

The Sermon on the Mount-(Continued 3)

Matthew 6:1-18

by R.A. Torrey

The sermon emphasizes the importance of doing good works, praying, and fasting in secret, as God rewards those who do so, and condemns those who do so to be seen of men.

Scripture: Matthew 6:1

Topics: "Sincerity in Worship", "The Nature of Prayer"

Description

R.A. Torrey continues his exposition of the Sermon on the Mount, focusing on the principles of giving, praying, and fasting. He emphasizes that acts of righteousness should be done in secret to please God rather than to gain human approval, highlighting the importance of a sincere heart in all spiritual practices. Torrey explains that prayer should be directed to the Father, avoiding vain repetitions, and should prioritize God's glory and will. He also discusses the significance of fasting, urging believers to seek God's presence rather than public recognition. Ultimately, the sermon calls for a genuine relationship with God, marked by humility, sincerity, and a focus on His kingdom.

Transcript

DISCOVERY OF THE FACTS

1. How to Give Alms, vv. 1-4 What should be our manner of giving alms? Does this forbid all gifts in public? (1 Cor. 16:1, 2.) Did our Lord ever commend a gift made in public? (Luke 21:1-4.) Just what is forbidden? Who knows of the gift of which no man knows? Is that enough? Why does our Father know it (v. 4)? How much of what is done in secret does He see? (Heb. 4:13.) What will be the result if our alms are given to be seen of men? What will be the result of alms not given to be seen of men?

When will God reward us? (Matt. 25:31, 32, 37-40; Acts 10:1-4.) What will the reward be? (Acts 20:35; Mark 10:21.) How large will the reward be? (2 Cor. 9:6.) Is the reward that God gives for well-doing a legitimate motive for well-doing? (Heb. 11:6, 26.) Is it the supreme motive for the Christian? (2 Cor. 5:14; 1 Cor. 10:31.) When we do our alms before men so as to attract their attention do we get any reward? When? What? Is that reward of much value? 2. How to Pray, vv. 5-15 How did our Lord teach His disciples that they should pray?

Whose example should they avoid? What is the primary meaning of "hypocrite" according to its etymology? Are there many professed Christians today who are only "playing a part"? Where does the hypocrite love to pray? Why there? Did our Lord mean by these words to condemn all public prayer? (John 6:11.) What did He mean to condemn? Is there any of that nowadays? What did He say was the result of this parade of piety? What is "the reward" they have? Is that worth much? To what place did Jesus tell His disciples to go and pray (v. 6, R.

V.)? What are the advantages of secret prayer? Are there ever times when publicity in prayer is a duty? (Dan. 6:10.) To whom did our Lord tell us to pray in secret? Is there ever any prayer that is not to the Father? What thought of God lies at the foundation of all true prayer? (7:11.) What will be the result of this secret prayer to the Father? How will He reward? (Matt. 7:7; 1 John 5:14; Eph. 3:20.) When we are in the secret place where no man sees us, who may we be sure does see us?

Against what second mistake in prayer did our Lord warn His disciples (vv. 7, 8)? What is meant by "vain repetitions"? Are there any guilty of this today? Of whom did our Lord speak as making this mistake? What illustration have we of it in the Bible? (1 Kings 18:26.) What was the object of the Gentiles in these vain repetitions? Do people nowadays ever act as if they expected "to be heard for their much speaking"? Have we any illustration in the Bible of short prayers that were answered? (Luke 18:13; Matt. 14:30, etc.)

Does our Lord condemn much praying? (Luke 18:1-8; 11:5-8; 21:36; Matt. 14:23-25.) Does He condemn all using of the same words again and again? (Matt. 26:44.) Just what did He condemn? What reason does He give why there is no value in mere repetition? If our Father knows what "we have need of" why does He not give it without our asking? Following upon His warning against vain repetition, what does our Lord give His disciples? Is this properly called "The Lord's Prayer"? Where is the prayer to be found that may properly be called "The Lord's Prayer"? (John 17.)

Who alone has the right to offer the prayer given here? Who are the children of God? (John 1:12; Gal. 3:26; Ro. 8:14.) What are the rest of men? (1 John 5:19; 3:10; John 8:44; Eph. 2:3.) Is this intended as the exact form of prayer which the disciples of Jesus are literally to adopt? Is this a proper prayer for the Christian to offer? Is it the only prayer he should offer? (Jas. 5:14; Phil. 4:6.) How is God addressed? By teaching His disciples to call God Father did Jesus mean to teach the universal Fatherhood of God?

