

Matthew Survey, Section 1

Corrective Doctrine: Godliness & Piety

Lessons 40–43 • Matthew 6:1–18 | Keith Blades • Enjoy the Bible Ministries®
Study Overview & Lesson Summaries

About This Section

This study overview covers Lessons 40–43 of Keith Blades’ Matthew Survey, Section 1 — the second sub-section of the great central section of the Sermon on the Mount (Matt. 5:21–7:12). Lesson 40 closes with the introduction of Chapter 6 and the almsgiving corrective doctrine (vv.1–4). Lessons 41–43 work through the corrective doctrine on prayer (vv.5–15) and introduce fasting (vv.16–18). The Lord exposes hypocrisy in all three acts of piety as practiced by Israel’s vain religious system, then provides corrective doctrine enabling the remnant to engage in genuine godliness. The so-called “Lord’s Prayer” (vv.9–13) is not a scripted prayer to be vainly repeated — it is a manner of intelligent, informed prayer that acknowledges the specific realities of God’s program with Israel at its climactic stage. All doctrine is addressed to Israel’s remnant; right division (2 Tim. 2:15) must be applied before drawing application to the Body of Christ today.



www.enjoythebible.org

Lessons at a Glance

Lesson	Content Focus
L40 (close)	Three acts of godliness introduced (Matt. 6:1–4): almsgiving corrective doctrine — do not let your left hand know what your right hand does; the Father who seeth in secret shall reward thee openly; transition to prayer
L41	Prayer hypocrisy exposed (vv.5–6): Pharisees love to pray standing in synagogues and street corners to be seen of men; corrective doctrine: pray in the closet to thy Father in secret; vain repetitions (vv.7–8): do not pray as the heathen; your Father knoweth what things ye have need of before ye ask; “After this manner therefore pray ye” (v.9) introduced; “Hallowed be thy name” — Ezek. 36:16–23 (intelligent acknowledgement of the ultimate goal of Israel’s program)
L42	“Thy kingdom come” — Mic. 4:1–4 (the literal establishment of the kingdom in the land); “Thy will be done in earth, as it is in heaven” — the full compliance of the nation with God’s revealed will; “Give us this day our daily bread” — miraculous provision for the fifth installment (Isa. 33; Isa. 48–49; Ps. 72); Matt. 15 foretaste: the feeding of the 4,000 as a sample of fifth-installment provision
L43	“Forgive us our debts, as we forgive our debtors” — the reciprocal judgment principle (Matt. 18:21–35; Ps. 18:25–26); “Lead us not into temptation, but

Lesson	Content Focus
	deliver us from evil” — provision against false teachers and spiritual seduction in the fifth installment (Isa. 30:18–21); “For thine is the kingdom, and the power, and the glory, for ever”; fasting corrective doctrine introduced (vv.16–18) — hypocritical fasting for men’s approval vs. fasting unseen by men with the Father’s open reward

Lesson Summaries

L40–
41

Almsgiving; Prayer Hypocrisy; Vain Repetitions; Model Prayer Introduced *Matt. 6:1–9; Ezek. 36:16–23*

The Three Acts of Godliness — All Hypocritical in the Vain Religious System

- Chapter 6 opens with three acts of godliness: almsgiving (showing mercy, vv.1–4), prayer (vv.5–15), and fasting (vv.16–18). Godliness means thinking like God does — his selfless love is the motivating principle behind all three. Hypocrisy is the hallmark of the vain religious system in all three: they do it to be seen of men, to be glorified of men, for the accolades of men — totally selfish love, not selfless love
- Almsgiving corrective doctrine (vv.1–4): When thou doest alms, do not sound a trumpet before thee as the hypocrites do in the synagogues and streets, that they may have glory of men — they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly

Prayer Hypocrisy Exposed (vv.5–6)

- When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men — prayer as theatrics, a performance designed to generate the approval and admiration of observers; selfish love masquerading as piety
- But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly — the corrective doctrine: the closet is the place of fixed, focused, intimate fellowship and communion with God the Father without distraction; prayer is not a performance but genuine intimacy with the Father

Unintelligent and Stupid Prayer: Vain Repetitions (vv.7–8)

