

***It is important to ensure fellowship with God before the study of the Word.***

If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness (1 John 1:9).

***Standing on the Promises of God - -***

**Romans 8:25-27** But if we hope for what we do not see, with perseverance we wait eagerly for it. <sup>26</sup> In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; <sup>27</sup> and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.

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**Mathew 5:1-48** – (review) introductory portion of the Sermon on the Mount

**Note vs. 20** “For I say to you that unless your righteousness **surpasses** *that* of the scribes and Pharisees, you will not enter the kingdom of heaven.”

***The divine standard of righteousness - -***

<sup>48</sup> “Therefore you are to be **perfect**, as your heavenly Father is perfect.

<sup>3</sup> “Blessed [μακάριος – “fortunate, happy, propitious”] are the **poor in spirit**, for theirs is the kingdom of heaven.

- “the poor” – πτωχός – PTOCHOS – “beggar”
- “in spirit” - πνεῦμα – PNEUMA – “Spirit” - a spiritual beggar

As a *material* beggar is dependent upon another for material support, so the *spiritual* beggar is dependent upon another in spirit – he is “**spiritually dependent**”!

The one who is “*spiritually dependent*” has an attitude of expectancy in Jesus Christ.

- The Pharisees and scribes, however, are arrogant – they anchor their righteousness in two areas -
  1. Physical heritage as descendents of Abraham.
  2. Strict adherence to religious ritual and observance.
- Isaiah 64:6 explains God’s view of this.

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**Orthopraxy** – Correct **practice**; protocol or *how you do something*.

**Matthew 5:1-48** deals primarily with **doctrine** - what one knows and believes [**Orthodoxy**].

- I. Matthew 5:1-48 ➤ **DOCTRINE**
- II. Matthew 6:1-7:29 ➤ **PRACTICAL** – **living out the standard of doctrine**

**Are you in the habit of listening to the teaching of the Word yet you fail to put that Word into practice?**

**The Lord covers three subjects of this practice in Matthew 6 -**

1. Giving (vv. 2-4)
2. Praying (vv. 5-15)
3. Fasting (vv. 16-18)

## Matthew 6:1

“Beware of practicing your righteousness before men to be **noticed by them** . . .

- Guess who had developed an entire system of practicing their righteousness before men?

Are you occupied with yourself when you **give**? Or when you **pray**?

Such action is unacceptable to God – **Isaiah 64:6** “. . . all our righteous deeds are like a filthy garment. . .”

- Observe the purpose of the Pharisees in their practice of righteousness - -

“To be noticed by them” - **πρὸς τὸ + θεάομαι** – “to see or to look at with physical eyes; *taking note of you*”

**The purpose the Pharisee had in mind was to call attention to himself.**

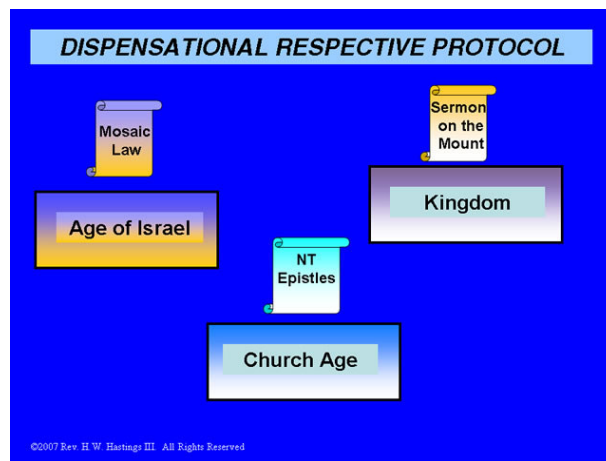
BEWARE of calling attention to self.

. . . otherwise you have no reward with your Father who is in heaven.”

- No reward in doing what God wants you to do?

Does God want you to **pray**?

Does God want you to **give**?



- The **Mosaic Law** directly applied to those who lived during the Age of Israel.
- The **Sermon on the Mount** applies directly to those who live in the Kingdom; (it also communicated the righteous standards of the Kingdom to the potential subjects of the Kingdom when the Kingdom was being offered).
- The **New Testament Epistles** directly apply to those who live during the Church Age – the age of grace.

