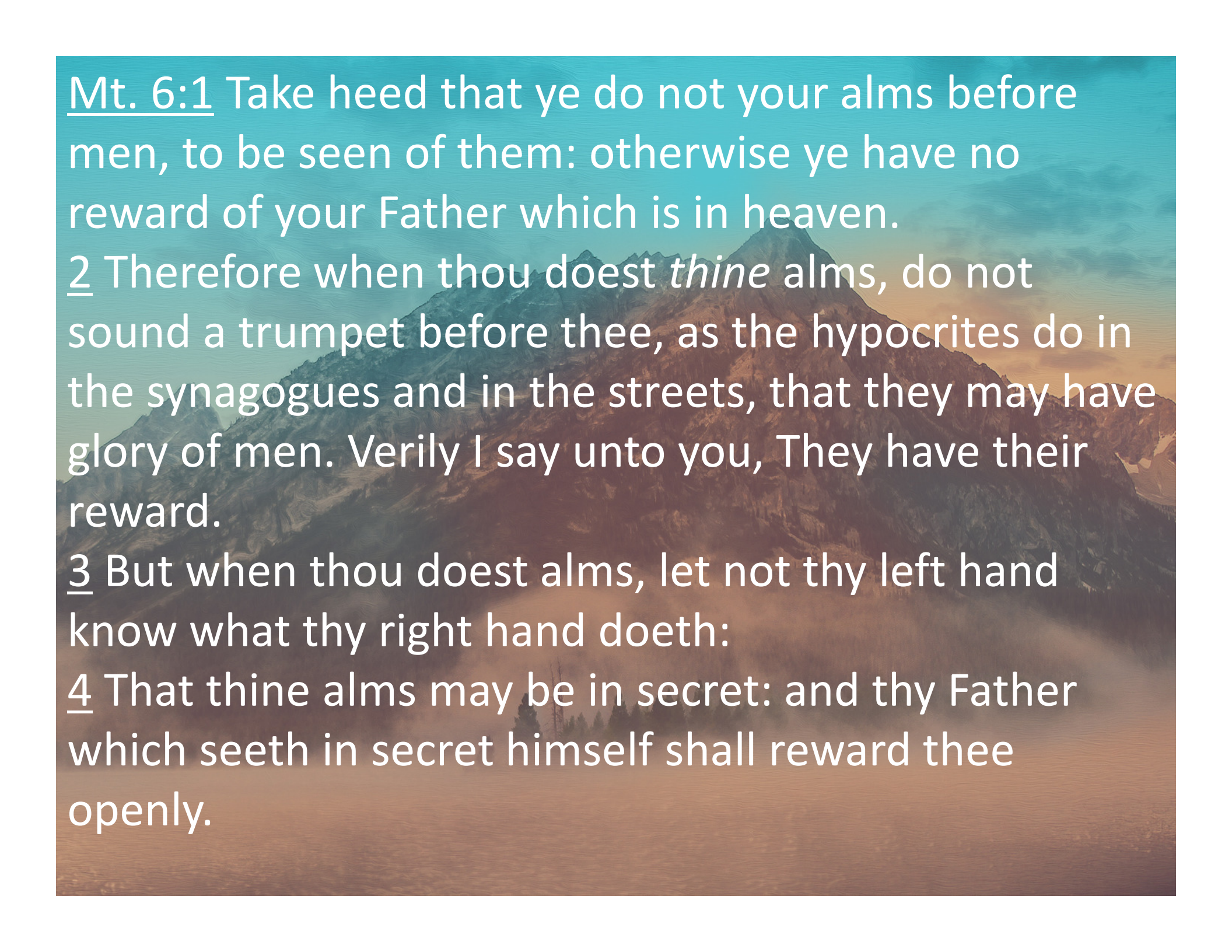


A scenic landscape featuring a large mountain range under a blue and orange sky, with a misty valley and a lake in the foreground. The mountains are rugged and rocky, with some snow patches. The sky is a mix of light blue and warm orange, suggesting a sunrise or sunset. The foreground shows a calm lake reflecting the sky, with a line of trees and a misty valley in the middle ground.