- But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking — Israel’s vain religious system had advanced to the point of being virtually identical to heathenism in its prayer practice: mindless, repetitive set phrases, scripted prayers, rosary-bead counting of repetitions — all of it insulting to an omniscient Father
- Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him — the corrective thinking: God already knows; the purpose of prayer is not to inform him or to wear him down with persistence, but to commune and fellowship with him intelligently about what he is doing

- Two components of unintelligent stupid prayer: (1) mindless vain repetition of set phrases and scripted prayers; (2) absence of any intelligent recognition and fellowship with God in connection with what he is doing in his program. Both existed in Israel's vain religious system simultaneously

After This Manner Therefore Pray Ye (v.9) — A Manner, Not a Script

- After this manner therefore pray ye — the Lord gives the remnant a manner of intelligent prayer, not a scripted prayer to be vainly repeated. Each component of the model prayer is an intelligent acknowledgement of and fellowship with God about what is taking place at the climactic stage of Israel's program
- The hallowing of God's name is the ultimate goal of Israel's program on earth. Ezek. 36:16–23: I will sanctify my great name which was profaned among the heathen — God acts for his holy name's sake; the end of the fifth course of punishment will result in that name being hallowed before all nations. Hallowed be thy name = intelligent communion about and acknowledgement of the program's ultimate goal

Model Prayer: Thy Kingdom Come; Thy Will Be Done; Daily Bread *Matt. 6:9–11; Mic. 4:1–4; Isa. 33; 48–49; Ps. 72*

“Thy Kingdom Come” — Mic. 4:1–4

- Thy kingdom come — not a general aspiration but an intelligent, specific acknowledgement that the literal, physical kingdom of God is to be established on the earth in the land of Israel. Micah 4:1–4: But in the last days it shall come to pass that the mountain of the house of the LORD shall be established in the top of the mountains — the mountain = the kingdom, which will be exalted above all governments and administrations; all nations will flow into it
- And many nations shall come, and say, Come, and let us go up to the mountain of the LORD — the kingdom's exaltation among the nations; the exact outcome of the hallowing of God's name spoken of in Ezek. 36. The remnant members' intelligent prayer therefore has these specific realities of Israel's program in view as they pray

“Thy Will Be Done in Earth, as It Is in Heaven”

- Thy will be done in earth as it is in heaven — the full and complete compliance of the nation and the kingdom citizens with God's revealed will, just as his will is done perfectly in heaven. This component of intelligent prayer acknowledges that the accomplishment of the whole program — the hallowing of his name, the coming of the kingdom — requires the nation's compliance, which the fifth course of punishment is designed to produce through the corrective doctrine and the Spirit's ministry

“Give Us This Day Our Daily Bread” — Miraculous Provision for the Fifth Installment

- Give us this day our daily bread — not a general prayer for food but an intelligent acknowledgement of the miraculous provision God has promised to supply to the remnant during the fifth installment when they will be driven out of the cities, deprived of normal economic participation, and dependent upon God's direct provision
- Isaiah 33:15–16: He that walketh righteously and speaketh uprightly... bread shall be given him; his waters shall be sure — the specific promise to the righteous remnant member in the fifth installment: God himself will supply

L42

their bread and water when all normal means are cut off

- Isaiah 48–49 and Psalm 72 expand the miraculous provision theme: the program’s climax includes God making his people drink of the rivers of living water and providing beyond their expectations. Psalm 72 describes the abundance of kingdom provision — corn upon the top of the mountains, fruit shaking like Lebanon

Matt. 15 Foretaste — The Feeding of the 4,000

- The Lord’s feeding of the 4,000 in Matt. 15:32–38 functions as a foretaste and demonstration of the kind of miraculous daily bread provision that the remnant prays for in the model prayer: I have compassion on the multitude, because they continue with me now three days and have nothing to eat — the very situation of the fifth installment remnant, isolated and without normal provision, with the Lord supplying abundantly from scarce resources

L43

Forgive Our Debts; Lead Us Not Into Temptation; Fasting *Matt. 6:12–18; Matt. 18:21–35; Isa. 30:18–21; Ps. 18:25–26*

