Crossroads International Church Dr. Rick Griffith

17 April 2016 Message 13 of 20

NLT 30 Minutes

**How to Get Rewarded**

Title

***Matthew 6:16-18***

**Topic:** Fasting

**Subject:** How can you do your spiritual disciplines in a way that God rewards?

**Complement:** Choose whom you want to reward you

**Purpose:** The listeners will fast and do other spiritual disciplines secretly.

**Attribute:** We worship the God of rewards

**Reading:** Matthew 6:17-18

**Song:** Holy Spirit

# Introduction

### Interest: [Spiritual disciplines need spiritual motivations.]

#### We all admire disciplined people.

Why?

Spiritual Disciplines

Discipline

#### We all also think a life of spiritual disciplines is good.

#### But disciplines themselves aren’t enough.

#### Why aren’t disciplines enough? Cuz the *reason* you do spiritual disciplines counts.

#### Spiritual disciplines need spiritual motivations.

### Need: Have you considered not just *what* your spiritual disciplines are, but *why* you do them?

Collage

• Prayer

#### Why do you pray?

• Bible

#### Why do you read your Bible?

#### Why are you disciplined to meet with other believers?

• Group

#### Why do you serve Christ in other capacities?

• Follow

### Subject: How can you do your spiritual disciplines in a way that God rewards? What’s the way to make sure your motivation is right so that the Lord will be pleased with you in your disciplined efforts to grow in Him?

Subject

### Background: Motivation for religious rituals is a long-standing struggle.

#### Ever since God did not accept Cain’s offering in Genesis 4 due to his attitude, people have had thousands of rituals that looked good in the sight of man but not God.

Religious Ritual

Cain’s Offering

#### This was true of the time of Christ. The Pharisees had their reward in the sense of the people’s respect, but they did not impress God, who could see their hearts.

Pharisee Respect

### Preview: We will first check our motives regarding fasting—and then see how this may apply to other areas too.

Preview

### Text: Matthew 6:16-18

Subject

(How can you do your spiritual disciplines in a way that God rewards? Well, in respect to fasting…)

# I. God rewards only secret fasting (6:16-18).

MP

[The Lord blesses fasting that only he knows about.]

## People reward public fasting (6:16).

16

[The way to fast for man’s praise is to look gloomy like Pharisees.]

### Jesus assumed that people would sometimes fast (6:16a).

Pharisees

#### Jesus said, “When you fast…” in the sense that everyone did so—not “if you fast…” (6:16).

When you fast…

##### Jesus assumes that we all fast, at least occasionally. Don’t you?

##### Notice that he doesn’t specify how often it should be done, though.

#### Sometimes people fasted as individuals.

Empty Plate

##### Note that we are *NOT* talking about fast food!

Fast Food

##### Also, at times people fast to lose weight—and it can be successful and good to eat right and drink just water—but Jesus is not talking about this!

Pinch Flab  
(3 slides)

##### Fasting is a spiritual discipline. Luke 18:12 records a typical Pharisee fasting practice, “I fast twice a week…”

Pharisee & Publican

Drought

Calendar

16

##### The problem was that this Pharisee thought God was pleased with his fasting—yet he was filled with pride! We can have the same problem today.

Pride

(2 slides)

Modern Pharisee

#### Other fasting times were corporate.

Day of Atonement

##### The Day of Atonement was a nationwide fast when the high priest entered the Holy of Holies to atone for the sins of the people.

High Priest at Ark

###### At this corporate fast day when all Jews went without food, all Jews were to “deny themselves,” which likely meant a fast (Lev 23:29).

###### God commanded fasting in this case.

##### The Mishnah is a Jewish book that recorded Jewish traditions around AD 200, but these traditions went back to the time of Jesus and also much earlier. It has a section on fasting (pp. 194-201) that teaches the practice of the first century Jews:

Mishnah Traditions

Mishnah

###### Details about three-day fasts are prescribed when rain has not fallen (*Taanith* 1.1, pp. 194-95).

###### Some fasts were entire days skipped without food while other times they fasted only during daylight hours similar to Muslims in Ramadan, ending it at the evening dinner (*Taanith* 2.6, 3.9, p. 197).

