

Matthew 19-08-11b

We're ready now to resume our investigation here in Matthew chapter 6. Our question is, what exactly is a hypocrite in the biblical sense of the word? I want to read you a little something here from the Theological Dictionary of the New Testament. Because it's the T.D.N.T., of course, it starts with the Greek, but they recognize this tension between how it's used in the Septuagint and some of the changes that actually came from the usage in Israel over into the Greek because of the Septuagint. So this is a section, and they don't always have this section in a word study in the Theological Dictionary, but they do on this one, and it's called the historical problem.

And I would submit that we have a bit of a historical problem in understanding exactly what Jesus is talking about when he introduces this term in Matthew chapter 6. So I'm just going to read this. I'm freely quoting here from the Theological Dictionary of the New Testament under the hypocrite, hypocrisy, hupokrites entry. You got to wade down a ways in the article, but there is a section here called the historical problem.

In more or less the whole literature of dispersion Judaism, you know what that is, dispersion Judaism, that's when they're out of the land, they're either in captivity or beyond. One finds a use of hupokrinomai, hupokrisis, which differs characteristically from that of classical and Hellenistic literature. Classical and Hellenistic literature, this is what you typically hear when in a Sunday morning sermon, some guy says, oh, hypocrite, hupokrites, behind the mask, you have an appearance, but it's false.

You appear to be good, but you're evil. You appear to be nice, but you're nasty. You smile in their face, but all the time you're trying to take their place, backstabber, you're a hypocrite.

It's a historical problem because Judaism understands and uses the term differently than classical Greeks. You can't just go to Liddell Scott. You can't just go to Greek usage and understand New Testament usage because this thing has been changed in Judaism.

So it differs characteristically from that of classical and Hellenistic literature. With few exceptions, the term is employed in *sensu malo*. This is what they like to do.

This is why I don't typically read these things to you because these guys that write these articles have to tell you, you know, I know Latin. And so in *sensu malo* just means in a bad sense, you know, mal, malcontent. I'm not content.

I'm, I'm a, I'm badly content, mal, malformed, badly formed. So in *sensu malo* means in a bad sense, right? So why the Latin? Just to throw some italics in. So with few exceptions in Judaism, in Israel, in Jesus day, when you find hupokrites, it's a bad word.

And of course we typically say, yeah, it's bad. It wasn't a bad word in Greek. The

hupokrites is bad as such and hupokrisis is a form of wrongdoing.

In this respect, there is no question of presenting a righteous appearance so that the true face of evil is disguised. Let me say that again. In this respect, it's not a question of presenting a righteous appearance so that the true face of evil is disguised.

Isn't that what we thought it was? I'm, I'm looking like I'm praying. I'm looking like I'm doing alms. I'm looking like I'm doing a holy thing, but I'm actually rubbing my hands together with glee for some evil purpose.

He says, that's not how the Jews took this word. Hence the translation hypocrisy is hardly apt. Translating hupokrisis as hypocrisy, he says, isn't really good.

So how should it be? What is meant is the deception, which characterizes evil as apostasy against God or opposition to him. It's not that you're deceiving people. It is that you are disguising apostasy or opposition to God.

It's not that you're disguising the truth of a thing. It's that this disguise is employed by someone who is rebelling against God, has rejected God. It is tied to apostasy.

It is tied to rejection. It is tied to being what we would call a bad Christian, not giving God his due, not giving God his due. Do you notice that you can't get more than about half a dozen verses into this chapter before you have the disciples prayer, the model prayer that Jesus gives them, commonly called the Lord's prayer.

And how does it begin? There are three third-person imperatives. Third-person imperatives are not as common as your second-person imperatives. You get busy and do that.

Or first-person imperatives, let's do this. We must do this. Third-person is let them do this.

Let it. And it's in the imperative mood. Well, that prayer begins with three third-person imperatives.

What do they deal with? God's name, God's kingdom, and God's will. Right? Your name must be hallowed. Your kingdom must come, and your will must be done on earth the way it's accomplished in heaven.