“Forgive Us Our Debts, as We Forgive Our Debtors” — The Reciprocal Judgment Principle

- Forgive us our debts, as we forgive our debtors — a programmatically specific component of intelligent prayer for the remnant. The debts in view are the offenses committed against the remnant member by others in the nation who have wronged, betrayed, or oppressed him. The remnant member prays for forgiveness on the basis that he himself forgives those who have wronged him
- Matt. 18:21–35: The parable of the unforgiving servant — the servant forgiven an enormous debt who refused to forgive a small debt and was cast into prison until he should pay all. The Lord’s application: So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. This is the reciprocal judgment principle in operation
- Psalm 18:25–26: With the merciful thou wilt show thyself merciful; with the upright man thou wilt show thyself upright; with the froward thou wilt show thyself froward — God mirrors back to his people how they treat others; the remnant member who harbors unforgiveness will find that principle operating against him in his circumstances

“Lead Us Not Into Temptation, but Deliver Us From Evil” — Provision Against False Teachers

- Lead us not into temptation, but deliver us from evil — the specific temptation in view is not general moral testing but the spiritual seduction of the false teachers and the man of sin who will arise in the fifth installment. The vain religious system will be the primary vehicle of this temptation — a counterfeit religion endorsed by satanic power
- Isaiah 30:18–21: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left — the specific provision against spiritual seduction: the remnant member will have an inner guidance of the Spirit so they can identify and avoid the false way when it presents itself; the Lord will be their teacher
- For thine is the kingdom, and the power, and the glory, for ever. Amen — the concluding doxology: an acknowledgement that the kingdom belongs to God, not to the vain religious system’s pretenders; the power to bring it about is

his, not the remnant's own; and the glory at its establishment belongs entirely to him. This rounds out the intelligent prayer by returning to the ultimate goal acknowledged at its outset

Fasting: Hypocritical in the Vain Religious System (vv.16–18)

- Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast — fasting in the vain religious system is once again a public performance designed to generate approval and accolades from men; the disfigured face, the sad countenance, the visual display of self-denial — all engineered for human admiration. Verily I say unto you, they have their reward
- But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly — the corrective doctrine: genuine fasting is between the remnant member and his Father alone; its reward comes from the Father who sees in secret, not from men who observe the performance

Key Doctrinal Distinctions

Godliness: The Foundation of All Three Acts of Piety

The Lord's corrective doctrine in Matt. 6:1–18 is built on a single foundational concept: godliness. Godliness in Keith's teaching has three components: thinking like God does (its first and most essential element), doing things God's way, and laboring with God in what he is doing. Almsgiving, prayer, and fasting are all legitimate acts of godliness — the problem is not that the Pharisees, scribes, and religious leaders performed them. The problem is that the inner man behind the act was driven entirely by selfish love, not the selfless love that is God's chief characteristic. They thought of themselves more than they thought of God or others, and all three acts of piety were therefore performances engineered to generate human approval. The corrective doctrine restores the godly foundation so the remnant member performs them out of genuine love for and communion with the Father, not for men's accolades.

The Model Prayer Is a Manner, Not a Script

One of the most important doctrinal points in the Lord's teaching on prayer is the phrase "After this manner therefore pray ye" (Matt. 6:9). The Lord is not providing a scripted prayer to be vainly repeated — he is providing a manner of intelligent prayer that contains the specific intelligent acknowledgements appropriate to the remnant's situation at the climactic stage of Israel's program. Each component of the model prayer corresponds to a specific programmatic reality: the hallowing of God's name (the ultimate goal of Israel's program, Ezek. 36), the coming of the kingdom (Mic. 4), God's will done in earth, miraculous daily provision for the fifth installment (Isa. 33, 48–49), forgiveness grounded in the reciprocal judgment principle (Matt. 18), deliverance from spiritual seduction (Isa. 30), and the kingdom's ultimate glory. To use this prayer as a scripted repetition is to commit the exact error it was designed to correct — unintelligent, vain repetition just like the heathen.

