

King Jesus
Daily Repentance
Lesson 6 Matthew 6.12
102024

Introduction

Our Father in heaven, hallowed be your name, ¹⁰ your kingdom come, your will be done on earth as it is in heaven. ¹¹ Give us today our daily bread. ¹² Forgive us our debts, as we also have forgiven our debtors. ¹³ And lead us not into temptation, but deliver us from the evil one. [For Yours is the kingdom and the power and the glory forever. Amen.] Matthew 6:9-13

- 1 For the past few weeks we have been taking a look at the Lord's prayer. Originally I had planned on teaching only the part of the prayer that says, ***your kingdom come*** in connection with our current series King Jesus.
- 2 But "your kingdom come" is not just a part of the prayer it is the theme of the prayer. After worshipping God as Father the first thing Jesus says we need to do in prayer is to call on his kingdom to come. The rest of the prayer reveals some of the ways that God's kingdom comes.
 - a The kingdom comes when I submit to God's will being done.
 - b The kingdom comes when I ask God for and receive daily bread.
 - c The kingdom comes when I ask God for and receive his forgiveness.
 - d And the kingdom comes when I in turn extend that forgiveness to others.
And that is our focus today ... *forgive us our debts as we have also forgiven our debtors.*
- 3 Now, we have learned the Lord's prayer should actually be called the Lord's prayer-guide or prayer-template because Jesus gave it to us not necessarily to recite but to teach us how to pray. He taught us to approach God as Father, to hallow or worship his name, to call on his kingdom to come, to submit ourselves to doing his will and to ask for our daily bread, "give us today our daily bread."
- 4 Last week one of the many things we learned about the request for "daily" bread is that it implies that we are to pray "daily."
 - a And if praying is something we do daily then, according to the Lord's prayer-model, so is everything else including asking God to forgive our debts (sins).

- b This request to be forgiven our sins is elsewhere in the Bible called confession and repentance or simply repentance because confession leads to repentance.
 - Confession is admitting our sin is against God and his holy standard.
 - Repentance is turning from sin and pursuing godly transformation.
- c And Jesus teaches us that this repentance is to be a part of our daily prayer life as much as worshipping God (hallowed be Your name) or petitioning God (give us our daily bread).
- d So daily I am to come before God in worship (hallowed be your name), petition (give us our daily bread) and repentance (forgive me my sins).
 - The need for daily repentance
 - The motive for daily repentance
 - The result of daily repentance

The Need for Daily Repentance

- 1 There was a time in my life when regular repentance didn't make much sense to me largely because I thought of sin only in terms of outward actions ... not doing certain things or saying certain things. And if I did not do or say anything obviously sinful I did not need to repent.
- 2 That was an erroneous belief for three reasons:
 - a Firstly, I failed to realize that most sin is internal hiding in my attitudes and motives (Eph 4:23).
 - b Secondly, I didn't realize that most sin is by omission.
 - Most sin is not doing something bad that I shouldn't do... but rather not doing something good that I should do. *Anyone, then, who knows the good he ought to do and doesn't do it, sins (James 4:17).*
 - The truth is that anything less than doing the good of loving the Lord with all my heart, soul, mind and strength is sin (Mark 12:30).
 - c Thirdly, I didn't realize that anything less than a faith-filled response to any circumstance in my life was sin.

... *Everything that does not come from faith is sin. Romans 14:23b*

 - Let me give you an example. Years ago I was dealing with a great deal of discouragement. As I went to prayer one morning I got some wonderful relief when I got to "your kingdom come." My spirit was supernaturally lifted when I thought of the day when discouragement will be no more ... the day when everything will be made new.

