Sermon Notes
Matthew Chapter 6

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Know That the Father Sees

Text: Matthew 6:1-6, 16-18

I. Introduction

A. When you have children, you learn a lot.

1. I’ve learned that my children, as they learn, want to show me.

2. “Daddy, Daddy, watch this!”

   a. Somersault
   
   b. Cartwheel
   
   c. Jumping off a swing
   
   d. Swinging by their legs on a tree (making me have a heart attack!)

3. My children want me (their Father) to watch them do the things they’ve placed effort into.

4. They also want my approval. They want me to say…

   a. That’s good!
   
   b. I’m proud of you.
   
   c. I’m thankful you’re my son/daughter.

B. You know, we should feel the same way with our heavenly Father.
1. Proverbs 15:3 says, “The eyes of Yahweh are in every place, beholding the evil and the good.”

   a. We tend to concentrate on “THE EVIL!!!!”

   b. Yahweh beholds the good. He looks down and sees the good you do, and He takes delight in it.

2. It’s perfectly fine to desire to show our heavenly Father our good deeds.

3. BUT, we tend to want to show them off to others, and here’s a problem.

II. We Want to be Seen Among Men

   A. There’s a difference between being seen, and doing something for the sole purpose of trying to be seen.

      1. Matthew 5:16 - others should see our good works.


   B. When we do things for the sole purpose of wanting other people to see us do them, we have no reward from our Father.

      1. Pride

      2. Pharisees were bad about this (no inward reality, only outward show)

III. Three Areas of Practicality

   A. CHARITABLE GIVING (Matthew 6:1-4 - doest alms = giving to the poor)

      1. Vs. 1

         a. Be Careful
b. You Have no Reward

2. Vs. 2
   a. Don’t sound a Trumpet
   b. Public Places
   c. Hypocrites
   d. They have their reward!

3. Vs. 3-4
   a. Left Hand, Right Hand (other people don’t know)
   b. You give in Secret
   c. Yahweh rewards you openly (Proverbs 19:17)

4. Three Levels of Giving
   a. You know, everyone around you knows, and Yah knows
   b. You know, the receiver knows, and Yah knows
   c. You know, and Yah knows

B. PRAYER (Matthew 6:5-6)

1. Vs. 5
   a. Hypocrites
   b. Synagogues, Streets, Public
   c. This is their reward!

2. Vs. 6
   a. Pray in private room
b. In secret

c. Father sees, he will reward you openly

3. After all, who are you praying to?

C. Fasting (Matthew 6:16-18)

1. Vs. 16

   a. Sad-faced (gloomy, mourning / Greek: *skuthropos*)

   b. Hypocrites

   c. Unattractive (disfigure; used in verse 19, 20 “corrupt”)

   d. They want others to know they are fasting, that is their sole purpose and motive here.

   e. Obviously everyone knew on Atonement, but the motive is in view.

2. Vs. 17

   a. When you fast, try to do it in secret.

   b. You may have to tell your wife, but that doesn’t mean you have to tell everyone else!

   c. Oil and Washing meant exactly that; clean up so that you appear to be not fasting.

   d. The Father will reward you openly.

IV. Conclusion

   A. Our good deeds are seen by our heavenly Father.
   B. Our motive should be this, and not to be seen.
   C. Let this motivate you to do things in secret. (And others shouldn’t judge...)
D. People are going to see our good works, but that’s not our prime motive.

How NOT to Pray

Text: Matthew 6:7-8 (Read Verses 5-8)

I. Introduction

A. Much talk about prayer, but not much on the how to.

1. I’ve had some people ask, “How should I pray?”

2. The Bible teaches us, and Pastors should be teaching people how to approach God in prayer.

B. I will not really talk much tonight about how TO pray, but rather on how NOT to pray; thus the title of this message.

II. Matthew 6:7-8

A. Verse 7 - “When You Pray”

1. When you pray, not if you decide to pray.

2. You can’t even practice anything else in this text, if you do not get this.

B. Verse 7 - “Don’t Babble”

1. SEC 945. Battologeo bat-tol-o-geh’-o - “From Battos (a proverbial stammerer) and 3056; to stutter, i.e. (by implication) to prate tediously:--use vain repetitions.”

2. Thayer’s - “1. To stammer (and since stammerers are accustomed to repeat the same sounds, 2. To repeat the same things over and over, to use many and idle words, to babble, prate…”

3. Kittel’s - “Used only in Mt. 6:7, battologeo means ‘to babble’ in
the sense of trying to achieve success in prayer by heaping up repetitions. The etymology is much disputed; the word was perhaps formed in analogy to battarizo, ‘to stammer.’”

4. **Vines** - “To repeat idly… the meaning to stammer is scarcely to be associated with this word. The word is probably from an Aramaic phrase and onomatopoeic in character. The rendering of the Sinaitic Syriac is “Do not be saying… idle things, i.e. meaningless and mechanically repeated phrases, the reference being to pagan (not Jewish) modes of prayer.”

5. KJV has “vain repetitions.”

6. I think that we can come to some certain conclusions here.

   a. Our prayer shouldn’t be idle talk.

   b. Our prayer should be repetitive (comes with idle).

   c. Our prayer should be from the heart first and then from the tongue.

C. **Verse 7 - “Like the Idolaters, Many Words”**

   1. Obviously the meaning is “like the heathens” or like the non-believers.

   2. This always reminds me of the great battle on Mount Carmel between Elijah and the Prophets of Baal (heathens).

   3. **1 Kings 18:25-29** - We shouldn’t approach Yahweh as though he has a difficult time hearing us unless we repeat our words over and over and shout to the top of our lungs.