And it's the imperative. The best way we can translate this is let your name be hallowed. Let your kingdom come.

But these are aorist imperatives, and they're in the third-person. And that means it's going to happen. These are givens.

They're not options. God's name is going to be hallowed. His kingdom is going to come,

and His will is going to be done on this earth the way it is done in heaven.

There may be a little time lag, but nothing is going to happen that isn't according to God's will in the ultimate sense. So, if hypocrisy is not just trying to appear to be righteous when you're not, it is inextricably tied to rejection of God, rebellion against God. It has its roots in godlessness.

And that word kanaf in Hebrew, when you find the corruptor, the polluter, the defiler, one of the lexical definitions of kanaf is godless, the godless, the ungodly. Kanaf. Anything you do that connects with Israel or connects with the tabernacle or connects with righteousness is polluted and corrupted and defiled because you yourself are ungodly.

You are incapable of doing good because you're disconnected from God. The fundamental root of hypocrisy is not that you appear one way when the reality is something else. Have you ever been in pain, but you don't want to spoil an occasion for others? And so you smile and you pretend, I know people who do this daily.

You would never know by looking at them the discomfort, the measures that they are having to implement just to appear to be normal and engaged in activities. They hide a lot of suffering. They hide a lot of indisposition.

They hide a lot of fatigue. They hide a lot of sorrow. They hide a lot of grief.

They hide a lot. And that's hypocrisy in the classical Greek sense. You're putting on a mask.

Just as Jesus says in verse 16, when you fast, don't let on. Comb your hair, wash your face, go out among people so that they never know. When you do your charitable deeds, go out as though you're not a charitable person.

Nobody knows you're charitable. They wonder. I wonder if they're bearing any fruit.

I don't see them winning the lost. I don't see them supporting the ministries. As far as I know, they don't do anything.

Jesus says two thumbs up. You're a hypocrite in the good sense in that you are masking the truth. There's nothing intrinsically wrong with masking the truth.

In fact, Jesus commands it to his disciples. Mask the truth. You're fasting? Don't let on.

You're doing good? Don't let on. Don't do it to be seen by men. Do it because it pleases your Father.

And in order to ensure the purity and the sanctity of that, don't corrupt it. Don't pollute it with human observation, human comment, human approbation and approval. The purest way to do what you do to please the Father is don't let anybody else know.

You just take the subjective right out of the equation. Well, that's deceptive. Deception is not a bad thing.

I learned this decades ago when I went in and studied for myself. I was really, really troubled by the whole Rahab the harlot episode. Here come in the spies.

I was taught, thou shalt not bear false witness. Lying is sin. And you think about Corrie Ten Boom and others who were just scrupulously meticulous about never misrepresenting the truth to a fault.

Well, here's Rahab. Soldiers come, seen the spies? No, I don't think they went that way. And they're hiding up under the under the flax.

Remember that? Bald face lie. And she's approved in the Bible. She's one of the most famous, most approved, most wonderful in the line of King David, in the line of Christ, mentioned in the genealogy itself.

And she's a bald face outright. Tell it with a straight look in an unblinking eye. Liar.

She's a big fat liar. And the Bible speaks of her with nothing but approval. Joshua praises her and says, take care of her and her family.

She marries into Israel. She's the great grandmother of King David. Wonderful lady.

Lied through her teeth. Deception is not necessarily a bad thing. Jesus says, deceive people when you're fasting so that they don't know.

Deceive people when you do your charitable deeds so that they don't know. You say, well, it's kind of a lie of omission. I'm just not telling the truth.

Well, it's still a deception though, right? Don't you teach little children this? By not telling me the truth, you're withholding the truth and that's a bad thing? Well, it's not necessarily a bad thing. So where is the element of badness? What is Jesus telling us not to do? Well, he introduces the chapter with it. And you need to be godly in what you do and not ungodly.