- So after praying your kingdom come, your will be done and give us our daily bread I came to forgive us our debts. And immediately the Holy Spirit showed me that my discouragement, in part, was caused not just by my circumstances but by my unbelief.
 - I was discouraged because I wasn't believing that God is who He says He is right now. I was discouraged because I wasn't believing that despite my circumstances God was indeed at work for my good.
 - When I realized that I asked the Lord to forgive me. I repented. I turned from unbelief to belief. And I have to do that all the time because it's one thing to know the truth but another to believe it.
- 3 Now I say all this to show you that sin is not just outward actions like I used to think. Sin is mostly on the inside ... in our attitudes and motives. Sin is not just not doing bad we shouldn't do. Sin is mostly not doing the good of loving the Lord with all our heart that we should do.
- a And when I realized that it dawned on me that I actually sinned way more than I thought I did. And then it occurred to me this is why forgive us our debts is part of the *daily* prayer model Jesus gave to his disciples.
 - b Therefore, repentance moved from being a semi-annual thing when I did something really wrong to a daily thing because, under an accurate definition of sin, I was actually sinning more often than I thought I was and I wasn't even aware of it.
 - c But it is for that very reason God has given us one of his greatest promises ... a promise that allows finite, fallen creatures who are prone to weakness, failure, inconsistency and distraction ... to walk in unbroken fellowship with him.
- If we claim to be without sin, we deceive ourselves and the truth is not in us. ⁹ If we confess our sins, he is faithful and just and will forgive us our sins ... **and** purify us from all unrighteousness (1 John 1:8-9).*
- When we confess a known sin, one that the Holy Spirit draws to our attention, we are also cleansed from all unrighteousness, i.e. every other sin we may be unaware of ... especially those elusive sins that hide themselves in our thinking and motives.
 - Now when you realize this truth, the need for daily repentance becomes a tremendous blessing that keeps you close to the Lord. Therefore, this part of the Lord's prayer-guide becomes very important and one we don't skip over.

[2]The motive for daily repentance

- 1 What is surprising about repentance (Father forgive me) is that it is not first thing in the Lord's prayer, it is the 5th component. Repentance follows worship (hallowed be Your name), supplication (Your kingdom come), consecration (your will be done) and petition (give us our daily bread).
 - a It seems to me that repentance should be first so that I can worship or hallow God's name without unconfessed sin. But it's not first. Why does repentance follow worship? It's the same reason that petition (asking for daily bread) follows worship.
 - b When I worship God (Father in heaven hallowed be Your name) I am reminded of His goodness and mercy and it softens my heart and causes me to want what God wants for me. It aligns my request for daily bread with God's will for me.
 - c It's the same thing when it comes to repentance. When my heart is tenderized through worship, I can hear God speak more clearly about things that hinder my fellowship and therefore repent (forgive me my sins) and experience more transformation and joy.
- 2 Now, if you have an aversion to the word "repentance", if it discourages you to think of confessing your sins to God daily, if it makes you feel worse about yourself or a burdensome obligation... it might be because your self-image is based on being a relatively good Christian instead of a unconditionally loved child of God.
 - a Therefore, every time you confess or repent of sin it attacks your self-image because good Christians shouldn't have to repent very much. Repentance is only for prodigals? A relatively good Christian knows they have a couple of faults but compared to others they're basically good.
 - b The temptation associated with this erroneous thinking is to find our identity in our own relative goodness, our own morality, our own righteousness instead of God's love for us and his gift of righteousness given to us.
 - So, when we confess sin it is a real downer because it assaults our self-image of being a good person.
 - Therefore, repentance isn't liberating to us. It reminds us that we have failed to live up to our self-image of being a relatively good Christian.

- c On the other hand, if your identity is found, not in your relative goodness but rather in Christ, his death for you, his acceptance of you, his love for you ... then admitting sin doesn't attack your self-image but rather brings a sweet cleansing to your soul.
- It doesn't make you feel bad about yourself but rather makes you feel loved by God and close to God.
 - It doesn't make you feel worse about yourself, it doesn't make you hate yourself. It makes you want to get rid of sin because you love your Heavenly Father because He first love you.
 - *Humble yourselves, therefore, under God's mighty hand, that he may lift you up ... (1 Peter 5:6).*
- 3 Now if repentance doesn't lift you up or produce sweetness in your soul, if it is something you avoid, it might be a sign that you are still basing your self image, worth and value on your own goodness instead of God's love for you expressed in the cross of Christ.
- a Jesus death on the cross reveals two things; the immensity of our sin before God and the immensity of God's love for us.
- Our sin is so great that no one other than the Son of God could atone for it.
 - God's love for us is so great that gave up what was most valuable to Him so we could be forgiven. (John 3:16)
- b Until you personally and deeply believe that, not just know it but believe it, repentance will feel like death to you, and you have no alternative but to hide your sins from yourself or deny your sins or minimize your sins. You'll never get to the root of the sin and experience deep, liberating transformation.
- c On the other hand when you are resting in God's unshakable love for you revealed in the gospel, repentance (forgive us) will always be something that is life-giving and liberating.
- 4 So when you reach this part of the Lord's prayer, invite God to search your heart and show you anything of the last day that you failed to realize as sinful at the moment you sinned.
- a Some of the time when you sin you know it right away and you presumably ask God to forgive you right then.
- b But other times you don't even see it until you get quiet before God and ask Him to examine your heart. This is exactly what David was doing in Psalm 139.

Search me, O God, and know my heart; test me and know my anxious thoughts. ²⁴ See if there is any offensive way in me, and lead me in the way everlasting (Psalm 139:23-24).

