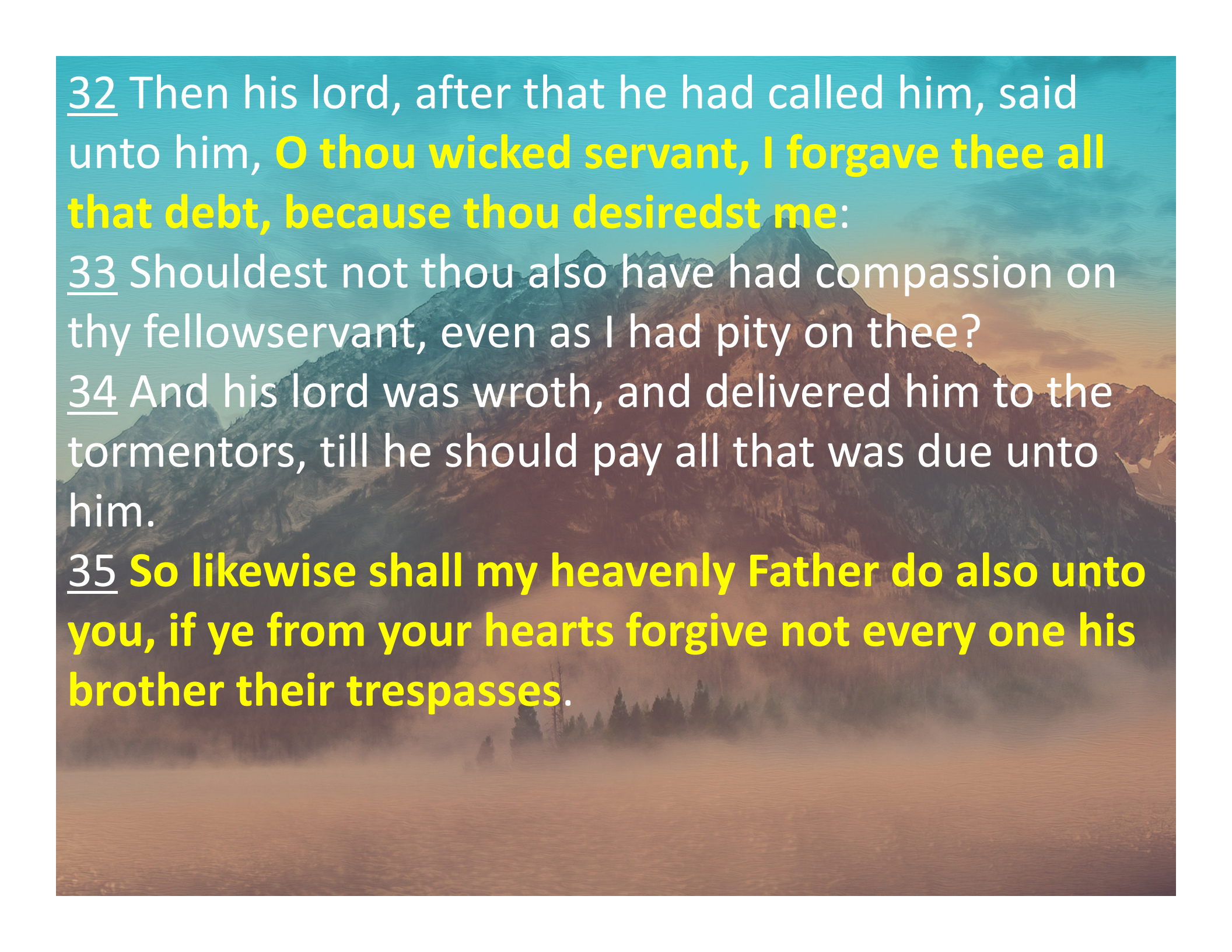
28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.



A scenic landscape featuring a range of mountains in the background, some with patches of snow. In the foreground, there is a calm body of water, possibly a lake or a wide river, reflecting the sky. The sky is a mix of blue and orange, suggesting a sunrise or sunset. The overall atmosphere is serene and majestic.

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.**



## Conclusion

- ❖ Personal fellowship with God is in view in these verses (not salvation from sin). One cannot walk in fellowship with God if he refuses to forgive others.
- ❖ A forgiven believer should esteem such merciful grace as most precious, being reminded to hold such treasure as motivation to forgive others to the same proportion while seeking to stay in fellowship with the Lord.

Eph. 4:32 And be ye kind one to another, tenderhearted, forgiving one another, **even as** God for Christ's sake hath forgiven you.



# PROPORTIONATE RECIPROCATION

Forgive others  
as quickly as  
you expect God  
to forgive you!