It's the godly, ungodly sides of the mask. And this goes all the way back to the book of Job. The first place you find this in Job chapter 8, verse 13.

If you look at that context, you find that this is a section where Bildad the Shuhite, shortest man in the Bible, is speaking. It's one of those Sunday school jokes I learned way back. Who's the shortest man in the Bible? Bildad the Shuhite.

How long will you speak these things and the words of your mouth be like a strong wind? This is the secret inner fear I always have, you know, presenting a Bible class. The words in my mouth are going to be like a strong wind. Does God subvert judgment or does the

Almighty pervert justice? And remember these three friends of Job, Eliphaz the Temanite, Bildad the Shuhite, and especially Elihu when you get to the fourth friend.

These are not doctrinal dummies. What they say is true. It's not the truth of what they say.

It is their application of that truth that was misaligned. But we've studied this in days past. So these words are perfectly true.

There's nothing wrong with what Bildad says. He's just misapplying them in Job's situation. Does God subvert judgment? Of course not.

Does the Almighty pervert justice? Of course not. If your sons have sinned against him, he has cast them away for their transgression. Absolutely true.

That if his sons had sinned, now they have in fact lost their lives, but it was not for transgression. But if they had transgressed and God had taken their lives, it would be a part of God's justice. If you would earnestly seek God and make your supplication to the Almighty, if you are pure and upright, surely now he would awake for you and prosper your rightful dwelling place, though your beginning was small, yet your latter end would increase abundantly.

True or false? If you're pure and upright, God will awake for you, prosper your rightful dwelling place, take you from a small beginning to a latter end that increases abundantly. True or false? Is Bildad right? Yes. Does that happen for Job? Manifestly.

Job's the biggest example of this in the entire Bible. Everything he says is true. What's the problem? By the way, I could go on here from Job and launch into an all-day investigation of what's going on here in terms of what we do, because we know we've studied a word of God.

We know its truths. It's one thing to know it. It is another to intelligently, properly, and fruitfully apply it.

You can take a right thing and apply it in a wrong way. So he's right here. Inquire, please, verse 8, of the former age and consider the things discovered by their fathers.

For if we were born yesterday, you wonder where that phrase ever came from. I wasn't born yesterday. If we were born yesterday and know nothing, because our days on earth are a shadow, will they not teach you and tell you and utter words from their heart? Can the papyrus grow up without a marsh? Can reeds flourish without water? No, they can't.

Truth, truth, truth, all the way down the line. And yet, in this case, God, some chapters hence, is going to say, you three guys are in trouble, and my servant Job is going to have to offer sacrifices to put you right. What they know and what they say is true.

It's a caution. Be careful at the application stage. Everything he says is spot on.

This is truth sterling, 24 karat. Can the papyrus grow without a marsh? Of course not. Can reeds flourish without water? No, while it is yet green and not cut down, it withers before any plant.

So are the paths of all who forget God. Notice the parallelism in verse 13. The paths of those who forget God and the hope of the hypocrite shall perish.

The hypocrite is parallel to those who forget God, who don't take God into account. With that alone, and I could spend two weeks doing a beautiful word study on Kanaf, but this is what we need to know right here. This is what tells us exactly what Jesus is talking about in Matthew chapter 6. This is what we have to focus on so that we don't end up in trouble with our truth.

What do the three friends of Job forget? Why is it they can know all of this truth and express it and be so completely wrong that God says, you're in big trouble until my servant Job intercedes on your behalf with sacrifice. You can be right and still be wrong. Anybody that has won a debate at the expense of the feelings and the mutual respect involved with a close friend or family member knows you can be right to a fault.

You can be right and be wrong. You can push your rightness and you become wrong in your rightness. And that's what the friends do.

But what they say is true. It's all true. And expressing it in this case on this occasion to this man, Job is wrong.

And God says it is wrong. And God judges it and demands sacrifice to rectify it. But those who forget God.