- If I know I am completely loved by God, accepted by God and secure in God then I will not be afraid to find out what's in my heart.
- If I am secure in the gospel repentance becomes the way to experience more of God's grace in my life ... including the grace to forgive others. *Forgive us as we forgive others.* One of the most beautiful outcomes of regular repentance is its impact on our ability to forgive others

[3] The result of daily repentance

- 1 The key to walking in forgiveness with others is walking in repentance before God.
 - a When I am walking in repentance before God I am constantly reminded of my propensity to sin but even more so the heights and beauty and wonders of God's forgiving grace and love given to me in Jesus Christ.
 - b And that has a profound effect on how I look at other people and their sins against me. This exactly what Paul refers to in Ephesians 4.
Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you (Ephesians 4:32).
 - c There is a direct connection between the ongoing experience of God forgiving me and me forgiving others. I want that ... but how do I forgive? People say "just forgive" but how do you do that?
- 2 Jesus answers that question through the imagery he uses to describe sin, the imagery of a debt (forgive us our debts as we forgive our debtors). He doesn't explain it here in Matthew 6 but does so later on in Matthew 18 ... in the parable of the unmerciful servant which Lawrence taught us about 3 weeks ago.

"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 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. 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. 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?' Matthew 18:23-33

- 3 This parable teaches us much about forgiveness but the main point is that we are called/empowered to forgive others because we have been forgiven by God more than anyone could ever sin against us.
 - a In the parable sin is pictured as a debt. The debt the first servant was owed by the second servant was 100 denari or about 100 days wages ... a considerable debt.
 - b However, the debt the first servant owed the master was 10,000 talents ... an unpayable debt. 10,000 talents was the total revenue of the Roman Empire for one year.
 - c Everybody listening to Jesus knew what he was saying through hyperbole; The debt the first servant owed the master was incalculable and unpayable and the promise to repay was unrealistic.
 - d And all of this to make the point that our debt of sin before God is an infinite debt ... humanly incalculable and unpayable.
- 4 So here's the application: If God forgave the massive debt of my sin against him how could I not forgive the debts of others which, though they may be considerable, pale in comparison with the magnitude of my sin-debt before God.
 - a It is worth noting here that forgiveness is not minimizing the debt owed. A 100 denari debt is real. It was not a small debt in and of itself.
 - b Forgiveness is not minimizing the debt owed, excusing the sin by not holding the offender accountable, forgetting the sin or minimizing the pain caused by the sin.
 - c Forgiveness is relinquishing the right to demand the 100 denari sin-debt owed you because your 10,000-talent sin-debt you owed God has been cancelled by Him at an infinite cost to Himself, the death of his Son.

- 5 But the imagery of a debt is not just to help us understand the magnitude of our sin against God and the magnitude of his forgiveness, it also explains how we feel when we have been sinned against by someone else.
- a When someone seriously wrongs you there is an inescapable sense that they owe you for the suffering they have caused you. Their actions have incurred a debt and they are obligated to pay down that debt in some way that is proportionate to the suffering they caused you.
 - b This is innate to humanness and anyone who denies it exists simply has not been wronged or sinned against in a serious way. Sin produces a debt and the expectation of repayment. You owe me for what you did to me.
- 6 With this in debt imagery in mind then, forgiveness means giving up the right to seek repayment from the one who has wronged you ***and absorbing the debt yourself.***
- a If sin produces a debt and forgiveness is giving up the right to seek repayment for the debt owed ... what happens to the debt? Forgiveness not only means that you give up the right of repayment of the debt from the offender but also that you absorb the debt yourself.
 - b Monetary Illustration:
 - If my neighbor borrows my tree trimmer and backs over it in his driveway, and if the tree trimmer costs 200 dollars to replace, then the act of breaking my tree trimmer incurs a debt of 200 dollars.
 - If I demand that he pay for and replace the tree trimmer, I get my tree trimmer back and he's out 200 dollars. But if I forgive him for what he did, if I release him from the obligation to repay me, the 200 dollar debt does not somehow vanish into thin air.
 - When I forgive him (give up the right to seek repayment), I absorb the cost for the tree trimmer. I will either pay the 200 dollars to replace it or I will hire a tree trimming service.
 - c Application: OK let's apply this to things bigger than tree-trimmers.
 - To forgive is to cancel a sin-debt by absorbing it yourself. This is the case in all situations of wrongdoing whether money is involved or not.
 - When you are sinned against, you lose something, not a tree trimmer but something more valuable. You lose peace of mind because what they did to you keeps going around and around in your mind. You may lose opportunity, dignity, freedom or even friendship.

