

## A Study of Matthew 6

### I. Outline.

1. Do Good to Please God (Matthew 6.1-4).
2. The Model Prayer (Matthew 6.5-15).
3. Fasting to Be Seen Only by God (Matthew 6.16-18).
4. Lay Up Treasures in Heaven (Matthew 6.19-21).
5. The Lamp of the Body (Matthew 6.22-23).
6. You Cannot Serve God and Riches (Matthew 6.24).
7. Do Not Worry (Matthew 6.25-34).

--NKJV Headings

### II. Summary.

In the first verse the Revised Version has substituted the word "righteousness" for "alms," "a reading approved of, almost unanimously, by the great editors and critics" (Morrison). This is a statement of a new motive for conduct. The application of the principle laid down in verse 1 to the subject of alms follows. The secret alms is known to God, who sees in secret. A subject of the King no longer desirous of the applause of his fellow men quietly and secretly helps the needy, and the deed is recognized by God, and is recompensed by Him. Here the same principle is applied to prayer. Prayer is the soul dealing with God, and when one prays in order to attract the attention of men it is blasphemy. The prayer given as an example is perfect. The first three petitions move wholly in the realm of the divine purpose. Man must seek first the Kingdom of God. The second three voice man's probationary needs. The whole prayer is social. The singular pronoun is absent. Man enters the presence of the Father, and then prays as one of the great family. The true reason for fasting is in the opportunity it affords for a clearer vision of God, which should ever manifest itself in new gladness of face. The King warns His people against laying up for themselves earthly treasures. The Master does not say it is wrong to possess earthly treasure. He does say it is wrong to lay it up for self. We are to hold it as stewards. The next saying gives a great principle of life. The emphasis in verse 24 should be on the word "serve." That word marks the true relationship existing between Mammon and the man who is given over to it. The man imagines he is compelling Mammon to serve him. As a matter of fact, he is serving Mammon, and the service precludes the possibility of his serving God. "Therefore," that is to say, all that follows is based on the principles of the foregoing statement. Anxiety concerning the things of life is slavery to those things, and it is wrong and futile. There is a subject for anxiety, and that is declared in the words, "seek the Kingdom," "serve God." The warning is against worry, not work.

--G. Campbell Morgan, *Exposition on Bible*

### III. Chronology.

**BIBLE PERIOD:** The Period of the Christ.

*If you are not familiar with the 15 Bible Periods, please click here:*

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

## IV. Words/Phrases to Study

Matthew 6.1... **TAKE HEED THAT YE DO NOT YOUR ALMS BEFORE ME, TO BE SEEN OF THEM**—“**To be seen** (θεαθῆναι [*theathēnai*]). First aorist passive infinitive of purpose. Our word *theatrical* is this very word, spectacular performance” [Robertson, A. T. (1933). *Word Pictures in the New Testament* (Mt 6:1). Nashville, TN: Broadman Press]. ||||| “Jesus doesn’t forbid almsgiving as such; rather, he prohibits publicizing it with the fanfare of a trumpet. We have no evidence that any Jews had a trumpet blown ahead of them as they went to dispense charity, though. So the prohibition probably carries a biting sarcasm: it’s as though the hypocrites had trumpets blown ahead of them. Since the synagogues were houses where people were supposed to glorify God, ‘in the synagogues’ sharpens the sarcasm of trumpeting almsgiving there so that attenders would glorify the almsgiver. ‘**IN THE LANES**’ [v. 2, DRL] sharpens the sarcasm further in that the hypocrites look for their own glorification even in narrow streets. They’re not satisfied to have the crowds attending synagogues glorify them. They milk glory also from the few to be found in what we might call the back alleys of town” [Gundry, R. H. (2010). *Commentary on the New Testament: Verse-by-Verse Explanations with a Literal Translation* (p. 22). Peabody, MA: Hendrickson Publishers].

Matthew 6.2... **HYPOCRITES**—“**Hypocrites** originally referred to Greek actors who wore different masks to play various roles. Jesus criticizes the religious leaders, most notably the Pharisees, for a particular form of hypocrisy: doing right things for the wrong reasons” [*ESV Study Bible*, p. 1831]. ||||| **THEY HAVE THEIR REWARD**—“The verb translated HAVE was used in receipts and is similar to PAID IN FULL. The only reward the hypocrites will ever receive is **glory from men** (vv. 5, 16). Contrast that with the heavenly rewards of Christ given to His followers (see 2 Cor 5.10; Rev 22.12)” [*New King James Version Study Bible*, p. 1585].