Fast & Eat

###### No three-day fasts began on a Thursday evening to Friday (the typical Jewish day beginning at sundown) as these would then prohibit eating on the Friday evening to Saturday Sabbath, which was to be a day of celebration (*Taanith* 2.9, p. 197).

### Those fasting shouldn’t imitate the gloomy Pharisees (6:16b).

#### Why would the Pharisees *not* want to look good (6:16)?

##### Here, by *not* looking good, they *did* look good—in the eyes of men!

##### The Greek here for “neglect their appearance” (NAU) or “look miserable” (NLT) literally means that they “ruin their face.”

• Ruin their face

##### Now think about it.

###### Does fasting itself give one a gloomy face? Not really. Many times we actually *feel better* while fasting, that clears our bodies of toxins.

###### Does fasting prevent one from washing his face? “Oh, sorry, I can’t wash my face. You see, I’m fasting!”

###### Does going without food mess up your hair? Obviously not!

##### “Fasting emphasized the denial of the flesh, but the Pharisees were glorifying their flesh by drawing attention to themselves” (Louis Barbieri, “Matthew,” in *The Bible Knowledge Commentary*, 2:32).

Pharisee

BKC Quote

### The Pharisee’s motivation for fasting was to look spiritual—but God doesn’t reward that type of fasting (6:16c).

## God rewards secret fasting (6:17-18).

Secret  
S

[The way to fast for the Lord’s praise is to fast so that others don’t notice.]

### Those fasting should make their hair and face look good (6:17).

17

#### Fasting is a good discipline.

#### However, even a good practice can be done with a bad motivation. Therefore, Jesus cautions us not to fast for public show.

#### We should fast in such as way that people won’t know it.

#### In his cultural context, they would still anoint their head with oil (=still use your hairspray!) and wash their face (=still put your makeup on).

### The Father rewards fasting in a way that people do not notice (6:18).

18

#### Fast for prayers—not for stares!

Go Hungry Shirt

#### When you do, God will notice.

#### When Susan and I fast, we don’t tell anyone, but we use the time that it takes for food preparation, eating and cleanup for prayer instead of food.

Fasting & Prayer

#### The point is not to focus to you! Fasting is about drawing your attention to God, not drawing people’s attention to you!

### “In all three examples of Pharisaic ‘righteousness’—almsgiving (vv. 1-4), praying (vv. 5-15), and fasting (vv. 16-18)—Jesus spoke of **hypocrites** (vv. 2, 5, 16), public ostentation (vv. 1-2, 5, 16), receiving **their reward in full** when their actions are done before men (vv. 2, 5, 16), acting **in secret** (vv. 4, 6, 18), and being rewarded by the **Father, who sees** or ‘knows,’ when one’s actions are done secretly (vv. 4, 6, 8, 18)” (Barbieri, *BKC*, 2:33).

BKC Summary

(Now is Jesus only referring to fasting for public show? Yes, in verses 16-18 he is. But remember that the general principle of 6:1 applies to many spiritual disciplines. And what is that teaching?)

# II. Religious rituals get either human or divine rewards—but not both.

MP

[It’s up to us whether we want blessing from God or man on our spiritual disciplines.]

## Jesus warns about parading piety (6:1).

6:1

### We are in the section of the Sermon on the Mount where Jesus calls into question the practices of the Pharisees.

### The central idea goes back to Matthew 6:1, where Christ warns us not to do our “acts of righteousness” to be seen by men.

### He has already applied this truth to giving (6:1-4) and prayer (6:5-15). Now he turns his attention to fasting (6:16-18).

## We can parade our piety in a number of areas.

Parading Piety

### Prayer: “Man, you look tired!” “Well, I should—you see, I was in an all-night prayer meeting!”

Tired

### Bible: “Why don’t you use your iPhone Bible?” “Well, if I did, people might think that I was texting. I carry this big, fat Bible so others will know that I am reading the Word of God!”

Thumped Bible?

### Giving: “I notice that you always put something in the offering.” “Well, of course I do. If I sent my offering via bank transfer then only the treasurer would know that I gave!”

Offering

### Evangelism: “Wow, I notice that you are always sharing Christ!” “Sure, I do. Don’t we all talk about Jesus everyday?”

Evangelism

Subject

(How can you do your spiritual disciplines in a way that God rewards?)

