

THE SERMON ON THE MOUNT, PART 2

BIBLE TEXT: Matthew 6:1-34.

LESSON 20 Senior Course

MEMORY VERSE: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

BIBLE TEXT in King James Version

Matthew 6:1-34.

¹ Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

² Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

³ But when thou doest alms, let not thy left hand know what thy right hand doeth:

⁴ That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

⁵ ¶ And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

⁶ But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

⁷ But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

⁸ Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

BIBLE REFERENCES:

I Seeking the Applause of Men -- a Sign of Hypocrisy

1. Sounding of a trumpet before giving alms, Matthew 6:1-4;

Colossians 3: 22-24.

²² Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

²³ And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

²⁴ Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

2. Praying in public places for show, Matthew 6:5, 6;

Luke 18:10-14.

¹⁰ Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

¹¹ The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

¹² I fast twice in the week, I give tithes of all that I possess.

¹³ And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

¹⁴ I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

3. Fasting with sad countenance and disfigured faces, Matthew 6:16-18;

Isaiah 58:3-7;

³ ¶ Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

⁴ Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as *ye do this* day, to make your voice to be heard on high.

⁵ Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him*? wilt thou call this a fast, and an acceptable day to the LORD?

⁶ *Is not* this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

⁷ *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Zechariah 7:5.

⁵ Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, *even* to me?

II The Lord's Prayer

1. Reverence to God's name, Matthew 6:9;

Psalms 29:2.

² Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

2. Thy kingdom come -- the desire of all creation, Matthew 6:10;

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.
 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.
 16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.
 17 But thou, when thou fastest, anoint thine head, and wash thy face;
 18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.
 19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:
 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:
 21 For where your treasure is, there will your heart be also.
 22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.
 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light

Romans 8:22, 23.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

3. Submission to God's will, Matthew 6:10; 26:42;

Ephesians 6:6.

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

4. Our daily sustenance from God, Matthew 6:11;

Philippians 4:19.

19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

5. Our forgiveness in accordance with our ability to forgive, Matthew 6:12, 14, 15;

Matthew 18:21-35.

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.

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.

6. Our need of God in time of temptation, Matthew 6:13;

II Peter 2:9.

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

III Treasures in Heaven Surpassing Treasures on Earth

1. An exhortation to lay up treasures in Heaven, Matthew 6:19-21;

Colossians 3:2.

2 Set your affection on things above, not on things on the earth.

2. An illustration of spiritual light and spiritual darkness, Matthew 6:22, 23;

that is in thee be darkness, how great *is* that darkness!

²⁴ ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

²⁵ Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

²⁶ Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

²⁷ Which of you by taking thought can add one cubit unto his stature?

²⁸ And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

²⁹ And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

³⁰ Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe you*, O ye of little faith?

³¹ Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

³² (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

³³ But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

³⁴ Take therefore no thought for the morrow: for the morrow shall take thought for the things of

John 3:20, 21.

²⁰ For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

²¹ But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

3. The impossibility of serving God and the world, Matthew 6:24;

Matthew 4:10.

¹⁰ Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

4. Seeking the Kingdom first, and casting all care upon the Lord, Matthew 6:25-34;

I Peter 5:7.

⁷ Casting all your care upon him; for he careth for you.

NOTES:

Jesus, in His conversation with the woman at the well, said, "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:21-24).

In this lesson He struck deeply at hypocrisy and show, which marked the religion of the Pharisees. God hates this manner of worship. Yet the world is filled with this kind of religion today.

The remembering of the needy is a part of the Gospel. James tells us: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction . . ." (James 1:27). What we do for others is rewarded as though we do it for the Lord, if it is done from a true spirit of love (**Matthew 25:35-40**; ³⁵ For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: ³⁶ Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. ³⁷ Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink? ³⁸ When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? ³⁹ Or when saw we thee sick, or in prison, and came unto thee? ⁴⁰ And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me). If our alms are done to be seen of men our only reward will be the praise of men.