THE SERMON ON THE MOUNT
Mt. 6:1-4



Mt. 6:1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

Review

Back in December we began the exegesis of this great sermon preached by the Lord Jesus Christ.

I. THE DISCIPLE AND HIS BLESSINGS, 5:1-16

A. The Setting, 5:1-2

B. The Sayings, 5:3-12

C. The Sequel, 5:13-16

II. THE DISCIPLE AND HIS BELIEFS, 5:17-20

A. A Personal Appreciation of God's Law, 5:17-18

B. A Personal Application of God's Law, 5:19-20

III. THE DISCIPLE AND HIS BIBLE, 5:21-48

A. The Question of Injuring Lives, 5:21-24

B. The Question of Invoking Law, 5:25-26

C. The Question of Indulging Lust, 5:27-32

D. The Question of Inappropriate Language, 5:33-37

E. The Question of Ineffable Love, 5:38-48

1. The Law of Retaliation, 5:38-42

2. The Law of Reconciliation, 5:43-48

a. The Rule Explained, 5:43-44

(1) What God Commanded, 4:43

(2) What God Commends, 5:44

b. The Rule Exemplified, 5:45-47

(1) A Comparison, 5:45

(2) A Contrast, 5:46-47

c. The Rule Expanded, 5:48

Early in the “Sermon on the Mount” the Lord Jesus emphasized His concern regarding “righteousness.”

Mt. 5:20 For I say unto you, That **except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.**

- The Lord Jesus is not negating the Law of Moses; He is clarifying the truth of its intent.
- Through all of chapter six, the shift in emphasis moves from the intent of the Law to the motivation of religious rites.

- The false prophet Mohammed taught his disciples that prayer would carry a man halfway to paradise, fasting would bring him to its gates, and almsgiving would gain admittance. John Phillips, *Exploring The Gospel of Matthew,*” Kregel Publications, 1999, p. 110.
- The Lord Jesus exposes the shallow selfishness of those engaged for selfish purposes.

