

February 9
Lesson 11 (NIV)

GOD-HONORING PIETY

DEVOTIONAL READING: Luke 11:1-13
BACKGROUND SCRIPTURE: Ecclesiastes 5:1-6;
Matthew 6:1-18

MATTHEW 6:1-8

¹“Be careful not to practice your righteousness in front of others to be seen by them. If you do, you will have no reward from your Father in heaven.

²“So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by others. Truly I tell you, they have received their reward in full. ³But when you give to the needy, do not let your left hand know what your right hand is doing, ⁴so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you.

⁵“And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others. Truly I tell you, they have received their reward in full. ⁶But when you pray, go into your room, close the door and pray to your Father, who is

unseen. Then your Father, who sees what is done in secret, will reward you. ⁷And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. ⁸Do not be like them, for your Father knows what you need before you ask him.”



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KEY VERSE

Be careful not to practice your righteousness in front of others to be seen by them. If you do, you will have no reward from your Father in heaven. —Matthew 6:1

Honoring God

Unit 3: Jesus Teaches About True

Worship

LESSONS 10–13

LESSON AIMS

After participating in this lesson, each learner will be able to:

1. Describe *hypocrisy*.
2. Contrast hypocritical and sincere attitudes.
3. Identify his or her motivations in giving and actively repent of ungodly motives.

LESSON OUTLINE

Introduction

- A. Christian Charity
- B. Lesson Context
- I. On Giving (MATTHEW 6:1–4)
 - A. As a Hypocrite (vv. 1, 2)
The Best Giver
 - B. As a True Worshipper (vv. 3, 4)
- II. On Prayer (MATTHEW 6:5–8)
 - A. Seen by Others (v. 5)
 - B. Seen by God (v. 6)
Better at Doing or Telling?
 - C. Many Words or Few? (vv. 7, 8)

Conclusion

- A. Publicly or Privately?
- B. Prayer
- C. Thought to Remember

HOW TO SAY IT

Baal	<i>Bay-ul.</i>
Deuteronomy	<i>Due-ter-ahn-uh-me.</i>
Galatians	<i>Guh-lay-sunz.</i>
Galilee	<i>Gal-uh-lee.</i>
Gethsemane	<i>Geth-sem-uh-nee</i> (G as in <i>get</i>).
Pharisees	<i>Fair-ih-seez.</i>
synagogue	<i>sin-uh-gog.</i>

Introduction

A. Christian Charity

In a church I served for several years, we once had a “burn the mortgage” campaign. The leaders launched the campaign to raise the \$100,000 needed to retire the congregation’s only debt. Several members were capable of writing a check for the entire amount, so it seemed like the project should be quick and successful.

I was surprised, however, when raising the final \$20,000 stalled for several weeks. Wondering why, I was told that two of the wealthier men of the church were each intending to give \$10,000, but each one wanted to be recognized as the person who put the campaign “over the top.” Both men desired to be seen by the congregation as timely and generous; both believed there was room for only one person in this honored position.

Eventually, the two men worked this out somehow, and neither was announced as the final giver. This was as it should have been. While this giving was not directly for relief of the poor (a context of this week's lesson), its intent to eliminate the congregation's debt would free up budget funds for international missions giving and support of the city's rescue mission.

The campaign was never intended to be a contest for recognition. Today's lesson tells us how that turn could have been prevented.

B. Lesson Context

The literary context of today's lesson is Jesus' Sermon on the Mount, which encompasses chapters 5-7 of Matthew's Gospel. This sermon is Jesus' exposition of what it means to live under the reign of God in the kingdom of Heaven, as Matthew calls it (Matthew 4:17; 11:11, 12; 16:19; 18:1; etc.; the other Gospels use the phrase "kingdom of God"). Early in the sermon, Jesus pronounced blessing on "those who hunger and thirst for righteousness" (5:6) and the "pure in heart" (5:8). A little later, Jesus warned that those who belong to God's kingdom must have righteousness greater than that of the teachers of the law and Pharisees (5:20). The middle section of Jesus' sermon explains those challenging

ideas.

Jesus stressed that true righteousness means righteousness not just on the outside but on the inside as well. Obedience to God means not just avoiding murder but controlling anger (Matthew 5:21-24); not just avoiding adultery but controlling lustful thoughts (5:27-30). Genuine purity is that of the heart. Those who live under the rule of God are obedient not just where everyone can see but even in places God alone can see. This leads up to Jesus' condemnation of hypocrites and hypocrisy.