- What they did brought turmoil or destruction into your life. For causing that the offender is indebted to you. You can either demand reparation from them or cancel the debt, absorb the loss yourself and entrust yourself to God who has completely forgiven you your debt.
- d Relational Illustration: Someone has damaged your reputation.
- You are deeply hurt. You can make them pay for damaging your reputation by suing them, directly hurting them, speaking negatively about them or harboring resentment against them ... *or* you can forgive them by cancelling the debt and absorbing the damage to your reputation.
 - Forgiving always involves absorbing the debt and that always involves suffering. And this is why we struggle with it.
- e It is typical for non-Christians to say that the cross of Christ makes no sense. “Why did Jesus have to die? Why couldn’t God just forgive us?” Because there is never forgiveness without addressing the debt sin incurs. No one who has been deeply wronged “just forgives”! That is just denial of the offense and pain of sin.
- When wrong is done there is a debt and there is no way to deal with it without suffering; either you make the offender suffer for it or you cancel the debt and absorb the suffering yourself.
 - And you absorb the suffering by refraining from directly hurting, speaking negatively about or harboring resentment against the offending party. Instead of demanding repayment you cancel and absorb.
 - Though it can be extremely difficult and painful, and take time ... forgiveness will free you from bitterness; if necessary, foster the possibility of reconciliation and most of all make you more like Christ.
- In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace (Ephesians 1:7)
Be kind and compassionate to one another, forgiving each other just as God in Christ has also forgiven you (Ephesians 4:32).*

Prayer

- 1 God this morning we come to you as Jesus taught us. We come to you as Father.
 - a You are not simply like a father; you *are* our Father in heaven and we *are* your children who have been adopted in your family.
 - b We were once aliens and strangers and cut off from you because of our sin. But you loved us so much you paid an infinite price to call us your own.
- 2 When we think about that, when we think about that grace ... all we can say is hallowed be your name, hallowed be all that you are. We worship You. You are ultimate and ultimate in our lives. We look to you and you alone.
- 3 And we want everybody else in the world to do the same ... to look to you, to give glory to You and You alone.
 - a And so we pray your kingdom come and your will be done on earth as it is in heaven. Bring all of creation back to perfection like it was in the garden.
 - b And may we have a foretaste of that in our lives right now. Your kingdom power come into our lives. And your will be done in our lives. We want only what you want for us ... so may your will be done in our lives.
- 4 With that in mind we ask for our daily bread knowing that if an earthly father would give his children good things how much more will an infinitely good and powerful Father give good things to His children.
 - a We ask for our daily bread; our physical sustenance, our tangible needs and especially our spiritual needs.
 - b We need the bread of life for we do not live on natural bread alone, but on every word that comes from the mouth of God.
- 5 And Father forgive us our debts as we forgive others. Thank you for the gift of repentance by which we are able to remain close to Your heart, obey you more fully and enjoy more of your presence and power in our lives.

Discussion Questions:

1. Why do you think Jesus included "forgive us our debts" as part of the daily prayer model? How does this challenge or affirm your current prayer habits?
2. The sermon mentions three common misconceptions about sin. Which of these surprised you the most, and why? How does understanding sin as more than just outward actions, but also internal attitudes and omissions, change your perspective on the need for daily repentance?
3. How does basing our identity on being a "relatively good Christian" hinder our ability to repent sincerely? Share any personal experiences with this struggle.
4. Discuss the concept of sin as a "debt." How does this imagery help you understand both God's forgiveness and our call to forgive others?
5. The sermon states, "Forgiveness is not minimizing the debt owed." How does this perspective change your view on forgiveness? What challenges does it present?

Key Takeaways:

1. Daily repentance is a crucial part of our prayer life and relationship with God.
2. Sin is not just outward actions but also internal attitudes, motives, and omissions.
3. Our motive for repentance should be rooted in God's love and acceptance, not our own self-righteousness.
4. Forgiveness of others is directly connected to our experience of God's forgiveness.

Practical Applications:

1. Daily Repentance Practice: Commit to spending time each day this week in prayer, asking God to search your heart and reveal any areas needing repentance.
2. Forgiveness Inventory: Make a list of people you may need to forgive. Pray over this list, asking God to help you release these debts and absorb the cost of forgiveness.

3. Identity Check: When you find yourself reluctant to repent, examine whether you're basing your identity on your own goodness or on God's love and acceptance in Christ.
4. Memorize Scripture: Choose one of the verses mentioned in the sermon (e.g., Ephesians 4:32 or 1 John 1:9) to memorize and meditate on throughout the week.