   4. I’m not saying that sometimes your voice may not get loud in praying, or that you may cry, or that you may feel emotional. Just make sure to keep it genuine.

D. **Verse 8 - “Your Father Knows”**
1. We may ask, “If God knows our needs, why do we even ask?”

2. Number #1 answer is that He has told us to ask. Prayer is something that is a given; remember “when” you pray.

3. Also recognize that although God is sovereign, He has not only ordained the end, but He has also ordained the means to the end, and oftentimes that means includes the prayer of a specific person.

4. Prayer changes you. It conforms you more and more to trusting in Yahweh and acknowledging Him as the ruler in your life.

**The Father is Supreme**

**Text: Matthew 6:9**

I. Intro: I’ve talked on prayer in a couple of past sermons.

   A. We discussed about the motive of prayer (private, humble).

   B. We discussed about how NOT to pray (and a bit about how to).

   C. Today we will begin on the HOW TO, and deal with some of the particulars as we go along in what is commonly called the “Lord’s Prayer.”

II. The Name “The Lord’s Prayer”

   A. Title has been given, title is not found in Scripture.

      1. This doesn’t mean the title is unbiblical for the Lord did give it to us.

      2. Could be called the “Disciples Prayer” or “The Prayer of a true Believer” for this is who it is given to.

   B. This is a model prayer, it is not given to be repeated heartlessly.

      1. Right before we have the warning against repetitive nothingness.
2. We learn how our prayers should be directed and what they should consist of by studying this prayer as a model.

III. Matthew 6:9a “Our Father in Heaven”

A. Prayer, according to Yeshua, should be directed to the Father.

1. In the “Seek Ye First” portion of Matthew 6 it is the Father that feeds the birds and the Father that knows what you need.

2. In Matthew 6:8 prayer must be directed to the Father because Yeshua says the FATHER knows what you have need of before you ask Him.

3. Matthew 18:19 says, “…If two of you on earth agree about any matter that you pray for, it will be done for you by My Father in heaven.” The prayer must be directed to the Father.

4. Mark 11:26 - “But if you don’t forgive, neither will your Father in heaven forgive your wrongdoing.”


1. The thread taught is an asking of a son to a father.

2. Children ask their parents.

3. We ask our heavenly Father as his adopted children.


C. Yeshua has life because of the Father

1. John 6:57

2. The reason the Son has life and can give life is because it was granted to Him by the Father (John 5:25-26).

D. The Son came in His Father’s Name and Worked in His Father’s Name
1. John 5:43

2. John 10:25

3. The Father doesn’t come in the Son’s authority.

E. Yeshua had to pray to the Father and believe in the Father’s authority for the raising of Lazarus. (John 11:38-42).

1. The Father heard Yeshua, and Yeshua thanked Him.

2. The Father sent the Son. (John 13:16 - he that is sent is not greater).

3. Yahweh is called the Most High or Most High God approx. 97 times in Scripture. Yet in Luke 1:32 Gabriel says Yeshua would be the Son of the Most High. Don’t you see the difference?

F. John 14:28 show the Father to be greater than the Son.

1. This is why the illustration can be given in John 15:1, 5.

2. This is why some things are not in the Son’s power Matthew 20:20-23

IV. Matthew 6:9b - “Your Name be Honored as Holy”

A. We should pray that Yahweh’s name is honored.

1. The Father’s honor has not only been removed in promoting His Son, but also in the removal of His name from worship.

2. Thanks be to Yahweh more people are beginning to see the light of the name of the Father, but to just see it is not enough.

3. It must be a restoration - we must use it in our worship, and obviously as this passage teaches in our prayers we should pray that His name be honored as holy or set-apart.

B. Using the Name Yahweh does set apart the Father from all else.
1. Telling a Philistine you worshiped “God” (elohim) wouldn’t have meant anything. They would tell you they too worshiped “God.” Their god was Dagon (Judges 16:23).

2. Look at Judges 16:21-28. Notice how our Bibles have a proper name for the god of the Philistines, but it has Samson calling upon only “GOD” and “LORD.” In reality, Samson was saying Yahweh give me strength.

C. The Father will glorify His name

1. Yeshua prayed for the Father to glorify His name (John 12:28).

2. Jeremiah 16:19-21 - The nations will know, but will they join in glorifying His name?

3. Zephaniah 3:9 - part of the restoration Yahweh will do is restore pure speech to His people. Pure speech includes calling on the name of the Father - honoring Him by His name.

V. In Conclusion

A. Our prayers should be directed to the Father (through the Son / Mediator).

B. The Father is Supreme - He is the Most High

C. His name is to be honored.

D. This is how we should pray.

His Will Should be Paramount

Text: Matthew 6:10

I. Introduction - When you pray what do you pray for?

A. Most people pray when they have a need or want.
B. Some pray to uplift Yahweh.

C. Some pray to confess sin and ask for help.

D. Some pray prayers of thanksgiving.

E. All are Scriptural, but it’s difficult to find someone who incorporates all of the above into their prayer life.

F. WHEN YOU PRAY do you recognize that Yahweh’s will is the most important? Do you realize that His will is superior to your will?

II. Prayer, Healing, and Yahweh’s Will

A. A lot of people have this view: God’s power can heal sickness and disease and if you’re not healed either...

   1. The person praying for you lacks faith.

   2. You lack faith.

   3. Something’s not right for God promises healing.

B. Sickness is often in people’s mind always to be associated with sin.

   1. This *is the case* in some instances (John 5:14 - “See, you are well, do not sin any more, so that something worse doesn’t happen to you.”)