Today's text introduces the first of a series of Jesus' teachings regarding motives of the heart. His preferred method of teaching was to use parables (Matthew 13:34). But today's text is a picture of Jesus teaching by means of plain-spoken directives.

I. On Giving (MATTHEW 6:1-4)

A. As a Hypocrite (vv. 1-2)

1. "Be careful not to practice your righteousness in front of others to be seen by them. If you do, you will have no reward from your Father in heaven."

Righteousness in this context refers to actions done in keeping with the expectations of a Jewish person who follows the Law of Moses. To show mercy to the poor

is a central duty of the righteous who seek to obey the law (see [Deuteronomy 15:11](#)). God is not concerned with only the outward appearance of doing what is right. He also looks to the heart ([1 Samuel 16:7](#); [Matthew 9:4](#)). He desires our good deeds to come from pure motives not from a desire for accolades.

What Do You Think?

What guardrails can Christians erect to ensure proper motives regarding any reward they expect as a result of giving?

Digging Deeper

How can Christians keep those guardrails from becoming legalistic ([Mark 7:13](#))?

2. “So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by others. Truly I tell you, they have received their reward in full.

In the Galilee of Jesus’ day, there are no funds coming from the Roman government to alleviate the grinding poverty that many experience. The Jewish community sees a duty in making sure its most vulnerable members (especially widows and orphans) do not starve or go without housing or clothing. Jesus’ criticism does not target this worthy activity in and of itself, for the early church con-

tinues to care for the poor (see [Matthew 19:21](#); [25:37–40](#); [Luke 19:8](#); [Acts 6:1–3](#); [Galatians 2:10](#)). Jesus has no problem with poverty relief; he assumes that his followers will practice giving to the poor.

Jesus’ concern, rather, is that of hypocrisy. To confront this problem, he presents extreme examples of hypocritical behavior in this area. One can imagine a rich man staging a parade from his house to his synagogue. Accompanied by trumpeters and lavishly dressed attendants, the spectacle is intended to create maximum exposure of his generous gift. Such behavior is hardly for relief of the poor but for garnering public praise for a rich person—who himself may be complicit in the poverty of the oppressed (see [Matthew 23:5–7](#); [Luke 11:39–42](#); [James 2:6, 7](#); [5:1–5](#)). It is a created drama with the rich person playing the leading role: that of a praiseworthy benefactor. The short-lived *reward* for this hypocritical behavior is like the theater crowd’s applause: when the hands quit clapping and the sound fades, nothing is left.

Hypocrites are the common target of today’s lesson text. Various forms of this Greek term occur about two dozen times in the New Testament; the majority of those are in Matthew. A well-known background for the word *hypocrite* is the Greek drama tradition. A hypocrite in that context was an actor, one who played

a role and pretended on stage to be a character created by a writer. Such actors traditionally used theatrical masks to define their characters. Such masks were known to the Greeks as “faces.”

Therefore, the word *hypocrite* did not have the negative connotation that we understand today. The hypocrites who are targeted in this lesson are play-acting religious roles. These religious hypocrites perform for the audience of the adoring public. They wear masks of piousness to hide their hearts of evil ([Matthew 23:27](#)). Their pretense may fool the crowds but not Jesus. He knows their hearts ([9:4](#)). Jesus never uses the word *hypocrite* in a positive or even a neutral sense, although the larger culture of his day might do so. For Jesus, the hypocrite is a deceiver, a pretender who conceals true motives for actions.

Jesus often exposes his opponents’ hypocrisies. Among these foes are the esteemed religious leaders of the Jews: the teachers of the law and Pharisees (see [Matthew 23:13, 15, 16, 23, 25, 27, 29](#)). Jesus identifies his opponents’ false representations and lays bare their deviousness. He rips off the masks the hypocrites have been hiding behind, revealing their true faces.

What Do You Think?

In what ways, if any, does the kind of

hypocrisy noted here call for different guardrails than those of the hypocrisies of [Matthew 7:1–5](#) and [22:15–18](#)? Why?

Digging Deeper

Which type poses the greatest danger to Christianity in general? Why?

THE BEST GIVER

Years ago, I was hired by a certain parachurch ministry. During my first board meeting, a glowing picture was painted of the organization’s financial future, which was based on a program of receiving real-estate donations.

The program was promoted by a strong-willed board member whose term expired at that very meeting. Within a few months, we found the program was costing the ministry money. In the interests of good stewardship, we canceled it.