Prayer is a Christian's life line, and if that line is severed he will soon die. Prayer is our means of communion with God, therefore we "ought always to pray, and not to faint" (Luke 18:1). We must also be sincere, for God knows the heart; but sincerity alone is not enough -- we must also have faith. We are not sincere if our attention is not centred upon the Lord; and the devil will do all in his power to cause our minds to wander while we pray. To help us combat this, Jesus suggested that we go into our closets where every worldly influence would be shut out during our period of communion with God. The hypocrites of those days prayed out on the streets and in public places to be seen of men, but we know that their prayers were never heard in Heaven. The heathen mechanically repeat their prayers until not only the meaning is lost but every bit of sincerity and spirit as well.

The Pharisee, in his prayer, said, "I fast twice in the week." Fasting originally was instituted as a method by which men drew very near to God, but it became a form with the Pharisees, and was done by them as an outward show of piety. It has no value when done in that spirit, or when done to afflict one's body, hoping to attract the favour of God by that means.

Many men of God have fasted, when burdened with a specific problem, showing by their fasting that their communion with God at that time was more important to them than anything else. Some problems we have in life require fasting and prayer: "This kind goeth not out but by

itself. Sufficient unto the day *is* the evil thereof.

QUESTIONS

1. Find a present-day example of giving alms to be seen of men.
2. How can we give without being seen of men?
3. See if you can find out something about the vain repetitions of the heathen in their praying.
4. Why is the closet a better place to pray than the street corner?
5. Upon what condition will God forgive us our debts?
6. Give some reasons why treasures in Heaven are better than treasures on earth.
7. Give three Bible references of examples of fasting.
8. In what way was the lily clothed better than Solomon?
9. What is more important than food and raiment?
10. With what verse in this chapter would you associate these words, "The Lord knoweth how to deliver the godly out of temptations"?

prayer and fasting" (Matthew 17:21); and Jesus said that His disciples would fast after He went away (**Matthew 9:14,15**. ¹⁴ ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? ¹⁵ And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast). But in this, as in other parts of worship, we must watch that the enemy of our souls does not cause us to lose the true spirit of fasting that Jesus taught us, and reduce it to nothing but a form to be seen of men or as a kind of penance, the doing of which is thought to bring a special Saviour with God. God does not want us to endanger our health by refusing our necessary food, which He provides for us from day to day. We must not become fanatical along this or any other one and feel that God is calling us to a long period of fasting that would cause us to be ill, because that is not God's will for us.

The Lord's Prayer, though short, is packed with meaning and is an example of what the true believer should include in his petition to God. God should be approached with great reverence. Joshua and Moses were told to take off the shoes from their feet when they approached God. We know that God's House (the church -- the place of public prayer) should be held in deep respect, because Jesus drove out the money-changers with the words, "My house shall be called the house of prayer" (Matthew 21:13).

"Thy kingdom come" is that for which the whole creation groaneth. The curse will someday be lifted and we shall reign with Him on the earth. The heart's cry of every Christian is, "Thy will be done in earth, as it is in heaven." Jesus' supreme desire while on earth was that He might do the will of the Father. In the agony of the garden He prayed, "Not my will, but thine, be done" (Luke 22:42).

As Israel had to gather fresh manna every morning, so should our reliance on God be from day to day. May we never become as the rich fool who said to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry" (Luke 12:19). Peter asked Jesus, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Jesus answered, "I say not unto thee, Until seven times: but, Until seventy times seven (Matthew 18:21, 22). He then illustrated this point in the parable of the unmerciful servant (Matthew 18:23-35; 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. 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). God forgives us according to the measure of our forgiveness of our brother.

"Ye cannot serve God and mammon [worldly gain]" is a strong statement, but those are the words of Christ. Jesus elaborated on the

subject in great detail to show us that food and raiment are not the things around which our lives should be centred. If these things are subordinate to our service to God, He will take care of us just as He does the lily of the field and the fowls of the air. If Solomon with all his wealth could not array himself as well as the lily of the field which God clothes, why should we not be willing to trust God Who promises to supply all our needs? (See Philippians 4:19.)