   2. This *is not the case* in some instances (John 9; the blind man was born blind so that the works of Yahweh could be displayed through his healing.)

C. Sometimes, however, we go through a trial, sickness, and even disease that is in accordance with the will of Yahweh for His purposes.

   1. *Matthew 26:36-42* - Yeshua’s prayer “Thy will be done.”

   2. Yeshua knew that the “road ahead” was going to be difficult, and he prayed that if it were possible the cup (of Yahweh’s wrath)
would pass, but ultimately he knew that the Father’s will was paramount.

3. I want you to know today that you may be battling with a sickness, disease, trial, and your faith may be LOW because you’ve prayed and not been healed. This DOES NOT necessarily mean that Yahweh doesn’t hear you. It could mean that His will is taking precedent over and against your own will.

4. You can continue to pray, but you need to know that when you pray, you should incorporate this phrase into your prayer, “Above all Father, Your will be done.”

5. You need to recognize that you are a blood bought, born again, child of the Father, and I’m here to tell you that although Yahweh heals (He has healing power) this does not mean he always heals his elect people in this mortal life.

D. Examples of Suffering

1. Job - you most likely know his story. Job was a perfect man the Bible tells us, yet he suffered greatly in this life. He was eventually healed, but he suffered NOT BECAUSE OF SIN, but because of the greater will of Yahweh for His life.

2. Exodus 4:11; Deuteronomy 32:29 - Yahweh makes men dumb, deaf, blind, etc.

3. Paul - 2 Corinthians 12:6-10
   a. Paul prayed not once or twice but thrice.
   b. Paul said that because of Christ, he was pleased in weaknesses, insults, catastrophes, persecutions, and pressures.
   c. When we are weak we tend to keep our eyes on the Messiah. In doing so we are recognizing the supreme will of Yahweh the Father.
4. Trophimus - \textit{2 Timothy 4:19-20}

a. Trophimus was a Christian from Ephesus who accompanied Paul on his journey through Macedonia in Acts 20.

b. There isn’t any indication, anywhere in Scripture that Trophimus was sick, or was left sick by Paul because of any wrong that he had committed.

c. Notice that even the apostle Paul, who had the gift of healing (\textit{Acts 19:11-12}), obviously did not heal Trophimus here. Why? Could it be it wasn’t the will of Yahweh at that time, for reasons maybe only known to Yahweh?

d. If being healed was always the will of Yahweh why would we ever get sick or come down with a disease at all? Why do we even die? We must recognize that we are in a mortal body that has to be redeemed.

e. \textit{Revelation 21:1-4} - things like sickness, pain, grief will pass in the New Jerusalem. This means that they are here today even for the true worshiper at times.

5. The 5\textsuperscript{th} Example is \textit{Maybe “You”}

a. I know godly people who have cancer.

b. I know godly people who have died from sickness or disease.

c. We have a body that is corruptible, it is subject to death and decay.

d. If you are listening to me and have been in constant prayer about a sickness or disease, (and you have been fervently serving Yahweh) hold your head up and press on. You shouldn’t stop praying, but always pray “Your will be done Father.”
e. See, if you’ve been healed spiritually that’s what matters the most.

1. *Isaiah 53:5* is about spiritual healing (see *1 Peter 2:24-25*).

2. Yahweh is concerned about our bodies and can heal us, but He is more concerned about our salvation.

III. Conclusion: I’ve only touched on Yah’s will as it pertains to physical healing, but hopefully the principle you’ve gleaned is “Yahweh’s will be done in all.”

**Thy Kingdom Come**
The Kingdom Message - Pt. 1

Text: *Matthew 6:10*

I. Introduction: The Way that Children’s Stories Begin

A. A long time ago, in a land far, far away.

1. There lived a prince, princess, king, etc.

2. Many times we include a castle.

3. We are establishing a focal point in the story on a kingdom.

B. Why is it that many people do not speak of the Kingdom of God or the Kingdom of Heaven today?

1. Sure, we hear about God and about heaven, but rarely is the word kingdom associated with these words.

2. Yet here in the prayer of our Lord we are instructed to pray “Thy Kingdom Come.”

3. We are supposed to be praying for the Kingdom of the Heavenly Father to come in our prayers.
4. We even find that the word kingdom in the NT can be found in approximately 154 verses. It seems that the kingdom concept should be one understood by the Christian.

II. What is a Kingdom?

1. The Greek word (basileia) used in Matthew 6:10 means “royalty, rule, or a realm.”

2. A common Hebrew word (in OT) translated as Kingdom is mamlakah, and is defined as “dominion, the estate rule, or the country or realm.”

3. W1828 #1 definition: “The territory or country subject to a king; an undivided territory under the dominion of a king or monarch.”

4. Etymologically, the word kingdom is the word “king” with the suffix “-dom” at the end. The suffix stands for domain, collection of persons, rank, or state of being.

III. What then is the Kingdom of Yahweh?

A. It would be the rule, realm, dominion of Almighty Yahweh.

   1. We might say the government of Yahweh.

   2. And we should also point out that any Kingdom is ruled by laws, and in this case the Kingdom would obviously be governed by the law of Yahweh.