The former board member demanded to speak at the next board meeting as a result. He began, “I’m the largest single contributor to this ministry.” His pride convinced him that he had the right to continue to exert influence over the ministry. But that man didn’t contribute the most. My wife worked in the financial office—she knew.

Jesus warned that boasting about our righteousness brings into question the sincerity of our motives. How do you avoid temptation in this regard?

avoid temptation in this regard?

—C. R. B.

B. As a True Worshipper (vv. 3, 4)

3. “But when you give to the needy, do not let your left hand know what your right hand is doing,

Jesus assumes that his followers will continue giving for relief of the poor, and he offers an unhypocritical way to do so. As with his extreme example of the rich man’s parade, Jesus paints an equally extreme picture of privacy. For a person’s *left hand* not to *know* what the *right hand* is *doing* is a near, if not outright, impossibility! But Jesus often paints extreme pictures to make an extreme point. In this case, giving should be done with as much secrecy as possible. This will ensure motives that are centered on concern for others not that of garnering attention for oneself.

At first glance, this teaching may seem to contradict what Jesus has already said in this sermon. How can good deeds be a light to others ([Matthew 5:16](#)) if they are to be a secret even from oneself (if that were even possible)? As always, the human heart is the very center of the matter. It seems that we are tempted to hide what we ought to show and to show what we ought to hide! Doing a good deed from the heart, whether in secret or in the open, pleases the Lord. Going through

the motions—whether for attention or because we believe that outward actions can save us—never pleases God.

What Do You Think?

What are some practical ways you can honor Jesus’ imagery of the left and right hands?

Digging Deeper

How do you personally temper Jesus’ directive here with His remarks in [Matthew 5:16](#) concerning your own giving?

When you give of your resources to help people, you are continuing a long tradition of the church, with even older roots in ancient Israel. Wealth, however, can always be transferred inappropriately. That happens when the gift is leveraged to be more for the advantage of the giver than the receiver. If the left hand doesn’t know what the right hand is doing, it cannot expect a kickback. We are to give when we see a need and realize we can help not for recognition or praise.

4. “so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you.

Aiding the poor is a godly action, showing we love poor people as does our *Father* in Heaven ([Deuteronomy 15:7-11](#); [Luke 1:52, 53](#); [James 1:27](#)). By mentioning a

reward from the Father, Jesus is not saying we can earn salvation by our good works. Rather, Jesus is stressing that God does indeed notice, for he sees all things, even those done *in secret* (compare [Matthew 6:6, 18](#); [James 2:18, 26](#)).

God is the only audience that matters, and he will surely be pleased by properly motivated actions. Such actions will be rewarded eternally. That will happen very publicly at the appropriate time ([Colossians 3:23, 24](#); [Revelation 22:12](#)).

II. On Prayer ([MATTHEW 6:5-8](#))

A. Seen by Others (v. 5)

5. “And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others. Truly I tell you, they have received their reward in full.

Jesus now turns to a second act of righteousness practiced by hypocritical Jews of the first century AD: prayer. Again, he presents an extreme example for effect. In Jesus’ day, many prayer postures are acceptable (see [Numbers 16:22](#); [1 Samuel 1:26](#); [2 Samuel 7:18](#); [2 Chronicles 6:13](#)). The problem with *the hypocrites* is not their standing posture in and of itself during times of prayer. Rather, the problem is their attitude of

desiring to *be seen by others*.

Prayer is regularly offered three times daily: “Evening, morning and noon I cry out” ([Psalm 55:17](#); compare [Daniel 6:10](#); [Acts 3:1](#)). Prayer within the confines of *the synagogues* would seem to be the ideal place for it, right? Not if the desire is to be seen and thought highly of.

The same is true even of (or especially of) prayer in the temple. And Jesus has a parable in that regard: that of the Pharisee and the tax collector ([Luke 18:9-14](#)). In this parable, the motives of the hypocrite are seen in the content of the Pharisee’s prayer: “God, I thank you that I am not like other people.... I fast twice a week and give a tenth of all I get” ([18:11, 12](#)). This is hardly communication with God! It is merely self-serving praise and self-justification. It is the prayer a trained actor on stage might recite from a script. As with the applause of a theater crowd, the *reward* is only for the performance and quickly fades.

Shifting location from synagogue to *the street corners* changes nothing. Praise-seeking hypocrites are drawn to public places like a moth to a flame. But for Jesus, motives trump location in all cases and at all times.