Matthew 6.3... **LET NOT THY LEFT HAND KNOW WHAT THY RIGHT HAND DOETH**—“That is to say, the charitable gift should be slipped unobtrusively to a beggar with the right hand alone (most people being right-handed), not offered with both hands so as to attract the attention of people nearby. Thus the almsgiving can take place secretly even in public places haunted by beggars and populated by others” [R.H. Gundry, p. 22].

Matthew 6.5... **FOR THEY LOVE TO PRAY STANDING IN THE SYNAGOGUES AND IN THE CORNERS OF THE STREETS, THAT THEY MAY BE SEEN OF MEN**—“At the set time of prayer, pious Jews would stop what they were doing and pray, some discreetly, but others with pretentious display. Jesus did not condemn all public prayer, as indicated by His own prayers in public (e.g., Matthew 14.19; Matthew 15.36). One’s internal motivation is the central concern” [*ESV Study Bible*, p. 1831].

Matthew 6.7... **USE NOT VAIN REPETITIONS, AS THE HEATHEN DO**—“...translates a ‘nonsense word’ unknown elsewhere in Greek, suggesting what we mean by ‘gibberish’. The focus is not on ‘repetition’ (as the AV suggested) but on meaninglessness and noise, on the attitude to prayer which thinks that God needs to be bullied into taking notice. True prayer is not a technique nor a performance, but a relationship” [Carson, D. A., France, R. T., Motyer, J. A., & Wenham, G. J. (Eds.). (1994). *New Bible commentary: 21st century edition* (4th ed., p. 913). Leicester, England; Downers Grove, IL: Inter-Varsity Press].

Matthew 6.9... **AFTER THIS MANNER ... OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME**—“...does not mean to pray using only these words, but to pray in this way. People often reduce this prayer to empty recitation—exactly what the Lord said NOT to do (Mt 6.7)” [*NKJV Study Bible*, p. 1586]. ||||| “‘Hallowed be thy name’ indicates the reverence we are always to show

to His venerated and holy Name. We should approach Him in prayer in the most humble, reverent, and solemn form afforded us. This calls for universal worship to our Creator, Helper, and Judge” [Gary Colley, “The Great Sermon on the Mount—Part 2,” in *Studies in Matthew*, Editor: Dub McClish, 1995 Annual Denton Lectures, p. 56].

**Matthew 6.10... *THY KINGDOM COME. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN***—“**THY KINGDOM COME** is expressive of their anticipation of the then future coming of the church. They were to pray for its establishment. We today look back on its establishment with joy and thanksgiving, praying for its spread” [Gary Colley, p. 56].

**Matthew 6.11... *GIVE US THIS DAY OUR DAILY BREAD***—“...reminds us that bread is the staff of life and is needful for the body daily. Jesus did not use the symbols of luxury, ‘milk and honey.’ This shows our dependence each day on the One who sustains our lives” [Gary Colley, p. 56]. You can click here for a sermon I prepared on this verse originally preached at the MSOP Lectures in 1993: <http://wp.me/a2VTGe-Kg>

**Matthew 6.12... *AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS***—“**Our debts** (τα ὀφειλήματα ἡμῶν [*ta opheilēmata hēmōn*]). Luke (11:4) has “sins” (ἁμαρτίας [*hamartias*]). In the ancient Greek ὀφειλημα [*opheilēma*] is common for actual legal debts as in Rom. 4:4, but here it is used of moral and spiritual debts to God. “Trespases” is a mistranslation made common by the Church of England Prayer Book. It is correct in verse 14 in Christ’s argument about prayer, but it is not in the Model Prayer itself. See Matt. 18:28, 30 for sin pictured again by Christ “as debt and the sinner as a debtor” (Vincent). We are thus described as having wronged God.” [A.T. Robertson, Word Pictures].

**Matthew 6.13... *AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL***—“... is a plea that God will not allow us to be tempted by Satan above our ability to resist. Though God seduces no man to do evil (James 1.13), He does allow us to be proved by Satan through temptation, trials, and afflictions. With the Lord’s care for us, none of the allowed avenues of Satan will be more than we are able to bear (1 Cor 10.12-13; 1 John 2.15-17)” [Gary Colley, p. 56].