B. Other things included in the Kingdom of Yahweh.

   1. Obviously people.

   2. Obviously territory, land, country, etc.

C. A land that is governed by the laws of Almighty Yahweh. This is what we are to pray for.

IV. Beginning points concerning the importance of the message of the Kingdom.
A. Matthew 4:23 - Yeshua’s ministry

B. Matthew 6:33 - Seek ye first

C. Luke 4:42-44 - Yeshua was sent to preach the kingdom.

D. Luke 9:1-2 - The disciples were commissioned to preach the kingdom.

D. Mark 15:43 - Joseph of Arimethea was anticipating it.


V. The Kingdom is an essential aspect of the gospel.

A. Mt. 4:23; Lk. 4:43 both speak of the gospel/good news of the kingdom.

1. Mark 1:14-15 also links the two; let’s look.

2. While the gospel includes the entire life, death, burial, and resurrection of Yeshua, notice that at this point what was being emphasized was to repent and believe in the good news about the kingdom of God.

B. If a preacher does not preach the kingdom of God they are preaching at best a deficient gospel. Likewise with the believer; belief in a deficient gospel.

Kingdom: Now or Future?
The Kingdom Message - Pt. 2

Opening Text: Matthew 6:9-10

I. Introduction - Recap from last week.

A. We established what the kingdom was.

B. We learned the importance of preaching the kingdom (Luke 4:43).

C. We discovered that people anticipated the coming kingdom.
D. We learned the gospel message includes the coming kingdom.

E. From the model prayer we learned to pray, “Our Father, Thy kingdom come!”

II. Has it Come?

A. It is a common belief that many prophecies of the kingdom are fulfilled spiritually in the New Testament church.

1. We right now are experiencing the kingdom.

2. The kingdom is spiritual, it is within a person’s heart.

B. One passage that might be used to teach such is Matthew 4:17.

1. Come near (some translations “at hand”)

2. The meaning in the Greek is definitely near and not far away.

3. It’s been 2,000 years approximately - this doesn’t seem to fit the criteria for the phrase “come near” or “at hand.”

   a. Remember Joseph of Arimethea (Mark 15:43). At the death of Yeshua, Joseph was still anticipating or looking forward to the kingdom.

   b. Also, think about the words of the repentant criminal on the torture stake beside the Messiah (Luke 23:42). He said, “Remember me when you come into your kingdom.” Obviously the criminal knew of the future kingdom to come.

C. Well, we then run across passages like Matthew 8:11 (same author/book).

1. Do people eat with Abraham, Isaac, and Jacob in the church today?

2. We could spiritualize it (I guess), but I do not see any reason why we should not take it as a sitting at a literal table with the patriarchs in a literal kingdom.
3. We might also at this point mention Matthew 25:31-34; this definitely points to a future time when (or after) the judgment takes place and the sheep (righteous) and the goats (unrighteous) are separated.

D. But then (if you are reading all of Matthew) you may have already encountered Matthew 12:28.

1. This appears to be saying the when Yeshua drove out demons by the power of Yahweh, the kingdom came to those people living then.

2. What in the proper understanding or harmonization of all these texts?

III. Let’s look at some of the verses that seem to say the kingdom is now (and thus in the minds of some not future).

A. Matthew 12:28 - the kingdom of God has come to you.

1. Think about what the kingdom will be like.

2. Dead raised; No more sickness; Binding of the devil

3. Yeshua is giving us a glimpse of what the kingdom will be like.

4. The Kingdom in this text does not mean the finality or totality of the kingdom, but Yeshua is saying I am giving you a "taste" of what the kingdom is like.

5. Things can begin, but not come to totality currently.

6. The New Covenant has begun according to Hebrews 8, but Hebrews 8 mentions some things in regard to the New Covenant that have surely not taken place currently.

7. Has come to you may mean, you are a candidate for the kingdom (compare 1 Thess. 2:16 KJV - “Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the
wrath is come upon them to the uttermost.”

B. Luke 17:20-21

1. Once again he is trying to show the Pharisees that he (the Messiah) was right in front of them.

2. The Pharisees were always seeking for a sign (Luke 11:29).

3. The kingdom was not exclusively future; it was present in the ministry of Yeshua - he being the appointed king of Yahweh’s kingdom.

4. The kingdom of God is within (KJV), but among or in the midst is a better translation.

5. If it is to mean that the kingdom is in our “heart” (so to speak) then that is true in the sense that truth, justice, love, etc. should be in our heart. I believe it was in Joseph of Arimethea’s heart too (Mark 15:43).

6. I think the problem here with the Pharisees was as it usually was. They were looking only for the literal, external kingdom, but had a refusal to change their lifestyle or their inner being. They wouldn’t be able to enter the coming kingdom in light of the hardness of their hearts.

C. John 18:33-36

1. “My Kingdom is not of (“ek” denotes origin) this world” KJV

2. HCSB is much better at the close of verse 36 - my kingdom does not originate in this worldly scheme of things.

3. The word “world” in this context doesn’t have to do with meaning that the kingdom wouldn’t be on earth, but rather in heaven.
4. Instead, Yeshua’s kingdom was from the Father. It was not a worldly, carnal kingdom but instead one in which righteousness ruled and reigned.

5. The values of Yeshua’s kingdom are different that the values of this worldly scheme of things.

IV. There is a sense in which the kingdom had come to the people in Yeshua’s day.

A. Yeshua had come.

B. Yeshua was establishing the NC Assembly.

C. Yeshua went about doing “kingdom things.”

V. There is a sense in which the kingdom has not come and we should still pray “Thy Kingdom Come.” (Remember (1) sitting at a table with the patriarchs, (2) the separation of the sheep and the goats, with the sheep inheriting the kingdom.)

