

Exceeding Righteousness And Religious Exercise

**Matthew 6:1-18**

Intro:

- A. **The context and subject of these verses are the same as the preceding chapter.**
1. Jesus is teaching His disciples.
  2. Their righteousness is to exceed that of the scribes and the Pharisees. **5:20**
- B. **This makes the same point and applies it to specific acts of religious exercise. 6:1**
1. take heed = προσεχω = "to beware", "to watch out for"
  2. alms = δικαιοσυνη = "the doing or being of what is right and just." "outward acts of religion"
  3. "to attract the attention (and be admired) of men.
  4. reward = μισθος = "hire", "wages", "pay".

I. The Disciple And Alms Giving.

- A. **"Therefore when thou does thine alms..." v.2**
1. alms = ελεημοσυνη = "kind deed," "charitable giving"
  2. "do not sound a trumpet before thee"
  3. "as the hypocrites do in the synagogues and the streets."
  4. "that they may have glory of men."
  5. "They have their reward"
  6. reward = απεχω = "to receive payment in full," "to receipt a payment."
- B. **"But when thou doest alms..." v.3**
1. "let not thy left hand know..."
  2. know = γνωσκω = "to know"
  3. "what thy right hand doeth."
- C. **"That thine alms may be in secret..." v.4**
1. alms = (see I,A,1.) "charitable giving"
  2. secret = εν κρυπτos = "in the hidden"



- D. **"...and thy Father which seeth in secret himself shall reward thee openly."**
1. secret = (see above)
  2. reward = αποδιδωμι = "to give in full" "to give over" (This recognizes an obligation of the person giving the reward)

## II. The Disciple And Private Prayer.

A. **"And when thou prayest, thou shalt not be as the hypocrites are..." v.5**

1. prayest = προσευχομαι = "to pray to God"
2. "for they love to pray standing in the synagogues."
3. "in the corners of the street."
4. "that they may be seen of men"
5. "I solemnly tell you" - Wey
6. "They have their reward."
7. reward = μισθος = "hire, wages, pay"

B. **"But thou, when thou prayest..." v.6**

1. "thou" is singular, "ye" is plural.
2. "enter into thy closet"
3. closet = ταμειον = (from ταμιας, a steward) "a store-chamber," "any place of privacy."
4. "and when thou hast shut thy door"
5. "pray to thy Father which is in secret;"
6. secret = εν κρυπτος
7. "and thy Father which seeth in secret shall reward thee openly."
8. reward = αποδιδωμι = "to pay in full"
9. Philippians 4:6

# Hilltop Community News

Choir practice at Hilltop Baptist Church will be from 7 p.m. to 8:30 p.m. Wednesday. Sunday night services will be from 5:30 p.m. to 6:45 p.m.

Hazel and Frank Sykes donated a commode for the restrooms at the church.

Othea Campbell and Betty Zeigler were welcomed at the adult meeting. Attendance was 10.

Joe Jr. and Chrystinia Carmical received birthday cards and were sung to at church Sunday.

Melissa Boyles is back in church, following an illness.

Bryant Moore is back from visiting his parents in St. Louis.

Joe Carmical's family and mother visited Magic Springs last Thursday, and Heber Springs on Friday.

Beth and Jessie Telles spent the weekend in Texarkana. Chris Telles is home from vacation.

Betty Jo Sykes spent the day in Heber Springs boating and skiing with friends.

Floyd Carmical and family spent the weekend at Heber Springs.

Hello, Aunt Edna, in California!

Joe and Joanne Carmical visited Barbara Murphy, who is still in

physical therapy.

Tommy Carmical is doing fine and visited friends and family last weekend.

Joe Carmical Jr. and Gayle Sykes picked pears at a neighbors.

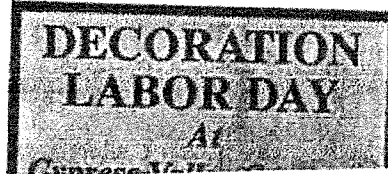
Iris and John Allen, parents of Joanne Carmical, visited with her on Thursday. They celebrated Joe Carmical Jr.'s birthday.

Clifton and Alicia Carmical would like to thank everyone for the wonderful birthday gifts for Chrystinia. Ruth Hurley from Ohio, her great-grandmother, was able to be there.

Happy anniversary to Rev. Melburn and Betty Hill.

Happy birthday to Chrystinia Carmical, Tammy Hillis, Sarah Moncrief, Joe Carmical Jr., Barbara Murphy, Billy Jean, and Alice.

Remember in thought and prayer, Jessie Telles, Barbara Murphy, Johnny Lee Wilson and Manuelle Telles.



### III. The Disciple And Public Prayer.

#### A. "But when ye pray..." ("ye" is plural) v.7a

1. pray = προσευχομαι = "to pray to God."
2. "use not vain repetitions, as the heathen do..."
3. vain repetitions = βαττολογεω = "to use many words, from βαττος, a poet, who wrote long hymns, full of repetitions." To repeat a thing often, 1 Kings 18:26, "...They called on

**Baal from morning until noon, saying, O, Baal, hear us!"**

4. heathen = οι = the + εθνικοι = "people of the nations"
5. Acts 19:34 - **"Great is Diana of the Ephesians"**

**B. "...for they thing that they shall be heard for their much speaking." V.7b.**

1. think = δοκεω = "to seem", "to be of the opinion"
2. heard = εισακουω = "to listen to", "to hear favorably," "to grant"
3. much speaking = πολυλογια = many + speech

C. The subject has changed from private prayer which must be done in secret, to prayers that are said in public. These prohibitions then make sense. In one's closet, in secret, one may pray for anything and for as long as one chooses. Here the disciples must not memorize a chant and repeat it over and over for a long period of time. In the next verse the prohibition is repeated.