So this is my suggestion to you in Matthew chapter 6. And for the next 15 times we encounter the word, when you see hypocrite put out in the margin, those who forget God. To forget God is to reject him, to not hallow his name, to not think about his coming kingdom and not respect his divine will. First three elements set off in third person imperatives, highly unusual in that model prayer.

God's name, God's kingdom, which implies the future as well as the present. God reigns now, but there is that kingdom which will be visible, manifest, and we will be a part of either near or far in the ages to come. God's name, God's kingdom, and God's will to forget those things is to have your hope perish.

Job 8.13. Write it in the margin in Matthew 6. Go back and look at it anytime you review this passage. A hypocrite forgets God and their hope perishes. Bill Datt is exactly right about this.

He's just using a hammer when he needed a screwdriver. He's misusing this truth, but nothing wrong with the truth itself. Okay, back to Matthew chapter 6. So when you do your charity, ensure that human observation is not an issue.

There are certain times when you can't avoid it. Somebody is going to have to endorse and deposit a check. Somebody is going to have to be involved many times in helping you accomplish the object of your charity.

If you want the recipient to not know where it came from, you've got to usually employ an intermediary of some sort. But your goal is not impressing or otherwise engaging the approval of onlookers. You do what you do as unto the Lord and not unto men.

It is because you are godly. It is because you do not forget God. You do not forget His name.

You do not forget His kingdom, which is everything to do with the present and the future. And you do not forget His will. It is not the will of God that any should perish, but that all should come to change of mind.

Be careful for nothing, but in everything by prayer and supplication, let your requests be made known unto God. Purify yourself. Abstain from corruption and defilement.

This is the will of God concerning you. There's plenty of will of God passages. That's what we should be concerned with.

We do what we do. As it says in Thessalonians, we do what we do as unto the Lord. When you pray in verse 5, you shall not be like the hypocrites.

There are ungodly people who pray. There are people who forget God when they pray. They are praying purely to impress.

Even impurely to impress. They might actually be praying these things. Is it an actual charitable deed or is it a simulated charitable deed? Is there any actual charity that happened? Maybe yes, maybe no.

Is this a prayer that they actually do intend God to hear or is it purely and completely a sideshow for onlookers? It doesn't matter. It doesn't matter if they intend it as a prayer and people listening is a side benefit. When you move on down to verse 16, when you fast, do not be like the hypocrites with a sad countenance.

They disfigure their faces that they may appear to men to be fasting. Are they actually fasting or not? Are they sneaking sandwiches at night? It doesn't matter. Their fasting is so pointless and useless.

It doesn't matter if they're actually fasting or not. They might as well not. They might as well sneak chow when nobody's looking because whether they're fasting or not, if they're

altering their appearance and putting on a sad countenance and groaning and moaning and looking wan and disheveled and hang dog and dragging their feet so that someone will ask, well, what's the matter with you? Oh, I'm fasting and giving the impression of holiness and concern for the things of God when in fact there is no concern for God.

This is where it overlaps some with our traditional understanding. You're trying to look righteous and you're actually not righteous. But the fundamental idea is this is godless.

So when you get to verse 19 now, do not lay up for yourselves treasures on earth where moth and rust destroy and where thieves break in and steal. The thieves do two things here. Have you ever noticed that? Why didn't you just say where moth and rust corrupt and thieves steal? They break in and steal.

The breaking in is a bad thing and the stealing is a bad thing. And if you've ever been a victim of theft, you know the outrage is not just the loss of the stuff, but the violation of your privacy, the violation of your property, that somebody would feel free to help themselves. The breaking in itself, the intrusion into your personal realm is something you have to deal with and overcome.

I told you this story several times, but I was overseas winning the world for democracy or something and came back and somebody had broken into my car and tried to steal my stereo. They didn't actually get away with it, but they were prying on the dash and all that. But what they didn't know is I'd had trouble installing that upgrade to the radio and I had to take everything out from under the dash and put it in from behind.