A. 1 Corinthians 6:9-11 (speaks of people who have yet to inherit [or not] the kingdom.)

B. 1 Corinthians 15:12-24 (clearly connects resurrection with the kingdom).

C. 1 Corinthians 15:50-55 (clearly connects immortality with the kingdom).

D. 2 Timothy 4:1 (clearly links the kingdom with the second coming).

E. 2 Peter 3:1-13 (clearly shows that this present heavens and earth will pass, and righteousness will dwell in the new heavens and new earth.)

F. Luke 19:11-13 (parable teaches the kingdom in the future.)

G. Matthew 7:21-23 (in that day; that day has not yet occurred.)

VI. Conclusion

A. There is a sense in which the kingdom did come with the 1st coming of the Messiah, in that he is the king of the kingdom and gave a glimpse of
kingdom life, and brought the kingdom in the spiritual sense.

B. There is a sense in which the kingdom (literal) has not come. It will commence at such a time as the second coming, judgment, resurrection, change to immortality, passing away of current heavens and earth, etc.

C. We should still pray, “Thy Kingdom Come!”

Daily Bread, Debts, and Temptation

Text: Matthew 6:11-15

I. Introduction

A. We have learned...

   1. To pray to the Father.

   2. To pray his name be hallowed or honored.

   3. To pray for His kingdom to come to this earth.

   4. To pray that His will be done.

   5. I hope that this will help us incorporate these items into our prayers.

      a. Sometimes people ask me, “How should I pray brother Matthew? I do not really know what to say?”

      b. Other scriptural answers could be given, but an answer is to weave these themes into your prayer life.

B. There are other themes to weave into prayer as well. Hopefully we can get a good handle upon these in this lesson.

II. Verse 11: Daily Bread

A. A few things to point out from this verse.
1. Give “us” - may imply family prayer.

2. “This day” - we should ask/pray every day.

3. We should constantly realize that Yahweh is the supplier of all of our needs. We tend to begin to think at times that we are the supplier, but we would not be able to have anything if He did not first allow it.

III. Verse 12: Forgive us of our Debts

A. The obvious understanding here is sins; spoken here as “debts.” (Luke 11:4 reads, “And forgive us of our sins, for we ourselves also forgive everyone in debt to us.”

1. When we look at the last portion of the verse it shows the understanding: “As we also have forgiven our debtors.” (We’ll get back to this momentarily.)

2. A “debtor” is an “ower, someone indebted, one held by an obligation.”

3. We must understand here that we are “in debt” so to speak to the God of all creation - we owe him because we have violated His terms. He is the author of creation, we have failed to live up to His authority.

4. So owe a debt to God. We are the “ower.” Here’s the problem. God’s penalty for breaking His law is death. We pay that penalty and there is no life for us in the equation. It would be easier to pay a 10 billion dollar debt (which does seem impossible, but at least carries some possibility).

5. Remember what is taught in Colossians 2:14 “Blotting out the [handwriting of ordinances] that was against us... nailing it to His cross.” (We get the practice of a receipt spike from this ancient concept.)

B. We are so quick to ask Yahweh to forgive us for our sins, but we are so unwilling to forgive the sins that others commit against us.
1. Someone wrongs us, maybe greatly, but they ask for forgiveness, and we have a difficult time granting forgiveness. Maybe we speak it, but we often do not mean it.

2. Yet how many times have you wronged God? How many times have you asked Him to forgive you and then you went back out and did the same thing again? I’m not okaying sin, but ask yourself these questions.

3. Matthew 6:14-15

4. If we want to be forgiven, we’ve got to be willing to forgive when asked.

III. Verse 13: Temptation verses Deliverance

A. What does bring us not into temptation mean?

1. It is not that God tempts us with sin.

2. It is that if we are tempted it is because He allowed it to take place.

3. It is okay for us to pray that He not allow us to be tempted, but sometimes His will is different and temptation is to better our walk.  
4. Do you pray to not be led into temptation? So often we pray that we would not sin, but bypass the temptation part. Every sin is always accompanied beforehand by temptation. It is the temptations that we need to steer clear of.

5. People have asked me before why I do not do this or that or go to a certain place, or hang around certain people too much. The answer is not that it is necessarily sinful to do those immediate things, but rather that for me those things may be temptations. I don’t want to be tempted to do evil.

B. Deliver us from evil or more correctly the evil one.

1. The Greek has the article before evil, and this is why it is
probably better translated as “the evil one” meaning Satan or the devil.

2. Do you pray for deliverance?
3. He goes about seeking whom he may devour. He will attack you and he will destroy you if you are not a prayer warrior and a diligent follower of God.

4. People think, “I’m doing fine; I’m glad Satan hasn’t destroyed me.” But the subtlety of it is dangerous. Here’s the thing, most people have no clue as to the fact that Satan has destroyed them. They are oblivious to this, and when a spiritual brother or sister points it out to them, they are in denial.

5. You are not more powerful than Satan by yourself. He will beat you, defeat you, eat you, and spit you out mangled up. You think that everything’s just going fine. Be very afraid for you are headed to hell.

6. You need deliverance, and you need it today. Either you recognize this now by the grace of Yahweh or you will remain in darkness thinking that you are somehow still in the light.