# Conclusion

Main Idea

### Choose whom you want to reward you (Main Idea).

### How will God bless your spiritual disciplines (MPs)?

MPI

#### God rewards only secret fasting (6:16-18).

MPII

#### Religious rituals get either human or divine rewards—but not both.

Taped Mouth

### So where do spiritual disciplines show up—or should I say, “*Don’t* show up”?

#### Don’t go without food for people to see—do it to draw near to God instead.

• Fasting

#### Are you parading your piety in any other way? For example…

• Prayer

##### Sharing about your quiet time or prayer life?

##### Showing whether you did your Bible study homework?

• Service

• Bible

• Witness

##### Telling other about whom you led to Jesus?

##### Making sure others know about your faithfulness to God?

### Prayer

Prayer

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

### We are in the section of the Sermon on the Mount where Jesus calls into question the practices of the Pharisees.

### The central idea goes back to Matthew 6:1, where Christ warns us not to do our “acts of righteousness” to be seen by men.

### He has already applied this truth to giving (6:1-4) and prayer (6:5-15). Now he turns his attention to fasting (6:16-18).

# Purpose: Why is this passage in the Bible?

### Fasting is a good discipline.

### However, even a good practice can be done with a bad motivation. Therefore, Jesus cautions us not to fast for public show.

### In reality, as this is another practice that unpacks 6:1, the general principle of doing religious practices for man instead of God needs to be held in all of our traditions.

# Background: What historical context helps us understand this passage?

### Since God did not accept Cain’s offering in Genesis 4 due to his attitude, people have had thousands of rituals that looked good in the sight of man but not God.

### This was true of the time of Christ. The Pharisees had their reward in the sense of the people’s respect, but they did not impress God, who could see their hearts.

### The Mishnah is a Jewish book that recorded Jewish traditions around AD 200, but these traditions went back to the time of Jesus and also much earlier. It has a section on fasting (pp. 194-201) that teaches the practice of the first century Jews:

#### Details about three-day fasts are prescribed when rain has not fallen (*Taanith* 1.1, pp. 194-95).

#### Some fasts were entire days skipped without food while other times they fasted only during daylight hours similar to Muslims in Ramadan, ending it at the evening dinner (*Taanith* 2.6, 3.9, p. 197).

#### No three-day fasts began on a Thursday evening to Friday (the typical Jewish day beginning at sundown) as these would then prohibit eating on the Friday evening to Saturday Sabbath, which was to be a day of celebration (*Taanith* 2.9, p. 197).

# Questions

### Did Jesus say, “When you fast…” in the sense that everyone should do so—not “if you fast…” (6:16)?

#### Jesus assumes that we all fast, at least occasionally. Don’t you?

#### Notice that he doesn’t specify how often it should be done, though.

### Why would the Pharisees *not* want to look good (6:16)?

#### Here, by *not* looking good, they *did* look good—in the eyes of men!

#### The Greek here for “neglect their appearance” (NAU) or “look miserable” (NLT) literally means that they “ruin their face.”

#### Now think about it.

##### Does fasting itself give one a gloomy face? Not really. Many times we actually *feel better* while fasting, that clears our bodies of toxins.

##### Does fasting prevent one from washing his face? “Oh, sorry, I can’t wash my face. You see, I’m fasting!”

##### Does going without food mess up your hair? Obviously not!

#### “Fasting emphasized the denial of the flesh, but the Pharisees were glorifying their flesh by drawing attention to themselves” (Louis Barbieri, “Matthew,” in *Bible Knowledge Commentary*, 2:32).

#### “In all three examples of Pharisaic ‘righteousness’—almsgiving (vv. 1-4), praying (vv. 5-15), and fasting (vv. 16-18)—Jesus spoke of **hypocrites** (vv. 2, 5, 16), public ostentation (vv. 1-2, 5, 16), receiving **their reward in full** when their actions are done before men (vv. 2, 5, 16), acting **in secret** (vv. 4, 6, 18), and being rewarded by the **Father, who sees** or ‘knows,’ when one’s actions are done secretly (vv. 4, 6, 8, 18)” (Barbieri, *BKC*, 2:33).

### How often did the Pharisees fast?

#### Luke records the typical Pharisee sentiment here, “I fast twice a week…”

#### Yet there also were fast days when all Jews went without food, such as the Day of Atonement once a year where they were to “deny themselves,” which likely meant a fast (Lev 23:29).