Well, it wouldn't come out front ways. There's no way I knew that because I couldn't install it front ways. And so they had yanked some wires and done some prying and left the bezel down on the deck and the rest of it and I had to do some cosmetic repair.

They didn't actually get the stereo, but I was deeply offended that while I'm off getting shot at, somebody is trying to take my stuff. And I thought the hubris, the arrogance, the, you know, get a job. It's not even an expensive thing.

You're just, you feel free to help yourself to my stuff because I don't happen to be around. It's, I mean, that can really eat on your mind if you let it. So what does he say? Do not lay up for yourselves treasures on earth where moth and rust destroy.

Two different kinds of destruction here. Moth is consumption, right? That moths would eat things that were made of wool. They had many, many things made out of wool.

Sheep is big industry there, weaving yarn and cloth and such. But they had, you know, moth problems. Didn't have moth balls, didn't have menthol and cedar closets and that.

So they leave a garment around for very long and it would get chewed and moth eaten. Rust, what does that apply to? Gold and silver and precious stones. They dig gold coins

up to this day.

Silver, you can get a surface corrosion, but the silver inside is still good. Rub that thing a little bit and it shines right up. Precious stones, they don't corrupt.

So what kind of treasure would rust? What would corrode? Well, you're stacking up lesser things. And the idea implied here by Jesus' comparison, moth and rust corrupt or corrode or destroy, is the only treasure that you can lay up on earth is the kind that rusts. You can't earn gold and silver and precious stones on this earth to any purpose.

The treasure that you can garner on earth is corruptible and rustable and moth eatable, if you will. It's the only kind. They have their reward.

It's a moth-eaten corrupted reward. It comes from a corrupted heart. You get a corrupted reward.

It's temporary. It's ephemeral. It quickly deteriorates.

And that's the only kind of treasure that you can have on earth. Your gold and your silver and your precious stones, even if you have gold, silver and precious stones here, you are a temporary custodian. You wait six or seven decades.

Somebody else is going to have every particle of that. It's not yours. You know, the old can't take it with you idea.

And so the rewards of this earth, moth and corrosion are put for the approval of people that is ephemeral. It's transitory. It's fickle.

They love you today. They hate you tomorrow. You impress them today.

They find a cause of contention tomorrow. Moth and rust corrupt. Thieves break in and steal.

Two offenses. And you see this as you continue. Verse 20, lay up for yourselves treasures in heaven where neither moth nor rust destroys.

The only kind of treasure you can lay up in heaven is incorruptible treasure. It's not a fine wooden house that would eventually rot. It's not bronze that's going to turn green in the weather.

Only stuff you can lay up in heaven is the incorruptible kind in Jesus' view. The robes of righteousness are untouchable, indestructible. Can't be moth eaten.

Whatever kind of wool they're made of, the fine linen of the saints, righteous deeds of the saints, that fine linen is indestructible, incorruptible. It's not going to rip, not going to stain, not going to tear, certainly not going to be eaten by moths. Treasure in heaven,

neither moth nor rust destroys and where thieves do not break in and steal.

So from what we know of hypocrisy, what is he talking about here? The way to lay up treasure in heaven, what stores treasure in heaven that is incorruptible and undefiled. Remember Paul talking about that? To an inheritance incorruptible and undefiled, stored up in heaven, incorruptible and undefiled. The only way to reserve that is to be godly, to do what you do heartily as unto the Lord and not unto men.

And it needs to be not polluted. It can't be kind of to please God, but it would sure be a bonus kicker for people to see it. It has to be, if the inheritance is incorruptible, if the treasure is incorruptible, the means, the motive and the execution here have to be uncorrupted as well.

If you corrupt the laying up, it's going to be earthly and it's going to be corruptible. The action has to be uncorrupted, has to be unpolluted, undefiled, so that the treasure is unpolluted and undefiled. It's cause and effect.