IV. THE DISCIPLE AND HIS BURDENS, 6:1-34

A. Burdens Connected with Worship, 6:1-18

1. The Duties of Life, 6:1-4

a. Heralding One's Good Works, 6:1-2

(1) The Penalty, 6:1

Mt. 6:1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

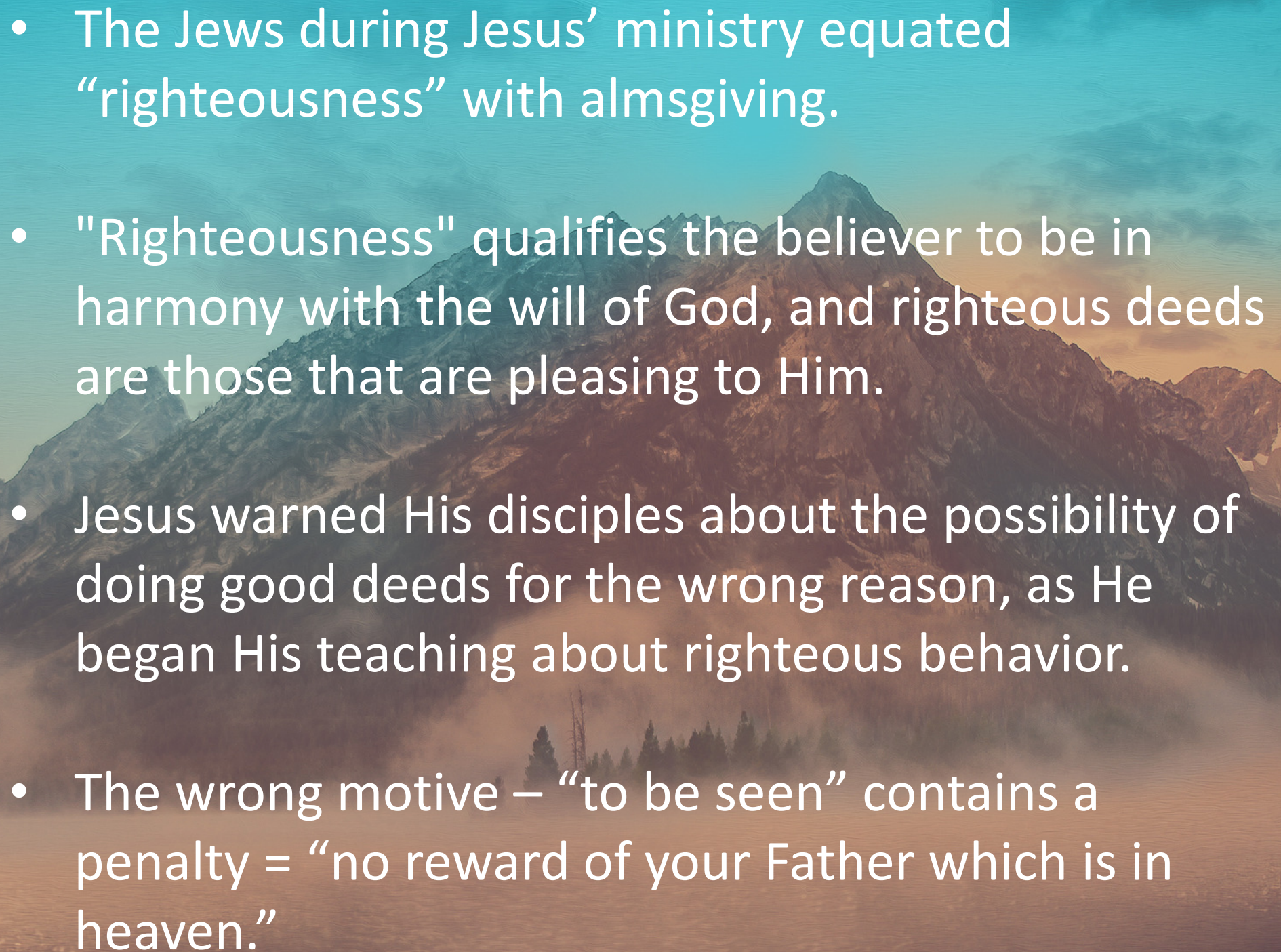
Deut. 15:7 **If there be among you a poor man of one of thy brethren** within any of thy gates in thy land which the LORD thy God giveth thee, **thou shalt not harden thine heart**, nor shut thine hand from thy poor brother:

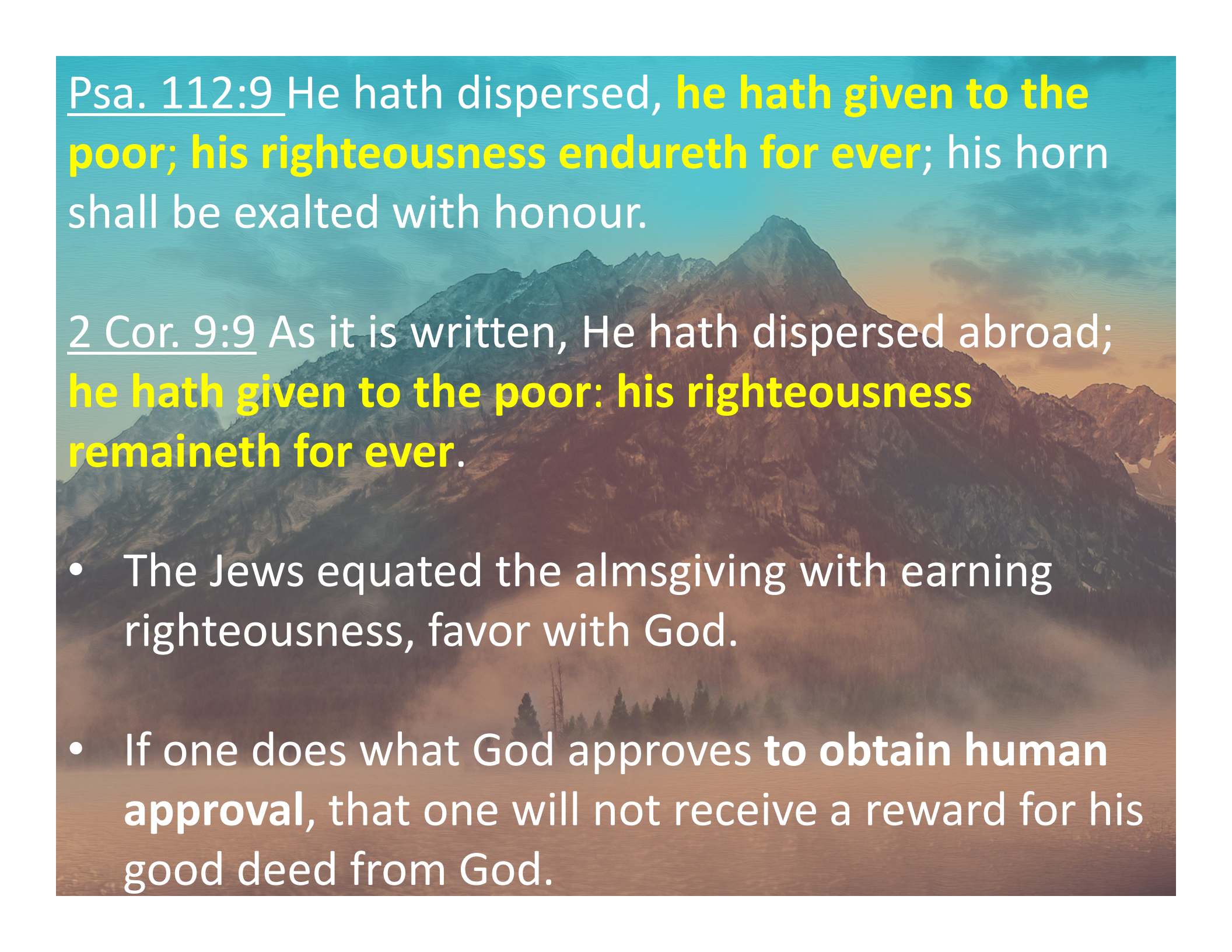
8 **But thou shalt open thine hand wide unto him**, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 **Beware that there be not a thought in thy wicked heart**, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.