### How does Jesus say that we *should* fast (6:17)?

#### We should fast in such as way that people wont know it.

#### In his cultural context, they would still anoint their head with oil (=still use your hairspray!) and wash their face (=still put your makeup on).

#### The point is not to draw attention to yourself. Fasting is about drawing your attention to God, not drawing people’s attention to you!

### How do we also do things for religious show?

#### Prayer: “Man, you look tired!” “Well, I should—you see, I was in an all-night prayer meeting!”

#### Bible: “Why don’t you use your iPhone Bible?” “Well, if I did, people might think that I was texting. I carry this big, fat Bible so others will know that I am reading the Word of God!”

#### Giving: “I notice that you always put something in the offering plate.” “Well, of course I do. If I sent my offering via bank transfer then only the treasurer would know that I gave!”

#### Evangelism: “Wow, I notice that you are always sharing Christ!” “Sure, I do. Don’t we all talk about Jesus everyday?”

# Tentative Subject/Complement Statements

Text

# Possible Illustrations

### Leading a Bible study

### Discipling someone

# Possible Applications

### Text

# Life of Christ Outline of Christ's Authority to Interpret the Law

**§§ 54-56**

# *Exegetical Idea*: In response to the crowds' interest in the righteousness necessary for kingdom entrance, Christ's Sermon on the Mount shows the holiness of God by teaching the characteristics of the kingdom's subjects, His superiority over the Law, and instruction to those entering the kingdom in order to discredit Pharisaic righteousness and to offer Himself as the sole basis for kingdom entrance (Matt 5:1–7:29; Luke 6:17-42).

# *Exegetical Idea*: The traits of those who trust Christ as King in the Sermon on the Mount are holiness and trust in Christ’s authority over the Law and oral tradition (Matt 5:1–7:29; Luke 6:17-42).

# I. The Subjects of the Kingdom § 54: People entering Messiah's kingdom should show holiness instead of mere Pharisaical observances (Matt 5:1-16; Luke 6:17-26).

## The response a holy believer should have to the benefits and persecution related to trusting Christ as King is joy (Matt 5:1-12).

### The setting of the sermon shows Jesus taking the role of a rabbi to teach the disciples the response of those embracing him as king (Matt 5:1-2; Luke 6:17-19).

#### Jesus saw the crowds and sat down on a mountainside (1a).

#### Jesus began teaching his disciples who showed initiative to listen (1b-2).

### The benefits of trusting Christ as King are many (Matt 5:3-11; Luke 6:20-26).

#### *Depending on God* leads to a **rich experience of life** (5:3).

#### *Admitting our needs* leads to **receiving God’s comfort** (5:4).

#### *Humility* now brings **honor in the millennial kingdom** (5:5).

#### *Holiness* gives a **deep satisfaction** in life (5:6).

#### *Showing mercy* to others leads to **receiving mercy from God** (5:7).

#### A *pure lifestyle* results in **seeing God in our lives** today (5:8).

#### *Making peace* with others enables us to **be God’s channel** (5:9).

#### *Persecution for Christ* gives us a **rich experience of life** (5:10-11).

### The response a believer should have towards persecution is joy over his heavenly reward and identification with persecuted OT prophets (5:12).

## The way believers should bless others is to direct them to God (Matt 5:13-16).

### The way believers should bless others is by helping them hunger for God (5:13).

#### Christians function like salt to create hunger for God in others (5:13a).

#### Christians who don’t create a hunger for God in others are useless (5:13b).

### The way believers should bless others is by helping them praise God by the good works they do (5:14-16).

#### Christians are lights to show people to God (5:14a).

#### A city on a hill and a lamp help others see the way to go (5:14b-15).

#### Be “light” through good deeds to help others praise God (5:16).

# II. The Relation of the King to the Law § 55: Christ rejects the Pharisaic views of the law that the disciples might know the proper type of righteousness necessary to enter the kingdom (Matt 5:17–7:6; Luke 6:27-42).

## The way believers will be rewarded is by obeying and teaching the true spirit of Old Testament until all it says about Jesus comes true (5:17-20).

