

## Episode #727 Matthew 6 Part 3-Treasure in Heaven

I. The purpose of the gospel of Matthew is to present Jesus as the Christ, the King of Israel. It is another grand treatise like John to prove to Israel Who Jesus really is. It is the book of being “in Israel,” in contrast to believers today who are “in Christ.”

II. The Lord was giving His great teaching session to His disciples commonly called the “Sermon on the Mount.” He had just given them a prayer. The first three petitions had to do with God, the next four with those who pray. May God’s name be hallowed, His kingdom come, His will be done on earth and in heaven. The disciples are to pray for daily bread, to be forgiven as they forgive, to be led, not into temptation, but to be delivered from evil. The Father’s is the government, the power, and the glory in respect to the eon. Today, He continues His teaching.

III. How to Pray.

A. Verse 14. This explains the “forgiveness” part of the prayer. This is strictly legal grounds and the grounds of the kingdom. “Trespases” is lapses, misdeeds, varying in degree. “Heavenly Father” is “your Father, the heavenly (One).”

B. Verse 15. There is a great contrast between the law and the law of the kingdom and the dispensation of grace.

1. These are rules for the future when He governs. Suppose you refuse to forgive some lapse against you, but demand full satisfaction. The next time, then, you lapse against God, He will demand of you full satisfaction! No one will dare not forgive in this environment. But this is not talking about salvation.

2. We have our forgiveness according to the outflowing wealth of His grace, Ephesians 1:7. It is not limited by statements like this. Compare this to Ephesians 4:32, which (though it uses the word for “deal graciously” instead of “forgive,” as here) sets forth the rule for today: we are to forgive because we are already forgiven.

IV. How to Fast.

A. Verse 16. The second time “fasting” is mentioned. The first time is when the Lord did it for forty days in the wilderness. Here it means religiously, or to seek God. This was a way Israel would approach God. A “sad countenance” is only elsewhere used by the Lord to describe the pair on the road to Emmaus in Luke 24:17. They make unsightly their faces to appear (*phaino*, shine forth) to men to be fasting. They have all the reward they will get!

B. Verse 17. Anointing of the head would include the careful preparation of the hair.

C. Verse 18. He says that you should appear only to “the Father of-you the (one) in the secret (place, concealment), and the father of-you the (One) seeing in the secret (place) will reward you in the shining-forth daylight.” Israel had a once-a-year fast in the law. No rules of fasting were given to Gentiles after Acts 28:28.

V. Treasure in Heaven.

A. Verse 19. Do not treasure up treasures. “Treasure” is *thesaurizo*, from which we get thesaurus, a treasury of knowledge. “Destroy” is the same word as to mar your countenance above, make to disappear out of your sight, in that way becoming “unsightly.” Break in = digging through (the wall).

B. Verse 20. Heaven is the best place to have your treasure. This does not mean you are going to heaven to enjoy it. This is like laying your money up in the bank. He already said the meek shall inherit the earth (5:5).

- C. Verse 21. Too often when we see our children and grandchildren going off into the world, and these are our treasures, our hearts follow them into the world and we tend to change our message regarding the things of the world. “Heart” is *kardia*, and means the inner being or inner person, not just the emotions.
- D. Verse 22. A lamp is what lights up a room. A “good” eye is one fulfilling its office, or simple. Otis Q. Sellers says of this: seeing one thing and only one thing. Such as saying, “If it is the truth, I want it, I will follow it, I will believe it, and I will follow it out to all its conclusions and pay whatever I need to pay to receive it.” But some will say this and then when they see a truth want to argue and quibble and say there may be some other interpretation or seek some other passage to negate it.
- E. Verse 23. A “bad” eye is diseased or blind. This is the condition of many today. The knowledge of a certain truth will lead them into greater confusion. Often it is because they do not want to believe the truth. So the light they receive just becomes a source of confusion and darkness.

VI. Conclusion: The Lord taught proper conduct for disciples. The kingdom law is to forgive in order to be forgiven. Today, however, we are to forgive BECAUSE we have been forgiven. Fasting should be before God, not to show off before men. The true place to lay up your treasure is in heaven with God. We need eyes that are clear to see God’s truth, or else we will be full of darkness. You cannot serve God and wealth at the same time. Let us learn from these wise lessons of proper conduct that our Lord taught His disciples.