IV. Conclusion

A. We should pray for our needs to be met, our sins to be forgiven, and our lives to be delivered from Satan.

B. We shouldn’t expect for God to forgive us if we do not forgive our repentant neighbor.

C. Make an effort to incorporate these points into your prayer life.

Having an Eternal Perspective

Text: Matthew 6:19-21

I. Possessions

A. Everyone has some.
B. Not sinful to have earthly possessions. Too many examples to the contrary.

C. Some people live and die by what they have now.

D. Others understand that such things are temporary.

E. The key here is the motive and perspective of a person.

   1. While clothing is necessary in this life, you do know that clothing does not last forever.

   2. How much emphasis do we put on personal possessions like clothing, housing, car, jobs, etc.

   3. What is our motive and perspective?

   4. Do we work to provide for our family men, and to further the kingdom? Or are we working to make sure that we “keep up with the Jones’” so to speak?

II. Matthew 6:19

A. Don’t Collect - must be what’s known as a hyperbole or else it contradicts a large portion of what the Bible teaches.

B. However, the exaggeration is used to bring across an important point. Our perspective is far too often on the temporal things in life.

   1. People buy houses and cars now not for practicality, but to look good in the community and be talked about by others.

   2. The same goes with clothing. I remember back in school that if someone wore or did not wear name brand clothing it could make or break ‘em.

   3. People often work to make way more money than they really need to to the neglect of family, friends, church, and most importantly - the Father.
C. Yeshua is reminding us here about where our minds should be.

1. All the current “stuff” that we have is temporal.

2. Moths and Rust corrupt it all. Moths are mentioned because they eat clothing and rust destroys precious jewels and possessions.

3. Thieves steal things all the time. Anyone ever had something stolen? It was stolen because it was something temporal.

4. We can add to this vein of thought - fire. I’ve seen many homes in my life that were burned completely by fire. I’ve talked with people who have experienced such and they remark at just how quick everything can go up in flames.

III. Matthew 6:20

A. Collect treasures in heaven - Seek to do things that will have eternal benefit.

1. Matthew 25 lists several of these.

   a. Giving food and drink to someone hungry and thirsty.

   b. Taking in a stranger.

   c. Clothing someone who has no clothing.

   d. Taking care of a sick person.

   e. Visiting someone in prison.

2. There are many other ways to lay up treasures in heaven where nothing can destroy them.

   a. Bible reading. Compare the time you read the Bible or religious material verses other readings or watchings.

   b. Prayer and Fasting.
c. Biblical studies with others.

d. Spending time with spouse and children.
e. Ministering in various ways. We all have gifts to use, but so few get used because of the distractions of this life.

B. Treasures laid up in heaven can never be destroyed. No thief or fire can harm them. No moth can eat them, and no rust can rust them up.

IV. Matthew 6:21

A. Wherever a person’s treasure is, is where their heart is.

B. If a person’s treasure, motive, perspective, is solely focused upon the possessions in this current life, then their heart is not with Yahweh, it is with their possessions.

C. Evaluate yourself right now - at this very moment. What perspective do you have really? If your heart with YOU (Me, myself, and I)? Or is your heart truly focused on eternity?

D. If you have been focusing in on what’s temporal, rather than what’s eternal you can stop today by the power of the Holy Spirit. Begin to lay up your treasures in the heavenly place and look forward to the crown of life that the righteous judge will one day give all those who finish the course.

The Good Eye and the Evil Eye

Text: Matthew 6:22-24

I. Yesterday’s Sermon

A. I spoke primarily of how we should view our earthly possessions.

1. We do have earthly belongings, and it is not even a sin have many (be rich) but the problem is that so often our motive and perspective is not right.
2. We focus entirely on “ME” and completely leave out collecting for ourselves treasures in heaven.

3. For example, according to the latest polls the average American watches more than 4 hours of TV each day. This amounts to 28 hours each week. If such a person lives to 65 years of age they will have spent about 9 years of their life in front of the TV set.

4. Contrast that with how many hours the average American spends reading the Bible. You know that the sum of each is drastically different.

B. Our focus should be on the eternal. This doesn’t mean that we can’t have a car, house, or even television, but it means that we ought to be evaluating how we are using our time and living our life.

II. On the heels of this teaching (Matthew 6:19-21) Yeshua then speaks of the eye being the lamp of the body - what is the meaning of this?

A. Verse 22

1. The eye is the lamp of the body

   a. Your eye(s) is to you what the sun is to the universe. With your eyes you are able to see and take in everything.

   b. This is why we often use the expression “Do you see what I am saying?” It is not that we are looking at words on a paper (necessarily) as someone speaks them, but we use the word see as a figure of speech that actually means comprehend or understand.

   c. The eye is how you take in everything. It is a powerful sense that Yahweh has given us.

2. If you eye is good, your whole body will be full of light

   a. The word “good” here in the Greek literally means “single.” This is why the KJV renders the word in English as “single.”
b. The meaning is this: if you have the sole goal and intention of laying up treasures in the heavenly (if that’s what you’re setting your eye on) then everything you do in life will be according to the light (of course torah/instruction).

B. Verse 23

1. If your eye is bad, the whole body is full of darkness.
   a. If you have your eye wandering about everywhere and not fixed on the single most important thing in life, then your whole body will be full of iniquity.
   b. It’s kind of like turning on the headlights on your car and having them move from place to place every few seconds. It would (1) be annoying, and (2) not allow you to be able to see immediately in front of you to drive in the dark.

2. This is what is meant by “how deep is that darkness!”
   a. If the eye is the lamp or light and it is dark or bad, then look at how deep the darkness of the entire body will be.
   b. What must be done? The eye has to focus on the sole object of laying up the treasures in the heavens.