### The time the OT will disappear is when all it prophesies about Jesus comes true (5:17-18).

#### Jesus came to fulfill the OT rather than abolish it (5:17).

#### The OT won’t disappear until every prophecy about Christ is fulfilled in the eternal state (5:18).

### The way believers will be rewarded is by obeying and teaching the true spirit of Old Testament (5:19-20).

#### Our level of millennial rewards depends on practicing and teaching the true spirit of Old Testament (5:19).

#### We won’t even enter the millennium apart from internal holiness in Christ rather than external piety of the Pharisees (5:20).

## Christ rejected the Pharisaic righteousness as unable to bring one into the kingdom to teach that the second table of the law demanding proper conduct towards others should also be followed (Matt 5:21-48).

### **Murder**: One surpassing Pharisaic righteousness will not only preserve life but will avoid the anger, hatred and poor relationships that eventually lead to murder (Matt 5:21-26).

### **Adultery**: One surpassing Pharisaic righteousness will not only be faithful to his spouse but will shun the lust that causes adultery (Matt 5:27-30).

### **Divorce**: One surpassing Pharisaic righteousness will not only never divorce his wife without legal documentation but will never divorce his wife at all lest this cause her and her future husband to both commit adultery when she remarries (Matt 5:31-32).

### **Oaths**: One surpassing Pharisaic righteousness will not only take oaths when affirming something which could be taken in more than one way but will have trustworthy speech at all times so oath-taking becomes unnecessary (Matt 5:33-37).

### **Retaliation**: One surpassing Pharisaic righteousness will not demand his right for retaliation but give up such rights as a characteristic of righteousness and godliness (Matt 5:38-42).

### **Love**: One surpassing Pharisaic righteousness will not only love his neighbor who will repay favors but will love his enemy as well who will never repay favors (Matt 5:43-48; Luke 6:27-30, 32-36).

## Christ rejected six Pharisaic practices of the law that misconstrued its real intent to instruct why Pharisaic righteousness is not able to bring one into the kingdom since their hypocritical practices were directed man-ward for a reputation of piety rather than God-ward in true righteousness (Matt 6:1–7:6; Luke 6:37-42).

### Almsgiving: Public almsgiving of the Pharisees is repudiated for being performed to **demonstrate** piety rather than to demonstrate the love of God by meeting a need (Matt 6:1-4).

### **Prayer**: Public prayer of the Pharisees for human approval is repudiated for being performed to demonstrate piety and private prayer is encouraged which includes worship, supplication for God's work and personal needs, confession, prayer for protection and a forgiving spirit (Matt 6:5-15).

### **Fasting**: Public fasting of the Pharisees is repudiated for being performed to demonstrate piety rather than done privately before God to receive reward only from Him (Matt 6:16-18).

### **Eternal Investments**: Hoarding wealth as a sign of God's approval by the Pharisees is repudiated for being only temporary and making eternal investments is encouraged since they last into eternity and cannot be lost (Matt 6:19-24).

### **Worry**: Lack of faith by the Pharisees shown in trusting accumulated money is repudiated by an encouragement to replace worry about food and clothing with trust in God's daily provisions as one seeks the kingdom's arrival (Matt 6:25-34).

### **Judging**: Setting oneself up as judges and as the standard of judgment of the Pharisees is repudiated for being performed by claiming knowledge of the motive behind the action whereas God's righteousness demanded that one not judge until his own life has been purified (Matt 7:1-6; Luke 6:37-42).

# III. Instruction to Those Who Would Enter the Kingdom § 56: Christ knew that, in spite of the Pharisees' rejection, some would receive His teaching and would want to know how to enter the kingdom so He instructs those who desire to enter the kingdom in some pertinent areas (Matt 7:7-29).

## **Persistent prayer** will be answered because of God's nature as a Father makes sure His children's needs are met, not because of the endless repetitions of the Pharisees (Matt 7:7-12; Luke 6:31, 43-45).

## **The invitation to receive Christ** and enter the kingdom is given by declaring that He alone is the true, narrow way of access, not the false, broad way of the Pharisees that ultimately ended in exclusion from the kingdom and destruction (Matt 7:13-14).

## **False prophets** like the Pharisees have unrighteous lifestyles and will be judged because, while outwardly they fulfilled the requirements of the law, inwardly they lacked the relationship with the King that was the requisite for entrance into the kingdom (Matt 7:15-23).