It's an inextricable link. If you allow any defilement in terms of, well, can't I do both? Can't I please God and please men? Let me remind you of a couple that was mentioned to me a couple of days ago from the early chapters of Acts. Do you remember Ananias and Sapphira? People were selling their property and bringing the proceeds in and willingly, generously contributing it to the cause of poor saints and those that had need.

They would sell attractive land, brought the proceeds, said, look, I've cashed out the land. Here's the stuff. Bring it to Peter and the other apostles.

Ananias and Sapphira did the same thing, right? Sold attractive land, brought the proceeds in, presented it to the church. And separately, they dropped dead in the presence of Peter and the Holy Spirit. Why? Sold the land, brought a bunch of money into the church.

Why did they die? Don't they get, I used to love it when teachers would give partial credit. Well, you know, show your work and I'll give you partial credit. If you had the right formula and you just made a math error, instead of giving you 10 points for this question, I can give you seven or eight.

You know, I don't want you to lose the whole value of the thing just because you forgot to carry the one or something. Partial credit. Does God give partial credit? What do you think? No.

Biblically, God does not give partial credit. It is all or nothing. It is hardly as unto the Lord and not unto men, or it doesn't count.

This is why Jesus says, don't even let your left hand know what your right hand is doing. Wash your face and comb your hair and don't let on. You have got to be afraid of letting

your heart start to look for that reward from people.

It's not so much that somebody knows, it's that you wanted them to know. Look at that fasting again, up in verse 16. Sad countenance, disfiguring their faces in order that they may appear to men.

You take steps to be sure people do know. It's not that they found out. It's not that they were implicated in the process or that they know because they're within viewing range.

But was that a factor in your decision? Did you plan it so that it would show, be visible? Did you put on a sad countenance so that somebody would ask, hey, are you fasting? Oh, yes. And the motive is, I hope you think I'm a little holier now that you've seen me fasting. It's all about motivation.

Our motives are so treacherous, so twisty. We have such a basket of snakes in our heart sometimes that it's hard to know. And it is better to do nothing than to do something when you think one of those snakes has slipped through a hole and is out and there's, well, you know, I really think people ought to appreciate me a little bit.

I'm going to give this a nudge. That little fly in the soup, that little contact with dead, how much contact with the dead did it take to make you unclean in Israel? Just a touch. If you touched a cloth that had been touched by a body, you were unclean.

Priests were not allowed. Aaron wasn't even allowed to mourn for some of his sons when they died. God said, don't mourn.

You can't even contact them emotionally or you're going to be defiled. We have to be careful. This hypocrisy thing is not just masking something and making it appear to be something else.

This is corrupting our pure desire to please God in what we do. Do all to the glory of God, Paul says. Do all to the glory of God.

Hating even the garment spotted by the flesh, James says. Remember that? Of some have compassion, pulling them out of the fire, but you've got to be careful because just that contact, don't let yourself get defiled. Don't become ungodly in what you do.

Lay up for yourselves treasure in heaven, verse 20, treasurers. It's plural. There are multiple treasures, different kinds of treasure.

Verse 21, for where your treasure is, there your heart will be also. And this goes all the way back. Verse 21 goes all the way back to verse one.

Do not do your charitable deeds before men to be seen by them. Otherwise you have no reward from your father in heaven. Not just partial credit, any part of your motivation is to be seen.

You have lost your eternal reward. Jesus says that betrays something deeper. It isn't just that that action gets penalized.

It outs the location of your heart. You can't let your heart be craving human approbation, human attention, human approval. When you find it in the heart, how do we cleanse the heart? How can a young man cleanse his way? How can a young man cleanse his heart? How can we cleanse our heart? What does David pray in Psalm 51? Created me a clean heart, O God, and renew a right spirit within me.

Purge me with hyssop and I shall be clean. Wash me and I shall be whiter than snow. The source of that cleansing is the same as the object of our alms, our prayers, and our fasting.

Notice that all three of those are quote-unquote religious activities. The essence of godliness to do justice, to love mercy, to walk humbly with your God, to love others, to honor God's name, God's kingdom, and God's will, charity, prayer, and fasting. Those are the three examples that are given here.