C. Verse 24

1. Yeshua then tells us that no one can be the slave of two different masters.
   a. Do you see how this corresponds with your eye being literally “single”?
   b. Serving two master’s means that your trying to “juggle” between laying up treasures in heaven and laying up treasures on earth.
c. You think that you can focus on both, but Yeshua here tells us that you cannot. You can only serve (focus) on one or the other.

2. Hate one - Love the other

a. A huge reason why this is true is because what if the two masters give you conflicting commands? Who will you obey?

b. You can’t obey them both in this case because the commands conflict. Let’s say you are a butler or maid of two masters and your first master has told you to make sure and be at his place at 1 p.m. to pack his belongings for a trip. However, your second master has given you instructions for the same day that you are to be in his kitchen at 1 p.m. and begin cooking for a dinner he is having that evening. You can either choose 1 or 2 but not both.

3. Yeshua sums up this good eye, evil eye thing by saying that you cannot be a slave to both Yahweh God and money. Here are the two master’s under consideration.

a. Treasures in Heaven = Yahweh

b. Treasures on Earth = Money

c. People are slaves to their money (and other earthly things) in the sense that they will prioritize earthly things over heavenly things.

d. They’ve got so much going on in the natural that they can’t begin to ponder upon the Spiritual. These type people are slaves to money and thus not to Yahweh. Remember, you cannot serve both.

III. Further insight on “Good Eye” and “Evil Eye.”

A. This all may be the exact reason why Yeshua used a very commonly understood phrase as “good eye / evil eye.”
1. **Deuteronomy 15:7-9 KJV** - “If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.” - Here the “evil eye” signifies a person who is greedy and stingy and not capable of giving to a genuinely poor person.

2. **Deuteronomy 28:53-55 HCSB** - Here the word “grudgingly” literally reads in the Hebrew “an evil eye.” The meaning here is that the man is unwilling to share what he has with others who are in just as much distress as he. (NOTE: The same thing goes for verse 56 where it says begrudge in the HCSB.)

3. **Proverbs 23:6-7 KJV** - “Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats: For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.” (NOTE: Now read it in the HCSB; NASB reads “selfish.”)

4. **Proverbs 28:22 KJV** - “He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.” (NOTE: Now read out of the HCSB.)

5. **Matthew 20:1-16** - Verse 15 uses the phrase “evil eye” to describe the workers who were upset about getting equal pay to those who only worked one hour, verses all day.

6. **Mark 7:20-23** - HCSB translates the literal “evil eye” as stinginess.

B. So an evil eye is someone who is greedy, stingy, selfish, jealous, etc. while a good eye is someone who is generous, liberal with money, looking after others, concerned with the well being of others.
C. This makes perfect sense when considering the surrounding context of what Yeshua was teaching in Matthew 6 concerning treasures and serving only one master.

D. We must have a good eye when it comes to possessions. We must always be willing to give when the need arises, and do so in a generous, pleasant way from the heart recognizing that it is only temporary and we are fixed or focused on the eternal.

No Need to Worry

Text: Matthew 6:25-34

I. Introduction

A. In the world we live in today we find ourselves often stressed.

1. Where are we going to live?

2. Where are we going to work?

3. How are the children going to be cared for properly?

4. How are we going to afford to make it day after day, week by week, month after month, year by year.

B. I guess I am going to place within this category of the stressed two types of people.

1. Those who believe in Scripture. "Believer"

2. Those who do not believe in Scripture. "Unbeliever"

3. This message today is geared primarily towards the believer, although there will be some teaching towards or about the unbeliever.

C. There is a great promise from our Father in heaven if we are His child. If we have placed faith in Him through His Son, He has promised not only to give us eternal life, but to meet our earthly, material needs, supplying
II. Matthew 6:25-34

A. Verse 25

1. He begins by saying "This is why I tell you" or in some Bibles it is translated as "Therefore."

   a. This hearkens back to the previous verses (19-24) where Yeshua teaches to store up treasures in heaven and that no man can be a slave to two masters.

   b. The two masters he speaks of are Yahweh and money. Yahweh and material wealth. There are slaves to both of these, and more so material wealth than Yahweh.

2. He speaks to us just on the heels of discussing these issues, telling the believer do not worry about your life.

   a. He then gives three basic areas of the life: food and drink and clothing.

   b. The word "worry" here literally means "to be anxious about."

   c. This speaks directly to the issue of always frantically pacing through life filled with anxiety.

   d. And he doesn't even go to what we would consider to be "big things." He goes right to the heart of the issue though.

3. Yeshua then presents a very Hebraic argument. Rabbi's of the Judahite faith in the 1st century would often present arguments from the greater to the lesser or from the lesser to the greater.

   a. Here it's from more to less.

   b. Yeshua mentions the life and body in contrast with food
and clothing.

c. His argument is that if Yahweh created your life breath and body don't you think He is able to supply the lesser things like food and clothes?

B. Verse 26

1. Yeshua now begins to give us a few illustrations. His first is the birds of the sky.

   a. It is likely that as he was teaching on the Mountain (Mt. 5:1; 8:1) birds were flying by when he said "look."

   b. He then presents a very simply yet dramatic argument from considering the birds.

   c. He says they do not sow, or reap, or gather into barns, yet your heavenly Father feeds them. Notice how he makes a point to say YOUR heavenly Father.

   d. Now the mentioning of the birds is not meant to produce a non-action in our lives. Birds don't just stand on the ground with their mouth open waiting for a worm to fall out of the sky.

   e. No, birds do what they have been designed to do. They fly around, they dig for worms, they build nests, they take care of their young, and through all of this the Father, YOUR Father, takes care of his creation.