## **Another invitation** to reject Pharisaism and accept Christ is given in a contrast between one who accepts the King's word and trusts His person and one who rejects His words and person, thus revealing that the destiny of those who hear Christ's words would be determined by their response to His message (Matt 7:24–8:1; Luke 6:46-49).

**How to Get Rewarded**

***Matthew 6:16-18***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*: The way to get God’s praise instead of man’s praise is to fast so that only God knows (6:16).

# I. The way to fast for man’s praise is to look gloomy like Pharisees (6:16).

## Jesus assumed that people would sometimes fast (6:16a).

## Those fasting should not imitate Pharisees who look gloomy (6:16b).

## The Pharisee’s motivation for fasting was to look spiritual (6:16c).

# II. The way to fast for God’s praise is to fast secretly (6:17-18).

## Those fasting should make their hair and face look good (6:17).

## The Father rewards fasting in a way that people do not notice (6:18).

**Purpose or Desired Listener Response (Step 4)**

The listeners will fast and do other spiritual disciplines secretly

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Interest: Spiritual disciplines need spiritual motivations.

### Need: Have you considered not just *what* your spiritual disciplines are, but *why* you do them?

### Subject: How can you do your spiritual disciplines in a way that God rewards?

### Background: Motivation for religious rituals is a long-standing struggle.

### Preview: We will first check our motives regarding fasting—and then see how this may apply to other areas too.

### Text: Matthew 6:16-18

(How can you do your spiritual disciplines in a way that God rewards?)

# I. God rewards only secret fasting (6:16-18).

## People reward public fasting (6:16).

### Jesus assumed that people would sometimes fast (6:16a).

### Those fasting shouldn’t imitate the gloomy Pharisees (6:16b).

### The Pharisee’s motivation for fasting was to look spiritual (6:16c).

## God rewards secret fasting (6:17-18).

### Those fasting should make their hair and face look good (6:17).

### The Father rewards fasting in a way that people do not notice (6:18).

### Fast for prayers—not for stares.

(Now is Jesus only referring to fasting for public show? Yes, in verses 16-18 he is. But remember that the general principle of 6:1 applies to many spiritual disciplines. And what is that teaching?)

# II. Religious rituals get either human or divine rewards—but not both.

## Jesus warns about parading piety (6:1).

## We can parade our piety in a number of areas.

(How can you do your spiritual disciplines in a way that God rewards?)

# Conclusion

### Choose whom you want to reward you (Main Idea).

### How will God bless your spiritual disciplines (MPs)?

#### God rewards only secret fasting (6:16-18).

#### Religious rituals get either human or divine rewards—but not both.

### Where It Shows Up

#### Don’t go without food for people to see—do it to draw near to God instead.

#### Are you parading your piety in any other way? For example…

##### Sharing about your quiet time or prayer life?

##### Showing whether you did your Bible study homework?

##### Telling other about whom you led to Jesus?

##### Making sure others know about your faithfulness to God?

### Prayer

****

**Rick Griffith**

17 April 2016

Message 13 of 20

**How to Get Rewarded**

***Matthew 6:16-18***

# Introduction

### Spiritual disciplines need spiritual motivations.

### Have you considered not just *what* your spiritual disciplines are, but *why* you do them?

### How can you do your spiritual disciplines in a way that God \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_?

# I. God rewards only \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ fasting (6:16-18).

## People reward public fasting (6:16).

### Jesus assumed that people would sometimes fast (6:16a).

### Those fasting shouldn’t imitate the gloomy Pharisees (6:16b).

### The Pharisee’s motivation for fasting was to look spiritual (6:16c).

## God rewards secret fasting (6:17-18).

### Those fasting should make their hair and face look good (6:17).

### The Father rewards fasting in a way that people do not notice (6:18).

### Fast for prayers—not for stares

# II. Religious \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ get either human or divine rewards—but not both.

## Jesus warns about parading piety (6:1).

## We can parade our piety in a number of areas.

(How can you do your spiritual disciplines in a way that God rewards?)

# Conclusion

### Choose whom you want to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ you (Main Idea).

### Where Secret Discipline Motivations Up

#### Don’t go without food for people to see—do it to draw near to God instead.

#### Are you parading your piety in any other way? For example…

##### Sharing about your quiet time or prayer life?

##### Showing whether you did your Bible study homework?

##### Telling other about whom you led to Jesus?

##### Making sure others know about your faithfulness to God?

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