B. Seen by God (v. 6)

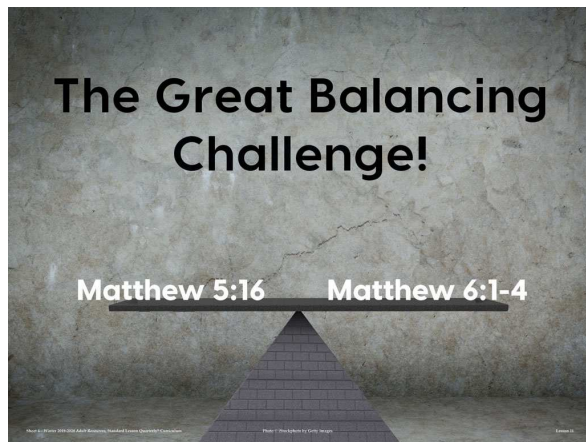
6. “But when you pray, go into your room, close the door and pray to your

Father, who is unseen. Then your Father, who sees what is done in secret, will reward you.

Jesus describes the sincere, unhypocritical prayer practice in extreme terms as well: prayer should happen in *your room*. The Greek word refers to a room not intended for social purposes (compare [Matthew 24:26](#); [Luke 12:3](#)). To *close the door* prevents the possibility of even an accidental crowd.

The *Father* sees into the room, though, for nothing is *secret* from him. The only purpose of such a prayer is the true one: communication with God. The prayer does not have to be eloquent or perfect, only sincere (compare [Romans 8:26](#)). God *will reward* such praying by listening and caring.

We should note in passing that some Christians take this passage quite literally. They do so by designating a closet intended for storage as the only proper place for their prayer. While there is nothing inherently wrong with this practice, there is nothing particularly virtuous about praying inside a broom closet *per se*. The issue is one of privacy.



Visual for Lesson 11. *Begin a discussion by pointing to this visual before you read aloud the two texts listed.*

Private prayer can be accomplished almost anywhere. It only requires a place where the one praying won't be distracted by surroundings or tempted to display one's self-thought righteousness to others. This requires planning and deliberate effort, because our world is full of distractions. Take time to turn off the television, silence your phone, and be alone.

Though some have thought this verse causes issues with public prayer in worship, elsewhere the first-century church is seen to engage in this very practice (see [Acts 1:24](#); [3:1](#); [4:24-30](#)). Today, congregational prayers have nearly disappeared in some churches. But this should not be the case. The one offering such a prayer should be prepared to do so while remembering that leading the congregation to the throne of God is not a perfor-

mance.

BETTER AT DOING OR TELLING?

I entered seminary as a young man. At a retreat for incoming students, we had opportunity to get acquainted with our professors outside of the formal classroom setting. A featured speaker was a leader widely known in Christian circles for his devotional life. It seemed we were in for a treat.

The “treat” turned into a “treatment.” The speaker described in great detail how he arose

early every morning to pray for four hours—detailing everything he thought the Lord needed to know. Not once did he mention listening to what God might be trying to tell *him*.

I admit that my prayer life is less disciplined, and possibly even less effective, than that of our speaker. And yet something about the whole experience seemed to be a bit *off* in light of Jesus’ admonishment about making a public display. Are you better at doing or telling?

—C. R. B.

What Do You Think?

What steps can you take to create time for “in secret” prayer in your daily schedule?

Digging Deeper

Under what circumstances should

you, like Daniel in [Daniel 6:10, 11](#), intentionally let others see you praying, if ever? How do the public prayers in [Matthew 14:19](#); [Acts 1:24](#); [3:1](#); [20:36](#); [21:5](#); etc., further inform your decision?

C. Many Words or Few? (vv. 7, 8)

7. “And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words.”

Jesus now expands his teaching on prayer beyond that of hypocritical practices. His next target are the Gentiles (that is, non-Jews) and their pagan practices. The fictitious gods they pray to are seen as having human weaknesses. They can be moved to action by long, wordy, repetitious prayers (of which we have written examples).

The idea behind their prayer blabber is that such repetition will grab the gods’ attention and wear them down. Eventually the god gives in to grant the request. This is a little like the parent who says no to a child’s request a hundred times, then finally yields with a yes simply to get the child to be quiet. Because the gods are seen as not inclined to listen or care, one needs to say a lot, over and over, in hopes of receiving a response.