Chafer, L. S. *He That is Spiritual* pp. 62-63

The Bible presents at least three separate and complete rules for daily living.

*First, The Law of Moses* - Every aspect of the life of an Israelite was anticipated in the law with the statutes and the ordinances. Those governing principles were in effect over Israel, and Israel only, from Moses to Christ (**John 1:17**).

*Second, The Law of the Kingdom* – The law of the Kingdom incorporates and anticipates the principles of government in the Kingdom when it shall be set up in the earth. The body of truth containing this aspect of law is found in the Prophets of the Old Testament, in the preaching of John the Baptist, and in the early teachings of Christ. It is always pure law in character; but in much finer

detail. The law of Moses condemned adultery; but the law of the Kingdom condemns the slightest glance of the eye. The law of Moses condemned murder; but the law of the Kingdom condemns a thought of anger. While the law of Moses is a separate system from the law of the Kingdom, they are alike in the one particular that they represent only pure law.

*Third, The Teachings of Grace* – There is a divine counsel for life which is addressed to saved people of this dispensation. It is the teachings of grace. Grace teachings represent a complete system for living which covers every possible contingency in the believer’s life and which is independent and separate from every other system for living which is found in the Bible. It presents heavenly standards because it is addressed to born-again heavenly people. There is much in common between these three complete and separate bodies of truth and this fact has led some to suppose that the various commands and injunctions found in all these governing codes were to be combined into one vast obligation resting upon the believer. To combine these systems, and to apply them all to the believer of this age, is to present obligations which are in themselves, at some points, contradictory and confusing, and to ignore the vital distinctions between law and grace.

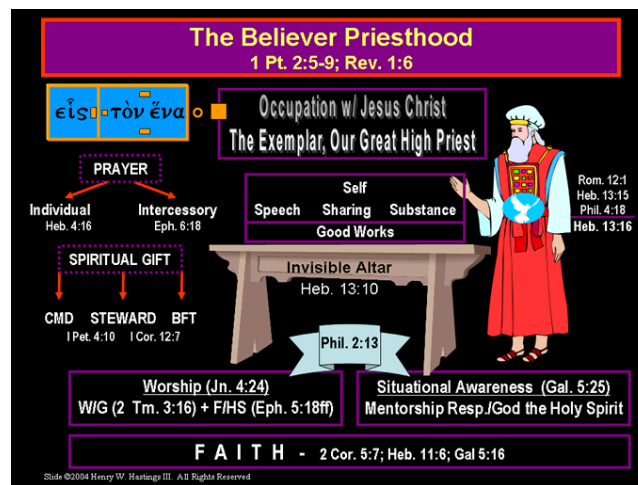
Grace teachings which anticipate *all* the walk and warfare of the believer will be found in portions of the Gospels and the Acts and throughout the Epistles of the New Testament.

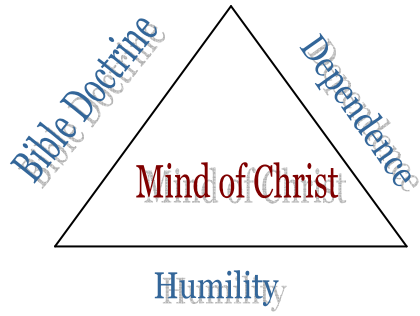
So how does **Matthew 6:1** apply to us?

Remember the **Rule of Application** - If a shade of application is stated in the New Testament Epistles, from the Sermon on the Mount, then the shade of application applies to the Christian living today.

**vs. 1** “Beware of practicing your righteousness before men to be noticed by them [for the purpose of being noticed by them]; otherwise you have no reward with your Father who is in heaven.”

**POD** - The Church Age Believer [Christian living in the Age of Grace] should refrain from calling attention to himself in the execution of the responsibilities of his priesthood (**Matthew 6:1 cf. Ephesians 2:10; 6:18; Philippians 4:18; Romans 12:1; Hebrews 13:15, 16**).





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Two shades of application directly apply to the Church Age Believer -

1. Grace Giving (vv. 2-4)
2. Praying (vv. 5-15)

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*All Scriptures quoted are from New American Standard unless otherwise noted.*