The Reciprocal Judgment Principle: Israel’s Program Specific

The “forgive us as we forgive” component of the model prayer embodies what Keith teaches as the reciprocal judgment principle. In Israel’s prophetic program, God mirrors back to his people how they treat one another: with the merciful he shows himself merciful; with the froward he shows himself froward (Psalm 18:25–26). This principle governs kingdom participation — the remnant member who refuses to forgive will find that same refusal operating in his own kingdom circumstances (Matt. 18:21–35). This is not the doctrine of the Body of Christ in the dispensation of grace, where forgiveness is grounded in God’s grace toward us in Christ (Eph. 4:32), not in a reciprocal arrangement. Right division requires maintaining this distinction: the reciprocal principle belongs to Israel’s program and the kingdom context.

This Doctrine Is Written TO Israel’s Remnant — Not the Body of Christ

The corrective doctrine in Matt. 6:1–18 — on almsgiving, prayer, and fasting — is designed specifically for the members of Israel’s remnant in the fourth and fifth installments of the fifth course of punishment. The model prayer’s individual components are programmatically specific to Israel’s situation: miraculous daily bread provision (not needed in the dispensation of grace), the reciprocal forgiveness principle (not our doctrine), and deliverance from the specific temptation of the vain religious system and the man of sin (not our adversary). Members of the Body of Christ have their own doctrine from Romans through Philemon addressing prayer, giving, and godliness within the framework of grace. The principles illuminate godliness and the nature of selfless love, but the corrective doctrine was engineered for Israel’s remnant in a specific dispensational context. Right division must be maintained.

Key Scripture References

Matt. 6:1–4	Almsgiving corrective doctrine — do not sound a trumpet before thee as the hypocrites do; let not thy left hand know what thy right hand doeth; thy Father which seeth in secret shall reward thee openly
Matt. 6:5–6	Prayer hypocrisy exposed — Pharisees love to pray standing in synagogues and street corners to be seen of men; corrective doctrine: pray to thy Father in the closet in secret
Matt. 6:7–9	Vain repetitions condemned — be not as the heathen who think they shall be heard for their much speaking; thy Father knoweth what things ye have need of before ye ask; after this manner therefore pray ye
Matt. 6:9–13	The model prayer — Hallowed be thy name; Thy kingdom come; Thy will be done in earth as in heaven; Give us this day our daily bread; Forgive us our debts as we forgive our debtors; Lead us not into temptation; For thine is the kingdom and the power and the glory
Matt. 6:16–18	Fasting corrective doctrine — hypocrites disfigure their faces to appear to men to fast; corrective doctrine: anoint thine head and wash thy face; appear not unto men to fast but unto thy Father in secret
Ezek. 36:16–23	I will sanctify my great name which was profaned among the heathen — the ultimate goal of Israel’s program; I do not this for your sakes O house of Israel but for mine holy name’s sake; the heathen shall know that I am the

	LORD when I shall be sanctified in you before their eyes
Mic. 4:1–4	In the last days the mountain of the house of the LORD shall be established in the top of the mountains — the literal kingdom coming to the earth; all nations shall flow unto it; they shall beat their swords into plowshares
Isa. 33:15–16	He that walketh righteously and speaketh uprightly... bread shall be given him; his waters shall be sure — the specific promise of daily provision to the righteous remnant member in the fifth installment
Ps. 18:25–26	With the merciful thou wilt show thyself merciful; with the upright man thou wilt show thyself upright; with the froward thou wilt show thyself froward — the reciprocal judgment principle underlying the forgiveness component of the model prayer
Matt. 18:21–35	The unforgiving servant parable — the servant forgiven a great debt who refused to forgive a small debt and was cast into prison; so likewise shall my heavenly Father do unto you if ye forgive not every one his brother their trespasses from your hearts
Isa. 30:18–21	Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it — the Spirit's guidance provision against spiritual seduction in the fifth installment; the Lord will be their teacher and they shall not be moved to the right or the left by false teachers
Matt. 15:32–38	The feeding of the 4,000 — I have compassion on the multitude because they continue with me and have nothing to eat; Jesus took the seven loaves and gave thanks... and they did all eat and were filled; seven baskets taken up; foretaste of fifth-installment miraculous provision

For further study visit www.enjoythebible.org