Another aspect of praying to these fickle gods is their assumed short atten-

fickle gods is their assumed short attention span and tendency to be easily distracted by other matters. Pagans praying to their gods may think such deities are too busy for them. We see this in Elijah's mocking of the prayers of the prophets of Baal. At the famous contest on Mount Carmel, those prophets leaped on their altar and shouted to their god from early morning until noon. Elijah encouraged these rival prophets to pray louder and more vigorously, because their god may have been busy, or sleeping, or on a journey (1 Kings 18:26, 27).

Then Elijah prayed a brief prayer to God. Then "the fire of the Lord fell" to consume his sacrifice (1 Kings 18:38). Elijah was in public, but his prayer was not a look-how-great-I-am show. His desire was for the Lord to show himself as the only God who listens and acts (18:36).

This is the kind of prayer Jesus teaches his followers to pray. His instructions contrast with pagan fears that their gods are not inclined to listen. God hears even a few words (Ecclesiastes 5:2).

We should point out that this verse doesn't mean that we can't or shouldn't be persistent in prayer (Luke 18:1-8). In the Garden of Gethsemane, Jesus will repeat his own prayer (Matthew 26:39, 42, 44). It's all the pointless *babbling* that we are to avoid.

What Do You Think?

How can you ensure that your repeated prayers do not result in the prayer style that Jesus condemns?

Digging Deeper

How does Jesus' instruction in [Luke 18:1-8](#) inform your prayer style in this regard?

8. "Do not be like them, for your Father knows what you need before you ask him."

Unlike fictitious heathen gods, our *Father* does not need to be convinced of our needs. He already knows them (compare [Matthew 6:31, 32](#)). Some have therefore asked, "Why, then, ask God for anything since he already knows what we need?" This misses the point. Prayer is a way of developing a relationship with God. God himself is not psychologically needy, desiring for us to ask to satisfy something lacking in his personality. The point is that praying helps us learn to trust that he already knows what we need *before* we ask him.

We do still bring our petitions before the Lord (for example, [Matthew 6:9-13](#), next week's lesson). But what are proper things to ask God for, and what are improper? We dare not treat prayer as if we are on the lap of the department store Santa, giving him our Christmas list

Santa, giving him our Christmas list (compare [James 4:3](#)). Yet we should be bold to ask God for those things we need (see [Hebrews 4:16](#)). We ask God because we believe that he cares. We ask because it positions us properly within his will. It meets his desire that our relationship with him would grow and flourish. God wants us to share our hearts with him.

Conclusion

A. Publicly or Privately?

How public should our religious acts be? Should we expect public/published recognition when we give? Professional fund-raisers tell us that public recognition is important and motivating. But this seems to be contrary to Jesus' teaching.

Public acts of worship are not necessarily hypocritical. The issue is motive. Are we drawing attention to ourselves or pointing others to God? Is our giving intended to draw the praise of people or to encourage others to give? Are our public prayers designed to impress or to lead others to God's throne?

Jesus' teaching in this regard has not grown stale. It is still needed in the church and the lives of Christians. Jesus expects his disciples of any era to be different, rejecting the ways of the world. We should not try to impress either God or others.

We all struggle with hypocrisy at some level, whether we call it mixed motives or desire for respect. However, we can examine our hearts and motives as we live to please our Lord. May we seek to eliminate our hypocrisy by focusing on a true, sincere relationship with the Lord.

B. Prayer

Father, we often act the part of the righteous person to impress others, not to serve you. Give us new, pure, un hypocritical hearts, Lord. We pray in Jesus' name. Amen.

C. Thought to Remember

Hypocrisy cannot be overcome until it is identified and acknowledged.

INVOLVEMENT LEARNING

Enhance your lesson with [NIV Bible Student](#) (from your curriculum supplier) and the reproducible activity page (at www.standardlesson.com or in the back of the [NIV Standard Lesson Commentary Deluxe Edition](#)).

Into the Lesson

Play a game of "Raise Your Hand If" with your class as you pose each of the following:

You have received an anonymous gift.

You have given an anonymous gift.

You were embarrassed by a gift you received.

You've given a "needed" instead of "wanted" gift.

You've wanted something for more than a year.

Lead into Bible study by telling the class, "God's answers to our prayers are, in effect, gifts from him. Jesus has quite a bit to say about this, as do the inspired writers of Scripture. Today's study takes us down this vitally important road."