10 **Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him**: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For **the poor shall never cease out of the land**: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

- 
- The Jews during Jesus' ministry equated "righteousness" with almsgiving.
 - "Righteousness" qualifies the believer to be in harmony with the will of God, and righteous deeds are those that are pleasing to Him.
 - Jesus warned His disciples about the possibility of doing good deeds for the wrong reason, as He began His teaching about righteous behavior.
 - The wrong motive – "to be seen" contains a penalty = "no reward of your Father which is in heaven."



Psa. 112:9 He hath dispersed, **he hath given to the poor; his righteousness endureth for ever**; his horn shall be exalted with honour.

2 Cor. 9:9 As it is written, He hath dispersed abroad; **he hath given to the poor: his righteousness remaineth for ever.**

- The Jews equated the almsgiving with earning righteousness, favor with God.
- If one does what God approves **to obtain human approval**, that one will not receive a reward for his good deed from God.

(2) The Practice, 6:2

Mt. 6:2 Therefore **when** thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

- The Lord did not state “if you do alms.” Almsgiving was an expected action toward the poor – “when.”

Lev 25:35 And **if thy brother be waxen poor**, and fallen in decay with thee; then thou shalt relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.



Job 29:16 I *was* a father to the poor: and the cause *which* I knew not I searched out.

Prov. 14:21 He that despiseth his neighbour sinneth: but **he that hath mercy on the poor, happy is he.**

Prov. 19:17 **He that hath pity upon the poor lendeth unto the LORD;** and that which he hath given **will he pay him again.**

Prov. 21:13 **Whoso stoppeth his ears at the cry of the poor,** he also shall cry himself, but shall not be heard.

Prov. 28:27 **He that giveth unto the poor shall not lack**: but he that hideth his eyes shall have many a curse.

- Disciples should practice good works publicly (5:16), but they should not draw special attention to them for selfish reasons.
- To “sound a trumpet before thee” is drawing attention for everyone to notice – “blowing your own horn.”
- To seek human approval is, in essence, deifying mankind.