**Matthew 6.14... *IF YE FORGIVE MEN THEIR TRESPASSES, YOUR HEAVENLY FATHER WILL ALSO FORGIVE YOU***—“These verses might seem to suggest that forgiveness is earned by our forgiving others. See, however, 18:21–35, where the link between forgiving and being forgiven is more clearly set out. The word *debts* in v 12 reminds us of that parable” [D.A. Carson]. ||||| It is foolish for us to think that we can EARN our forgiveness by anything that we may do—our salvation will always be a matter of God’s grace (Eph 2.8-9). Nothing we could do can place God in our debt!

**Matthew 6.17... *BUT THOU, WHEN THOU FASTEST, ANOINT THINE HEAD, AND WASH THY FACE***—“Jesus does not say that his followers must fast, neither does he forbid them to fast if that is what they wish to do. In certain circumstances he seems to regard fasting as entirely proper. Did he not himself fast also, though, as has already been indicated, for an entirely different reason? The point Jesus stresses is that when his followers think they ought to fast they should, by anointing their head and washing their face, make this voluntary observance of a religious exercise as inconspicuous as possible. This admonition parallels that with respect to giving to charity (Matthew 6:2-4) and praying (Matthew 6:5-6). All such practices should take place “in secret,” that is, away from the eyes of men. They should be sincere acts of devotion to God, to him alone” [William Hendriksen, *Baker’s New Testament Commentary*, an e-Sword Module].

**Matthew 6.20... *LAY UP FOR YOURSELVES TREASURES IN HEAVEN***—“...implies that people often have a choice between activities that lead to greater earthly reward in the present (cf., Mt 6.2, 5, 16)

and those that store up greater future reward in heaven. Elsewhere in the Gospels the consequences of making the wrong choice are shown to be eternally disastrous (see Mark 8.36; Luke 12.20-21) [ESV Study Bible, p. 1832]. |||| Luke 12.33... **Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.**

**Matthew 6.22... THE LIGHT OF THE BODY IS THE EYE: IF THEREFORE THINE EYE BE SINGLE, THY WHOLE BODY SHALL BE FULL OF LIGHT**—“The curious description of the eye as the lamp of the body means either that light enters the body through it or, more likely, that it enables the body to find its way” [D.A. Carson]. |||| “The passage may be elliptical with something to be supplied. If our eyes are healthy we see clearly and with a single focus (without astigmatism). If the eyes are diseased (bad, evil), they may even be cross-eyed or cock-eyed. We see double and confuse our vision. We keep one eye on the hoarded treasures of earth and roll the other proudly up to heaven. Seeing double is double-mindedness as is shown in verse 24” [A.T. Robertson, Word Pictures].

**Matthew 6.24... YE CANNOT SERVE GOD AND MAMMON**—“The word ‘mamon’—better written with one *m*—is a foreign one, whose precise derivation cannot certainly be determined, though the most probable one gives it the sense of ‘what one trusts in.’ Here, there can be no doubt it is used for *riches*, considered as an idol master, or god of the heart. The service of this god and the true God together is here, with a kind of indignant curtness, pronounced impossible” [JFB]. |||| “MAMMON refers to wealth, money, or property. No one can serve two masters because a time will come when they make opposing demands. Jesus advises us to invest in our future with Him by giving of ourselves; mammon encourages us to collect material objects for our present enjoyment” [NKJV Study Bible, p. 1586].

**Matthew 6.25... TAKE NO THOUGHT FOR YOUR LIFE**—“‘Be not solicitous.’ The English word ‘thought,’ when our version was made, expressed this idea of ‘solicitude,’ ‘anxious concern’—as may be seen in any old English classic; and in the same sense it is used in 1 Samuel 9.5, etc. But this sense of the word has now nearly gone out, and so the mere English reader is apt to be perplexed. *Thought* or forethought, for temporal things—in the sense of reflection, consideration—is required alike by Scripture and common sense. It is that ANXIOUS solicitude, that oppressive care, which springs from unbelieving doubts and misgivings, which alone is here condemned (See Philippians 4.6)” [JFB].

**Matthew 6.26... ...ARE YE NOT MUCH BETTER THAN THEY**—“Human beings are of **more value** than animals (cf, Mt 10.31; Mt 12.12) because only humans, out of all God’s creatures, are created ‘in the image of God’ (Gen 1.27), because God gave the human race dominion over all the earth and all its creatures (Gen 1.28), and because God loved human beings so much ‘that he gave his only begotten son’ to die for our sins (John 3.16)” [ESV Study Bible, p. 1833].