Into the Word

Announce a Bible-marking activity. Provide copies of [Matthew 6:1-8](#) for those who do not want to write in their own Bibles. Provide handouts (you create) with these instructions:

- 1—*Underline* everything Jesus says not to do.
- 2—Put an *asterisk* beside everything Jesus wants His listeners to do.
- 3—Put a *question mark* beside any phrase or section that you want to understand better.
- 4—Put an *exclamation mark* beside any prohibition or command you find especially challenging.

Read the Scripture aloud (or ask vol-

unteers to do so) slowly at least twice and as many as four times. As the Scripture is read, class members are to mark their copies in the ways noted.

After the final reading, launch a class discussion by working through each of the four instructions. After thoroughly considering Jesus' don'ts and dos, ask class members to share sections they'd like to understand better. Allow other learners to respond; use the commentary to fill in gaps.

Finally, ask for volunteers to share what they find especially challenging in the text.

Help students refine their views on all issues by leading them to compare the commands of Jesus in [Matthew 6:1-8](#) with his words in [Matthew 5:13-16](#). (The lesson for July 7, 2019, will help, if you have access to it.) Do so by forming groups of no more than three. Give each group one of the following two tasks on handouts (you prepare), assigning them among groups as evenly as possible:

- 1—What results of our faith should be seen in order to impact the world for the gospel?
- 2—What aspects of authentic faith are to be seen only by God?

Instruct that each group should refer to [Matthew 5:13-20](#) and [6:1-8](#) to support conclusions.

After a few minutes call the class to order and let volunteers share their lists.

Help class members reconcile what may seem like contradictory commands by focusing on the issue of motive.

Alternative. Distribute copies of the “Giving, Prayer, and Heart” exercise from the activity page, which you can download. Have learners complete it in study pairs or groups of three. (*Option.* You can change the seven questions into seven skits for learners to act out for discussion.)

Into Life

Distribute copies of the following self-rating activity regarding personal motives. Have learners complete it very quickly, marking first impressions on each of the three actions noted. Assure learners that you will not collect the results.

I (1) attend church, (2) serve the church, and (3) give to the church in order to be ...

←—————→
seen by people *known by God*

What needs to change for you to improve in each area?

Option. If you did not do so earlier, distribute copies of the “Giving, Prayer, and Heart” exercise from the activity page as a take-home. To encourage completion, promise to discuss results next week.

To print the reproducible activity page, simply click the highlighted text below to create a pdf file on your hard drive. Then open the pdf file in Acrobat Reader and print.

Activity Page (February 9—God-Honoring Piety)

GOD-HONORING PIETY

Lesson 11, Matthew 6:1-8, NIV

GIVING, PRAYER, AND HEART

Fill in the blanks with your reactions. Use Matthew 5:13-20; 6:1-8 and other texts as appropriate.

- | | |
|--|---|
| <p>1. You overhear someone saying to another that the second person's giving to the needy should increase.</p> <p>THIS IS BIBLICAL BECAUSE: _____</p> <p>THIS IS UNBIBLICAL BECAUSE: _____</p> | <p>THIS IS UNBIBLICAL BECAUSE: _____</p> |
| <p>2. You overhear someone saying that Christians in general are stingy.</p> <p>THIS IS BIBLICAL BECAUSE: _____</p> <p>THIS IS UNBIBLICAL BECAUSE: _____</p> | <p>5. You overhear a Bible-study leader urging someone to greater participation in group prayer times.</p> <p>THIS IS BIBLICAL BECAUSE: _____</p> <p>THIS IS UNBIBLICAL BECAUSE: _____</p> |
| <p>3. You overhear someone bragging about his or her donation to a local homeless shelter.</p> <p>THIS IS BIBLICAL BECAUSE: _____</p> <p>THIS IS UNBIBLICAL BECAUSE: _____</p> | <p>6. You overhear someone promising to pray for another. A few days later that second person asks the first if he or she has actually done so.</p> <p>THIS IS BIBLICAL BECAUSE: _____</p> <p>THIS IS UNBIBLICAL BECAUSE: _____</p> |
| <p>4. You overhear someone say that he or she “just can't afford giving more than 1 percent” of his or her salary to the church, so that person makes up for it with extra service.</p> <p>THIS IS BIBLICAL BECAUSE: _____</p> | <p>7. You've spoken the same need to God in prayer again and again for years, but you haven't seen an answer. A friend tells you you're just not praying about this hard or often enough.</p> <p>THIS IS BIBLICAL BECAUSE: _____</p> <p>THIS IS UNBIBLICAL BECAUSE: _____</p> |

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