Whose Father is He? (Gal. 3:26.) What is meant by calling Him "Our Father who art in heaven"? (Ps. 115:3; Is. 66:1; John 16:28; Acts 1:9; Mark 1:11; John 12:28.) Whose interests does this model prayer put first? Whose interest should be first in all true prayer? What should be our supreme motive in praying? What is the first wish this prayer expresses in regard to God? What does that mean? What should be our first thought in all our prayers? What is the second wish expressed in regard to God?

Is God's kingdom coming now? When will God's kingdom fully come? (Rev. 11:15.) What is the third wish expressed in regard to God? Who alone has the right to offer that prayer? Where should we wish the will of God to be done? How far can we answer this prayer ourselves? Will God's will ever be done in earth? How fully should we wish it done on earth? Will it ever be done in earth as fully as it is done in heaven? Whose wants are put second in the prayer? Is it right to pray for temporal things?

How much food should we seek from God? How should a Christian live, according to v. 11? What second wish in regard to self does v. 12 express? What is meant by "debts"? Who are meant by "debtors"? Who alone can safely offer the petition of v. 12? If we are not forgiving our debtors and pray this prayer, what are we asking God to do? What is the next petition in regard to self? Does God ever bring men into

temptation? For what purpose? What will a truly humble person's feeling be about temptation?

What does this petition teach us as to our going into places of unnecessary temptation? If we think that we are really strong enough to resist all temptation, of what should we take heed? (1 Cor. 10:12.) What was the final petition in this model prayer? (See R. V.) Against whose wiles are we always to be on our guard? (1 Peter 5:8; Eph. 6:11, 12.) How alone can we overcome his power and wiles? What great promise is held out in v. 14? What is the condition of that promise? If we do not forgive others their trespasses against us, what then?

Is our forgiving others the ground upon which God forgives us? (Eph. 1:7.) Is it the fundamental condition upon which God forgives us? (Acts 10:43; 13:39.) What is the proof that we really have believed on Christ and accepted this forgiveness offered through His shed blood? (Eph. 4:32; Matt. 18:23-35.) Is the forgiveness for which the disciple is taught to pray in v. 12 forgiveness of the sin that excludes us from eternal life or of the sins that separate us from communion with Him who is already our Father?

Upon what ground does God answer any of our prayers? Can He deal with us as forgiven sinners if we do not forgive others their trespasses against us? What then is always necessary when we pray? (Mark 11:25.) 3. How to Fast, vv. 16-18 What should be our manner of fasting? Whose example in fasting should we avoid? How do those merely playing a part fast? What is their motive? What do they get? In whose sight should we fast? What will be the result of fasting in that way? What reward will He give us? Ought there to be fasting in the Christian dispensation? (Acts 13:2, 3; 14:23.) CLASSIFICATION OF TEACHINGS

1. Our Father

(1). What He is:

A Father, 4, 6, 8, 9, 14, 15, 18.

(2). Where He is:

In the secret place, 6, 18; in heaven, 9.

(3). What He does:

Sees in secret, 4, 6, 18; recompenses openly, 4; forgives trespasses, 14; knows what we need, 8; answers prayer, 6, 9-13; gives us our daily bread, 11; delivers us from the evil one, 13.

2. God's Children

(1). What they should be:

Different from the Gentiles, 7; not mere players of a part, 2, 5, 16; prayerful, 7, 9, 13; forgiving, 15; humble, self-distrustful, aware of the devil's wiles and power, 13.

(2). What they should do:

Seek the Father's glory supremely, trust Him, reverence Him, pray to Him, 6, 9; please Him, 18; seek the coming of His kingdom, delight supremely in His will, 10; depend upon Him for daily supplies, 11; seek His forgiveness, 12; fast in His presence, 17, 18.

3. Prayer

(1). To whom to pray:

The Father, 6, 9.

(2). Where to pray:

In the closet, alone with God, 6.

(3). For what to pray:

The Father's glory, 9; the coming of His kingdom, the perfect doing of His will, 10; the supplying of daily needs, 11; the forgiveness of sins, 12, 14; to be kept out of the place of temptation, deliverance from the evil one, 13; for everything we need, 8.

(4). How to pray:

Reverently, 9; no unnecessary words, 7, 9-13; definitely, putting God's glory first, trustfully, 8, 9-13, to be heard of God and not to be seen of men, 6; with forgiveness to others, 12, 14; expectantly, 6, 9-13.

4. Good Works

Should be done without display, to please the Father and not to win applause of men, are seen by the Father, are rewarded by the Father, 4, 18.

5. Fasting

Christians should fast, 6-18; they should not make a parade of their fasting, 16; their fasting should be in the presence of the Father and not to be seen of men, will be rewarded by the Father, 18.

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