2. Watch now the argument from the lesser to the greater.

   a. "Aren't you worth more than they?"

   b. If the Father provides for the birds (animal), will He not provide for you (made in His image and likeness)?

C. Verse 27
1. Then Yeshua adds a short statement into his teaching before moving on to the next illustration.

2. He speaks of our inability to add to our person by worrying.

3. Some scholars take this as speaking of our literal height, while others take it as speaking of our longevity in life.

4. Either way, the principle is the same. How do we, by worrying, by living in anxiety, make our situation any better in life? If anything it makes our circumstances often seem much bigger than they really are.

5. You can have a simple circumstance come into your life and you can worry yourself to death over it and before you know it, it feels like all the "walls" are caving in around you.

6. When the circumstance come to an end you will think to yourself, "I gained nothing by worrying."

D. Verses 28-29

1. Yeshua now gives us an additional illustration, speaking of those who are anxious over clothing.

2. He mentions the wildflowers of the field. Translated often as "lilies."

3. He speaks of how these lilies do not labor, they do not spin thread. They do not make clothes for themselves

4. And then He brings up King Solomon, a man blessed with great riches by Yahweh. He says that not even Solomon was adorned like the lilies.

5. Once again he is mentioning things lesser and things greater. But in this instance he is focusing in on what we consider to be the lesser and showing that it has the greater adornment.

E. Verse 30
1. If Yahweh takes care of grass (lesser) will He not take care much more for His children (greater)?

2. You of little faith. This phrase describes those whose life is characterized by anxiety. When we live lives full of worry we aren't having faith in our Father to do what He's promised He will do for His children.

3. I think about my little David. I love him dearly, and he has full faith in me. He doesn't worry about where he'll sleep at night or what he's going to dress in each day. He's started to worry about his food though, lol!

4. No, my point is that he trusts me. He has faith in me. He is not even 3 years old yet he exhibits more faith than me at 30. I am called to trust my heavenly Father how David trusts me.

F. Verses 31-32

1. After giving us these beautiful illustrations Yeshua tells us please do not worry.

2. Do not fret over how you will make it from day to day.

3. He says that it is the idolaters that seek such things. In other words, this is how unbelievers live their life, and we are called to be different from unbelievers.

4. Unbelievers fret over material things and when we do the same we are not acting different from the world, but just like the world.

5. How can you be a witness to ungodly people if you're just like them? If your life is centered upon material, carnal things how is that a witness to them? How is that showing them you are focused on the eternal rather than the temporal?

6. He ends verse 32 by saying that YOUR heavenly Father knows that you need food, drink, and clothing. He knows that! Do you think He forgot about you, His child? Don't I realize that He knows I have a wife and 5 children? He knows they have to eat, have
clothes to wear, and water to drink. He knows they need a roof over their heads. He knows all of this. He even knows what we have need of before we ever bring it to Him in prayer!

G. Verse 33

1. All of these verses have Yeshua telling us what we shouldn't be spending our time doing - worrying, living in anxiety, etc.

2. Now He tells us what to do. It's as though we are listening to him and we ask, "Okay Lord, we will cease from anxiety, but what should we fill our time with?"

3. He answers, "THE KINGDOM." Seek the Kingdom of Yahweh and His righteousness. That can be summed up in one sentence. Live by the Scriptures.

4. Not only does He say to seek the Kingdom but He says to Seek FIRST the kingdom. Put it above everything else.

5. If you find yourself living day after day and giving no attention to Bible reading, studying, praying, you are failing miserably at seeking the Kingdom.

6. If you spend more time deciding on what dress you will buy sisters or what shirt you will buy brothers than you do in the Bible, you aren't seeking the Kingdom first.

7. Furthermore, all of these promises we've read tonight are only for the seekers of the Kingdom. Notice He says in verse 33 all these things will be added unto YOU. Who is the YOU? It certainly isn't the idolaters of verse 32. It's the seekers of the Kingdom. You want to claim His promises? You have to be his child.

H. Verse 34

1. Therefore (on the basis of all I've just said) don't worry about tomorrow.

2. Some people lay in bed at night and have a hard time going to
sleep because they are so worried about material things for the next day.

3. Yeshua says STOP!!! Quit worrying about tomorrow. He isn't teaching not to plan or be wise about the future, He's just telling us quit letting worry run your life.

4. Each day has enough trouble of its own. You got enough to do in the day you're standing in. Live one day at a time and live it for Yahweh.

III. Conclusion

A. **Apply this to your finances.** Sometimes we worry ourselves to death over how we are going to make ends meet. I know sometimes it is a hard struggle, but we must apply what we've learned tonight to our financial situations. Yahweh knows our needs and He will supply what we need, not necessarily what we want, but what we need.

B. **Sow more into the Kingdom.** We do see the spiritual principle of sowing and reaping here. The more you sow into the Kingdom, the more you reap the benefits and promises of Yahweh in your life. How much time and even money are you placing to further spiritual things? What study materials have you purchased to help you study God's word? How much time do you spend teaching your family about Scripture? How often do you help brothers or sisters in need? How much do you witness to other people?

C. **So long as you are the same, you'll never impact society for Yahweh.** Remember verse 32 - the idolaters eagerly seek after the material things. When you act the same as the world you are not salt and light to the world. We are called to be different, and here we have an area where we can be much different than the world. Take advantage of that.