The three third-person imperatives, God's name, God's kingdom, and God's will, that has to consume our hearts. If you let anything else intrude, it's not a matter of trying to have better security measures and ensure greater secrecy. You have to go to the heart.

Jesus backs all the way up. The destination is treasures in heaven. That's the outcome and the outworking, the reward from your father.

And if that's not where your heart is, fix your heart. Because if you're laying up any treasure on earth, that's where your heart is. Well, do you work on the treasure or do you work on the heart? What's the way to fix that? It's the heart.

This is what Psalm 19 has been so fascinating to investigate in this regard. It's all about the statutes, the ordinances, the precepts, the way, the law, the words. Thy word have I hid in my heart that I might not sin.

Where do we get the idea for human approbation and approval? Well, there's examples of it all over the place. It's in the entertainment. It's in the news.

It's in the actions of celebrities and people that are looked up to and become trends and are well-spoken of. And we have that corrupt and twisty heart, and that's what we have to look at. Where your treasure is, there will your heart be also.

And that's one of those, I forget the name of it. There's a name for a sentence that reads the same forward as it does backward. Able was I, ere I saw Elba is one of them.

Yeah, maybe it's a palindrome. I should know that, but that's fallen out of my shelves. But some sentences, some concepts work in both directions.

Where your treasure is, there your heart will be also. Where your heart is, that's where your treasure is going to be. You want corruptible treasure or incorruptible? Put your heart before the Lord.

Put your heart in God's name and in God's kingdom and in God's will. And when you dedicate your heart, to those things, that's where your treasure is going to be. Your treasure and your heart are co-located.

That's what Jesus says. So if you find yourself accumulating treasure on earth, start worrying about, and this is another musical reference, but there's a wonderful song from back in the early 1950s called, Where Is Your Heart? And Montovani and some other guys did great arrangements of this song, and there's a lady that sings it. It's always like this.

I worry and wonder. Your lips may be near, but where is your heart? It's a sad thing to realize, you know, that you have a heart that never melts. When you kiss, do you close your eyes, pretending that I'm someone else? There was a lot of truth just imbued in our culture in those days.

And you think about that song. Where is your heart? That's the question Jesus encourages us to think about. Where your treasure is, that's where your heart is.

So we can look with new eyes now at these references to hypocrites. Wait till we get to Matthew chapter 23, and he gives the seven woes. Woe to you, scribes, Pharisees, hypocrites.

The seven woes. That thing is going to come alive when we remember what we've learned here this morning about the nature of corruption and impurity and turning away from God, setting something else. What's the very first commandment? Thou shalt have no other gods before me.

Don't take God's name. Don't call yourself by His name. Don't identify yourself with His name in an empty manner.

You're not really doing what you do for God. You're doing it for other reasons. You think about those first three commandments, you think about the first three imperatives in the Lord's Prayer, and you think about this nature of hypocrisy.

It all weaves together to encourage us and strengthen us and give us clear vision about our own hearts. Well, we'll pick up here in Matthew chapter 6 and conclude this chapter with the lamp of the body in verse 22 through 24 and on through the nature of worry next Sunday. But we'll close here in a word of prayer.

Father, thank You for the light that Your Word and Your Spirit shine in our hearts to help us see clearly. And not only can we identify problems, but You give us the means to

address them and to rise above our nature and rise above our innate corruption and fallenness. And by Your grace and with Your help, we can follow the Lord Jesus' example of faith and obedience.

We pray that God the Holy Spirit will help us as we reflect on these things and examine ourselves to find the areas of our heart that need cleansing and need purging and need improving. And that we can do what we do heartily before You as unto You and live our lives in a way that is pleasing in Your sight that glorifies the Lord Jesus and earns that true reward that is incorruptible and undefiled reserved for us in Your heaven. We pray these things in Jesus' name.

Amen.