**Matthew 6.27... WHICH OF YOU BY TAKING THOUGHT CAN ADD ONE CUBIT UNTO HIS STATURE?**—“Unto his stature [epi tēn hēlikian autou]). The word [hēlikian] is used either of height (stature) or length of life (age). Either makes good sense here, though probably “stature” suits the context best. Certainly anxiety will not help either kind of growth, but rather hinder by auto-intoxication if nothing more.

**Matthew 6.33... BUT SEEK YE FIRST THE KINGDOM OF GOD, AND HIS RIGHTEOUSNESS; AND ALL THESE THINGS SHALL BE ADDED UNTO YOU**—“Over against the Gentiles, who crave food, drink, garments, etc., Christ’s followers are urged to seek first his kingdom and his righteousness. The verb *seek*

implies a being absorbed in the search for, a persevering and strenuous effort to obtain (cf. Matthew 13:45). The form of the verb that is used also allows the rendering, “Be constantly seeking” (cf. Col 3:1). Note: seek *first*; that is, give God the priority that is his due (2 Cor 4:18)” [Hendriksen].

Matthew 6.34... **TAKE THEREFORE NO THOUGHT FOR THE MORROW**...—“This prudential but rather pessimistic maxim warns us that the preceding verses promise necessary provision but not freedom from trouble” [D.A. Carson]. ||||| “Every day brings its own cares; and to anticipate is only to double them” [JFB].

## V. Lessons & Applications.

Matthew 6.3... **BUT WHEN THOU DOEST ALMS, LET NOT THY LEFT HAND KNOW WHAT THY RIGHT HAND DOETH**—“Does this mean that all giving must be done secretly? All giving cannot be done in secret nor should it be. Jesus had already said, ‘**Let your light so shine before men, that they may see your good works and glorify your Father in heaven**’ (Matthew 5.16). What He meant was that we should not do those good works with the intent of being recognized for it, but when they were done without seeking praise, others would take note and thank God for it. Jesus did not forbid publicity, but He did forbid the attitude that does good only for publicity” [n.a., Companion, 1999-2000, p. 187]. ||||| “Your giving must be motivated by love for the poor, and you must not seek publicity in your effort to help those who are in need. The injunction however, does not prohibit the publication of such deeds, for the purpose of instructing and encouraging others to give (cf., Mark 12.41-44; Acts 4.36-37; 2 Corinthians 8.1-5; 2 Cor 9.1-5). But even though men do not see our benevolent contributions, God does; and He will recompense all such giving (cf., Heb 6.10). The reward which comes to us from the Father is twofold, namely: (1) It consists in peace of conscience here, knowing that God approves of that which we have done; (2) Glory and eternal life in the world to come (cf., Matthew 25.34-40, 46)” [Rex Turner, Sr., *Teacher’s Annual Lesson Commentary*, 1972, p. 24].

Matthew 6.5... **THOU SHALT NOT BE AS THE HYPOCRITES ARE**—“Men do not play the part of hypocrites because they want to be like other hypocrites. As hypocrisy represents a state of heart, one may be such without any intentions of imitating some one else. The admonition of Jesus is given as a warning against Christians falling into this evil. Hypocrisy is one of the most despicable characteristics that affect the conduct of men. The Greek has several words to express the ideas of beseeching, thanksgiving, and prayer. The one used in this verse seems to carry the idea of pouring out—that is, pouring out our souls in vows, petitions, and thanksgiving to God. Nothing but the purest honesty will harmonize with such service. In nothing is hypocrisy more intolerable than in the devotions we render to God” [John T. Hinds, *Teacher’s Annual Lesson Commentary*, 1934, p. 273].

Matthew 6.6... **BUT THOU, WHEN THOU PRAYEST, ENTER INTO THY CLOSET**—“With reference to the inner chamber, or closet, we are told that it was the custom of the time in which Jesus lived for people to build rooms where one might be alone simply for prayer. Over the porch or entrance to the house one story above the ground many Jewish houses had a room for privacy. This was usually referred to as the *upper room*, and that expression has come to mean, in our language, a place of private devotion. No doubt many of us fail to avail ourselves of a period of time when we can be alone with God. We live in such crowded conditions and in such a hurry that we do not have either place or time for private

meditation and prayer. Someone has said that apostasy begins at the closet door. When people fail to have a place and time for private prayer it is easy for them to depart from the way of righteousness. For such a practice of private prayers Jesus says that the Father who hears in secret and sees you in your secrecy shall recompense thee. There is a reward for that type of prayer, but no reward from God for the type of prayer used by the hypocritical Pharisee. The rewards for such prayers are wisdom, courage, strength, and a good clean conscience” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1953, p. 132].