**C. "Be not ye therefore like unto them:" v.8**

1. like = ομοιωω = "to be like"
2. "Do not copy them" - Rieu

**D. "...for your Father knoweth what things ye have need of, before ye ask him." 8b**

1. knoweth = οιδα = "I have seen or perceived"
2. need = χρεια = "as a property, use, or an action, or a service", "a necessity"
3. ask = αιτωω = "to entreat" "the petition of an inferior to a superior"
4. To illustrate those "things" that we have need of, Jesus gives to His disciples a model or an example.

**E. "After this manner therefore pray ye:" v.9**

1. manner = ουτω = "so, thus", "on this wise"
2. "Let this be how you pray" - Mof
3. There are two things to note. One, its brevity. If this is a model for private

prayer we could never pray all night unless we repeated things many time and this is prohibited! Second, we must note its content. All of the items or services that every child of God must have. None of those things mentioned are peculiar to any one person or group. Everyone can say, "Amen" to everything mentioned by Jesus.

IV. The Lord's Example Prayer.

- A. **"Our Father which are in heaven, Hallowed be thy name. V.9b**
1. Hallowed =  $\alpha\gamma\iota\alpha\zeta\omega$  = "to sanctify" "to set apart from that which is common."
  2. "may your name be held holy" - TCNT
- B. **"Thy kingdom come. Thy will be done in earth, as it is in heaven." V.10**
1. "thy reign begin" - Mof
  2. "Accomplished be thy will" - Rhm
  3. "on earth as well as in heaven" - Gspd
- C. **"Give us this day our daily bread." V.11**
1. "Give us bread for our needs from day to day"
  2. "Give us our necessary bread"
- D. **"And forgive us our debts, as we forgive our debtors." V.12**
1. forgive =  $\alpha\phi\iota\eta\mu\iota$  = "to send away," "dismiss", "set free", "to remit the punishment"
  2. debts =  $\sigma\phi\epsilon\iota\lambda\eta\mu\alpha$  = "the debt one owns."
- E. **"And lead us not into temptation, but deliver us from evil." V.13**
1. lead us =  $\epsilon\iota\sigma\alpha\gamma\omega$  = "to lead into"
  2. temptation =  $\pi\epsilon\iota\rho\alpha\sigma\mu\omicron\varsigma$  = a putting to the test, proof, trial, also temptation.
  3. deliver =  $\rho\upsilon\sigma\omicron\mu\alpha\iota$  = "to draw or snatch to one's self"

4. evil = ο πονηρος = "the evil" from "causing or having labour", "sorrow or pain"

F. **"For thine is the kingdom and the power, and the glory, forever. Amen"**

1. kingdom = βασιλεια
2. power = δυναμις
3. glory = δοξα = brilliance
4. forever

G. **The basis of God's forgiveness. Vs.14-15**

1. The positive. v.14
2. The negative. V.15
3. forgive = αφιημι = "to set free, dismiss"
4. trespass = παραπτωμα = "a falling aside from right, truth, or duty, lapse."

H. **An illustration of this principle.**

1. Matthew 18:21-35
2. The context is settling personal conflicts between disciples.

V. The Disciple And Fasting.

A. **"Moreover, when ye fast..." v.16**

1. fast = νησευω = "to fast," "to abstain from eating", μη = negative + εσθιω = "to eat"
2. Fasting is not commanded but it has been directly connected to prayer, to repentance, to express grief or on some occasions as a part of seeking God's will.
3. The prophets fasted, David fasted, the disciples of John fasted, Jesus fasted but He did not insist that his disciples fast.
4. Matthew 9:14-17
5. If the disciples of Jesus had fasted as He taught them it would not have been obvious.

B. **"be not, as the hypocrites"**

1. "Do not fast in the same manner as the Pharisees."
  2. The perversion of fasting was long standing problem in Judaism.
  3. Isaiah 58:3-7
- C. **"of a sad countenance:"**
1. sad countenance = σκυθρωπος = "of a gloomy, sorrowful, mournful look", "to be dark."
  2. "don't look like those miserable play-actors" - Phi
- D. **"...for they disfigure their faces, that they may appear unto men to fast."**
1. disfigure = αφανιζω = "to cause to disappear", "to put out of sight", "hide" "to render invisible or unrecognizable", "to cover one's face with ashes", "to leave the hair and beard unkempt." "to color the face white so as to appear pale."
  2. "For they deliberately neglect their personal appearance and add make-up to their faces to make people think they have been fasting."
- E. **"Verily, I say unto you, They have their reward."**
1. verily = αμην = "Amen"
  2. reward = μισθος = "pay," "wages", "what one earns"
- F. **"But thou, when thou fastest, anoint thine head, and wash thy face." V.17**
1. anoint = αλειφω = "to anoint with oil or ointment."
  2. "groom yourself"
  3. wash = νιπω = "to wash some part of the body, as the face"
  4. "wash your face and brush your hair"
- G. **"That thou appear not unto men to fast, but unto thy Father which is in secret:" v.18**
1. appear = φαινω = "to appear"



2. secret = εν = "in" κρυπτος = "in the hidden or secret"
3. "that it may not be apparent to men that you are fasting" - Wey

H. **"...and thy Father which seeth in in secret, shall reward thee openly."**

1. "who sees what is done in secret" - Knox
2. reward = αποδομι = "to give in full," "to give away from one's self", "to bestow"

VI. An Observation.

A. **Fasting may be a part of our religious activity.**

1. It is not commanded.
2. It is a personal decision.

B. **Some prohibitions.**

1. We must do it in secret.
2. It is for our own private, personal, edification. It is not for public admiration.

