

I. The King is revealed (1-3)
II. The Kingdom is revealed (4-10)

A. In Principle (4-7)

1. The Messiah declares his faith. (4:1-11)
2. The Messiah demonstrates his faith. (4:12-25)
3. The Messiah defines the true nature of Kingdom life: The sermon on the Mount (5:1-7:29)
 - a. The character of Kingdom people (5:1-12)
 - b. The calling of Kingdom people (5:13-16)
 - c. The conduct of Kingdom people (5:17-7:27)
 1. With respect to true and false sanctification (5:17-6:18)
 - a. True sanctification (5:17-48)

Matthew 6

Chapter 6 addresses one of the most sensitive areas of our lives - **security**. We desire to impress others with our spirituality so as to be admired and accepted. We desire to find comfort in material possessions.

b. False sanctification (6:1-18)

- It is not enough to do the right thing if the motivation is selfish.
- Three criteria for righteous conduct - 1) Is the act consistent with the commands of Scripture? 2) Is the act motivated by love? 3) Is the act sensitive to context (time)?

1. Looking good with respect to giving (6:1-4)

- There is a human motivation for religious showboating - To be accepted in the community.
- Our fear is that if people see us for who we really are they will reject us. We want to be sure that they notice our good deed not to glorify God but to glorify us and thus give us tenure in the community.

1 Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven. 2 When therefore you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Truly I say to you, they have their reward in full. 3 But when you give alms, do not let your left hand

know what your right hand is doing ⁴ that your alms may be in secret; and your Father who sees in secret will repay you.

2. Looking good with respect to praying (6:5-15)

- The lessons we can learn about prayer in this text are
1) Be careful that public prayers are really to God not to the community. 2) God is not hard of hearing. 3)
- The Lord's prayer is really the disciples prayer and is a balance between spiritual and material concerns. It is best understood under the Old Covenant. Our forgiveness of others is the standard for our forgiveness by God. This is Old Covenant theology and it is why many evangelicals do not use the prayer in public services. **Eph.4:32**

⁵ And when you pray, you are not to be as the hypocrites; for they love to stand and pray in the synagogues and on the street corners, in order to be seen by men. Truly I say to you, they have their reward in full. ⁶ But you, when you pray, go into your inner room, and when you have shut your door, pray to your Father who is in secret, and your Father who sees in secret will repay you. ⁷ And when you are praying, do not use meaningless repetition, as the Gentiles do, for they suppose that they will be heard for their many words. ⁸ Therefore do not be like them; for your Father knows what you need, before you ask Him. ⁹ Pray, then, in this way: '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, as we also have forgiven our debtors. ¹³ And do not lead us into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever. Amen.' ¹⁴ For if you forgive men for their transgressions, your heavenly Father will also forgive you. ¹⁵ But if you do not forgive men, then your Father will not forgive your transgressions.

3. Looking good with respect to fasting (6:16-18)

When we suffer as a result of our religious discipline we want others to notice so we will get our due credit.

¹⁶ And whenever you fast, do not put on a gloomy face as the hypocrites {do,} for they neglect their appearance in order to be seen fasting by men. Truly I say to you, they have their reward in full. ¹⁷ But you, when you fast, anoint your head, and wash your face ¹⁸ so

that you may not be seen fasting by men, but by your Father who is in secret; and your Father who sees in secret will repay you.

2. With respect to true and false security (6:19-34)

- Jesus had more to say about material possessions than about heaven and hell combined. He was less concerned with what money could do for those in need of material help than what it did to those who found their soul's security in it.
- His emphasis was clearly nonmaterial. This challenges a Marxist view which reduces all ethics to redistribution of material wealth.

a. “you can’t serve two masters” (6:19-24)

- We can’t have it both ways. This is one of the great temptations of the world. The suggestion is that the saving of material goods for our security can be inconsistent with Kingdom faith.
- How we see things will determine how we respond to them.

19 Do not lay up for yourselves treasures upon earth, where moth and rust destroy, and where thieves break in and steal. 20 But lay up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; 21 for where your treasure is, there will your heart be also. 22 The lamp of the body is the eye; if therefore your eye is clear, your whole body will be full of light. 23 But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness! 24 No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.

b. “your Father knows your needs” (6:25-32)

- Anxiety is inconsistent with faith. The object lessons from nature are powerful in that they suggest active involvement without anxiety. Birds work hard but do not worry.
- The essence of a secular attitude is to define reality and make decisions as if God is not there or can not be trusted. It also can be understood as focusing our hope on the material and temporal at the expense of the spiritual and eternal.

25 For this reason I say to you, do not be anxious for your life, {as to} what you shall eat, or what you shall drink; nor for your body, {as to}

what you shall put on. Is not life more than food, and the body than clothing? 26 Look at the birds of the air, that they do not sow, neither do they reap, nor gather into barns, and {yet} your heavenly Father feeds them. Are you not worth much more than they? 27 And which of you by being anxious can add a {single} cubit to his life's span? 28 And why are you anxious about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, 29 yet I say to you that even Solomon in all his glory did not clothe himself like one of these. 30 But if God so arrays the grass of the field, which is {alive} today and tomorrow is thrown into the furnace, {will He} not much more {do so for} you, O men of little faith? 31 Do not be anxious then, saying, 'What shall we eat?' or 'What shall we drink?' or 'With what shall we clothe ourselves?' 32 For all these things the Gentiles eagerly seek; for your heavenly Father knows that you need all these things.

c. “seek first the Kingdom of God” (6:33-34)

The main thing is to keep the main thing the main thing. **I Tim.6:6**

33 But seek first His kingdom and His righteousness; and all these things shall be added to you. "Therefore do not be anxious for tomorrow; for tomorrow will care for itself. {Each} day has enough trouble of its own."

Insights and Lessons from this chapter

- Where do we feel the pressure to “look spiritual” for the church crowd? True spirituality is marked more by the content of chapter 5 than chapter 6.
- Jesus makes it quite clear that while seeking the security of the world we cannot claim to be his disciples.
- A question that we must answer is this – What is the evidence that we are taking this chapter seriously?