Matthew 6.14... **FOR IF YE FORGIVE MEN THEIR TRESPASSES**—“As He hung on the cross, Jesus prayed for God to forgive the people who had crucified Him (Luke 23.34). If He could do that, surely we can forgive those who sin against us in much smaller ways. Jesus says that forgiveness is not an option for the Christian. We must forgive others if we expect God to forgive us. The kingdom does not need to be marred by grudges, feuds, and long-standing bitterness. An atmosphere such as that holds no attraction to people of the world They can find harsh, unforgiving relationships anywhere. We want forgiveness from God and understand our need for it. Jesus offers it to us. He modeled it for us even on the cross. With so much riding on it and with God commanding it, we have no choice but to forgive others if we expect to receive God’s forgiveness. Forgiveness for our great sins is too precious a promise from God to miss by being petty about the sins others have committed against us. If God is willing to forgive us, surely we should be willing to forgive others” [n.a., *Companion*, 2004-2005, pp., 252-53].

Matthew 6.16... **MOREOVER WHEN YE FAST**—“Fasting is not dieting, forgetting one meal, or starvation. It should not be a mechanical exercise observed on fixed days or stated times, but is by nature or practice spontaneous. As Jesus clearly teaches us it is never intended for an ostentatious show of piety” [n.a., *Companion*, 1999-2000, p. 188].

Matthew 6.21... **WHERE YOUR TREASURE IS, THERE WILL YOUR HEART BE ALSO**—“Where our treasure is will be where our heart is focused. The ‘heart’ here especially has reference to our affections. The rich young ruler went back to his earthly riches, which is where his heart was all along. Money was a far more potent magnet to his heart that day than was the Messiah, discipleship, and heaven. His case in Matthew 19.16 is a good commentary on Matthew 6.21” [Robert R. Taylor, Jr., *Teacher’s Annual Lesson Commentary*, 1991-1992, p. 234].

Matthew 6.24... **NO MAN CAN SERVE TWO MASTERS**—“We cannot serve two masters when they are diametrically opposed to each other, such as God and riches. Man has two hands, but he cannot clasp the world in one hand and Deity in the other. Man has two feet. One of them cannot walk the ways of the world and the other the trails for truth. A choice about who is to be master looms for each of us. Will it be the Messiah or money? It cannot be the Messiah and money!” [Robert R. Taylor, Jr., *Companion*, 1993-1994, p. 58]. ||||| “*Is it a sin to ‘skip church?’* The answer should be obviously, ‘Yes.’ When we address skipping church, we are not considering legitimate reasons for being absent (illness, true emergencies, and such like). The key word is ‘skipping.’ It is a sin to put anything or anyone before God (Matthew 6.24). We are commanded by the Lord Himself to seek God first in all things (Matthew 6.33). Trying to dream up excuses for avoiding worshiping the King of all the earth is a heinous form of idolatry that is alive and well in our day. Certainly, heaven does not await those who have no value in God’s prescribed assemblies” [Michael Light, “Why Do We Promote

Assembling Every Sunday?," in *Why Do We ...?*, loc1042ff, 32<sup>nd</sup> Southwest Lectures, Kindle Version].

**Matthew 6.31-34... THEREFORE TAKE NO THOUGHT, SAYING, WHAT SHALL WE EAT?...**—“Our penchant for living at the maximum limit of available resources sets off a chain reaction: Constant effort is needed to sustain a standard of living commensurate with our income. This continual struggle persuades us that we are not really *rich*, for rich connotes *effortless wealth*. This perception, in turn, causes us to exempt ourselves from the Scripture’s warnings against materialism. Rich is what other people are. And when we turn a deaf ear to God, we become vulnerable to the mental agitation spawned by materialism. Affluence is mostly a state of mind. If you don’t believe it, visit a third-world country and see if you don’t feel a lot richer when you return home. And perhaps you will see fresh personal applications of the Lord’s teaching on materialism. Such are the wiles of the devil. Jesus’ disciples must deny materialism, take up the cross of living in a society saturated with greed and covetousness, and follow Jesus who owned the universe but lived contentedly as a pauper” [Jonas, J. M. (2001). *Take Up Your Cross: The Cost of Discipleship in the New Millennium*. In F. Jenkins (Ed.), *Jesus for a New Millennium: Studies in the Gospel of Matthew* (p. 48). Temple Terrace, FL: Florida College Bookstore]. ||||| “...the child of God must have spiritual values which will survive social change and economic ruin. This is what Jesus urges His people to do; and if they seek first the kingdom of God, and His righteousness, they will have that which is both indestructible and eternal: and then if all that which is worldly is destroyed, they will still have that which cannot be taken away from them (cf., Luke 12.15)” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1966, p. 197].

## VI. Questions.

### True or False

01. \_\_\_\_ Jesus told His disciples to wash their faces when they were fasting.
02. \_\_\_\_ Since the light of the body is the EYE, it can produce a whole body full of light.
03. \_\_\_\_ People are more important than plants.
04. \_\_\_\_ Jesus spoke of REWARDS from two different sources.
05. \_\_\_\_ Jesus spoke out against repetition in prayers.

### I Found it in Verse(s)

06. \_\_\_\_ A command not to have a SAD COUNTENANCE.
07. \_\_\_\_ Foolishness of worrying about how tall I am.
08. \_\_\_\_ There is plenty of EVIL in each and every day.
09. \_\_\_\_ Praying in the corners of the streets.
10. \_\_\_\_ Jesus said pray for daily bread.

### Short Answer

11. Where moths and rust do not corrupt: \_\_\_\_\_.

12. The place your heart is going to be:  
\_\_\_\_\_
13. To worriers Jesus said: O YE OF \_\_\_\_\_.
14. God is able to SEE IN SECRET, and He will reward this way: \_\_\_\_\_.
15. Who knows what we need? \_\_\_\_\_

*Each Question is worth 7 Points*

**My Score is:** \_\_\_\_\_

*Answers will be found on next week's handout*

**ANSWERS to Matthew 5.27-48 Questions...** **01**—True (46); **02**—False (28); **03**—True (34); **04**—F, (Ex 21.24); **05**—F; **06**—48; **07**—30; **08**—32; **09**—35; **10**—36; **11**—do good for them (44); **12**—not turn him away (42); **13**—perfect (48); **14**—hell; **15**—swear (34).



**VII. Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

S O A U H G C E F A S T  
 E T A K E T H E A V E N  
 C E V I L N E I T H E R  
 R N U N C L O T H E T E  
 E L I G H T T O E D H W  
 T O A D F N H P R A Y A  
 H P F O R G I V E R I R  
 O E O M V T N A F K S D  
 U N L A L A G G O N G A  
 G L T R E A S U R E L F  
 H Y P O C R I T E S O A  
 T M U C H B A L M S R C  
 P Y W H E N H B O D Y E

ALMS	BODY	CLOTHE	DARKNESS	EVIL
FACE	FAST	FATHER	FORGIVE	GLORY
HEAVEN	HYPOCRITES	KINGDOM	LIGHT	MUCH
NEITHER	OPENLY	PRAY	REWARD	SECRET
SEETH	TAKE	THEREFORE	THINGS	THOUGHT
TREASURE	WHEN			

VIII. Crossword Puzzle.

<b>Matthew 6</b>												
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							4					
	5	6										
	7											
	8											
								9				
					10							
	11											
12									13			

<u>ACROSS</u>	<u>DOWN</u>
02) An insect that Jesus said corrupts. 05) Where this is your heart will be. 07) Something to ask God for each day. 08) Jesus said we should take no thought for what we shall ____. 09) Jesus said to wash it when fasting. 10) It shall take thought for the things of itself. 12) If you are forgiving, your ____ will be forgiven.	01) When giving alms, do not ____ a trumpet. 03) When they fasted, they had a sad countenance. 04) They think their prayers will be heard for their much speaking. 06) Jesus said don't use vain ones. 08) Are fed by the Father though they do not sow or reap. 11) Lilies of the field do this. 13) It is good for the ____ to be single.

**IX. EXTRA CREDIT FOR “SUPER” Bible Students...**

*Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!*

**W O R D: What word would you like to know more about in this chapter?**

**W O N D E R: I wonder what this phrase, verse, or series of verses means...**

**W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...**