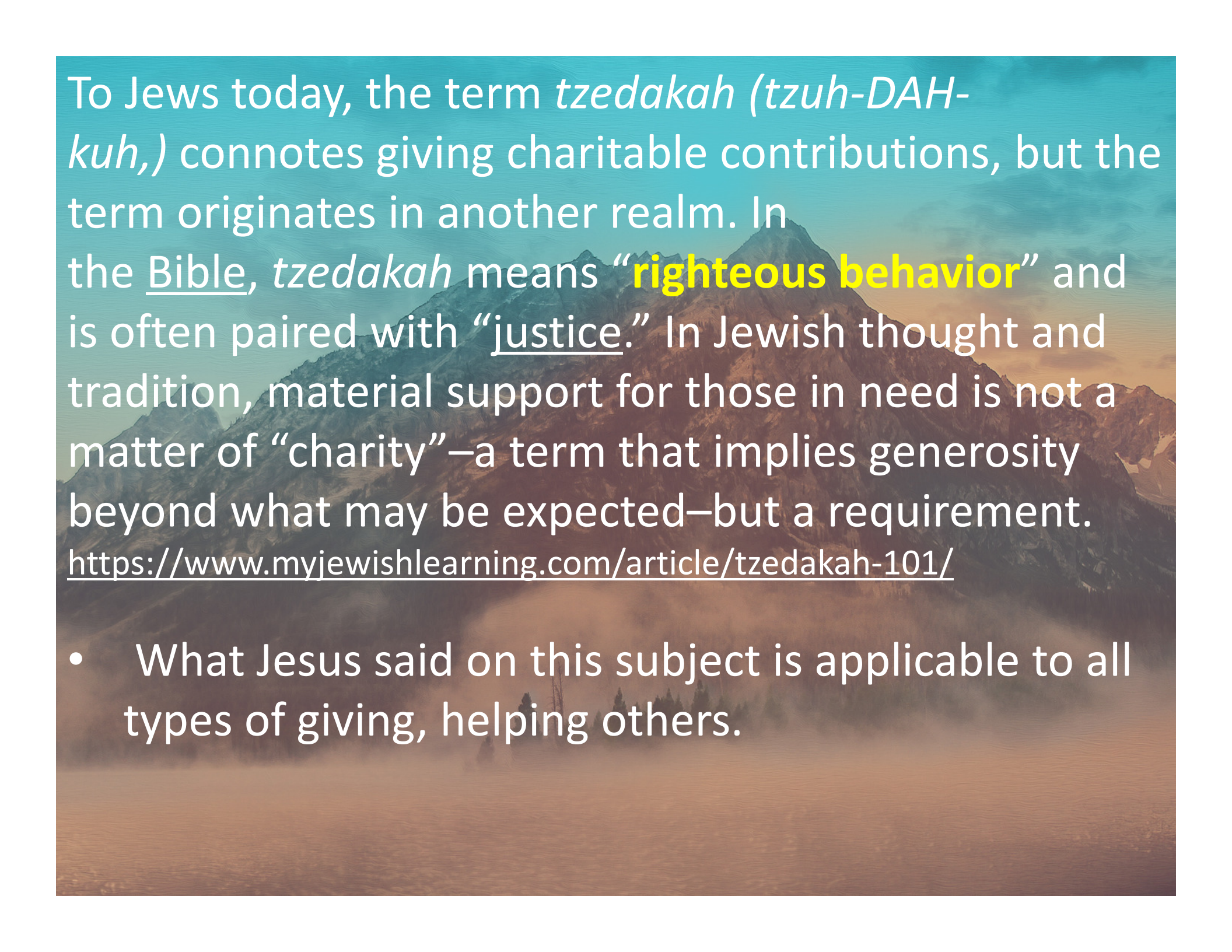
- Once mankind's approval is achieved, Jesus said that approval is the reward.

b. Hiding One's Good Works, 6:3-4

(1) The Private Activity, 6:3

Mt. 6:3 But **when** thou doest alms, let not thy left hand know what thy right hand doeth:

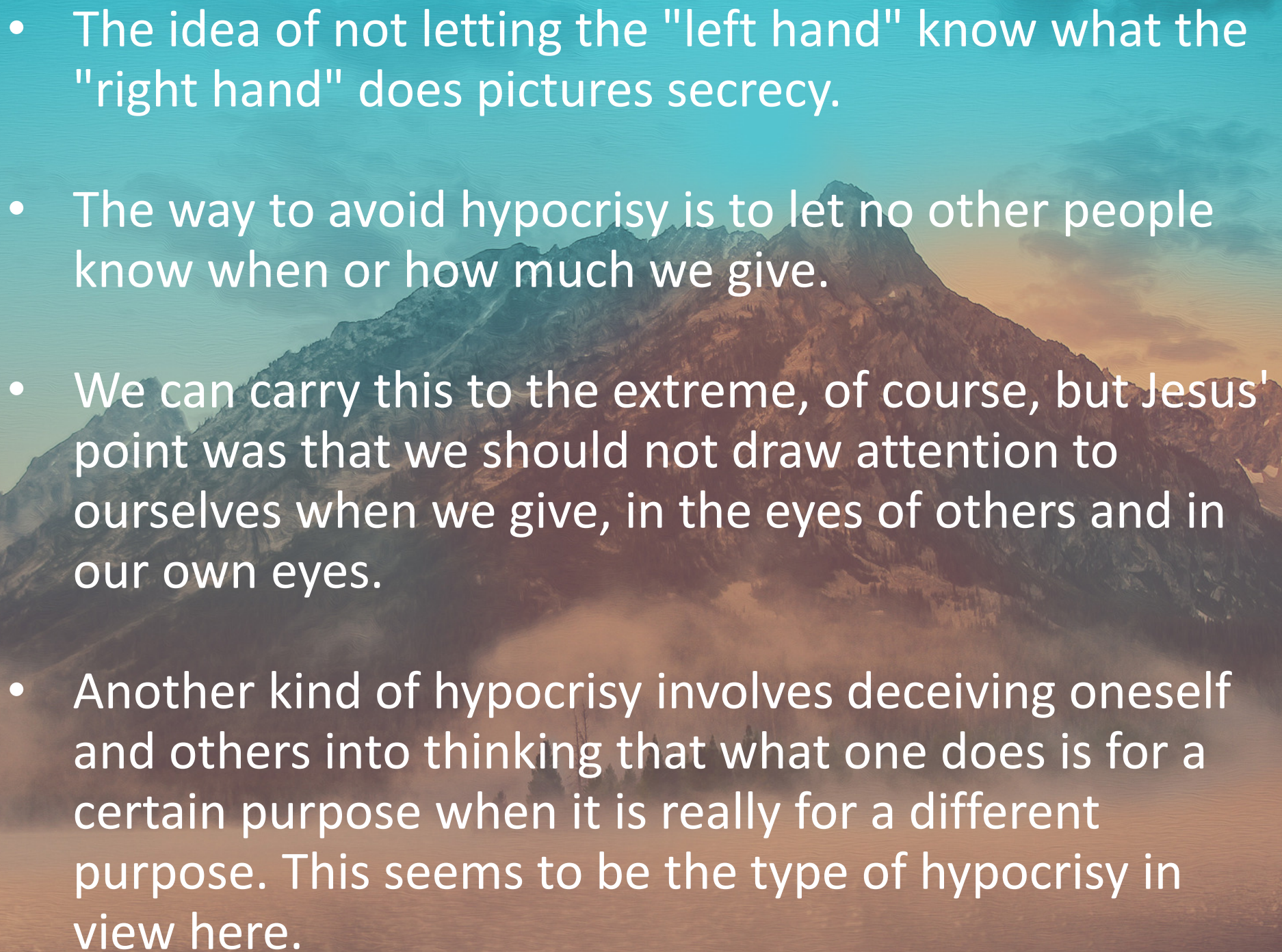
- Alms were gifts of money to the needy.
- The Jews used the same word—*tzedakah*—both for righteousness and almsgiving.



To Jews today, the term *tzedakah* (*tzuh-DAH-kuh*,) connotes giving charitable contributions, but the term originates in another realm. In the Bible, *tzedakah* means “**righteous behavior**” and is often paired with “justice.” In Jewish thought and tradition, material support for those in need is not a matter of “charity”—a term that implies generosity beyond what may be expected—but a requirement.

<https://www.myjewishlearning.com/article/tzedakah-101/>

- What Jesus said on this subject is applicable to all types of giving, helping others.

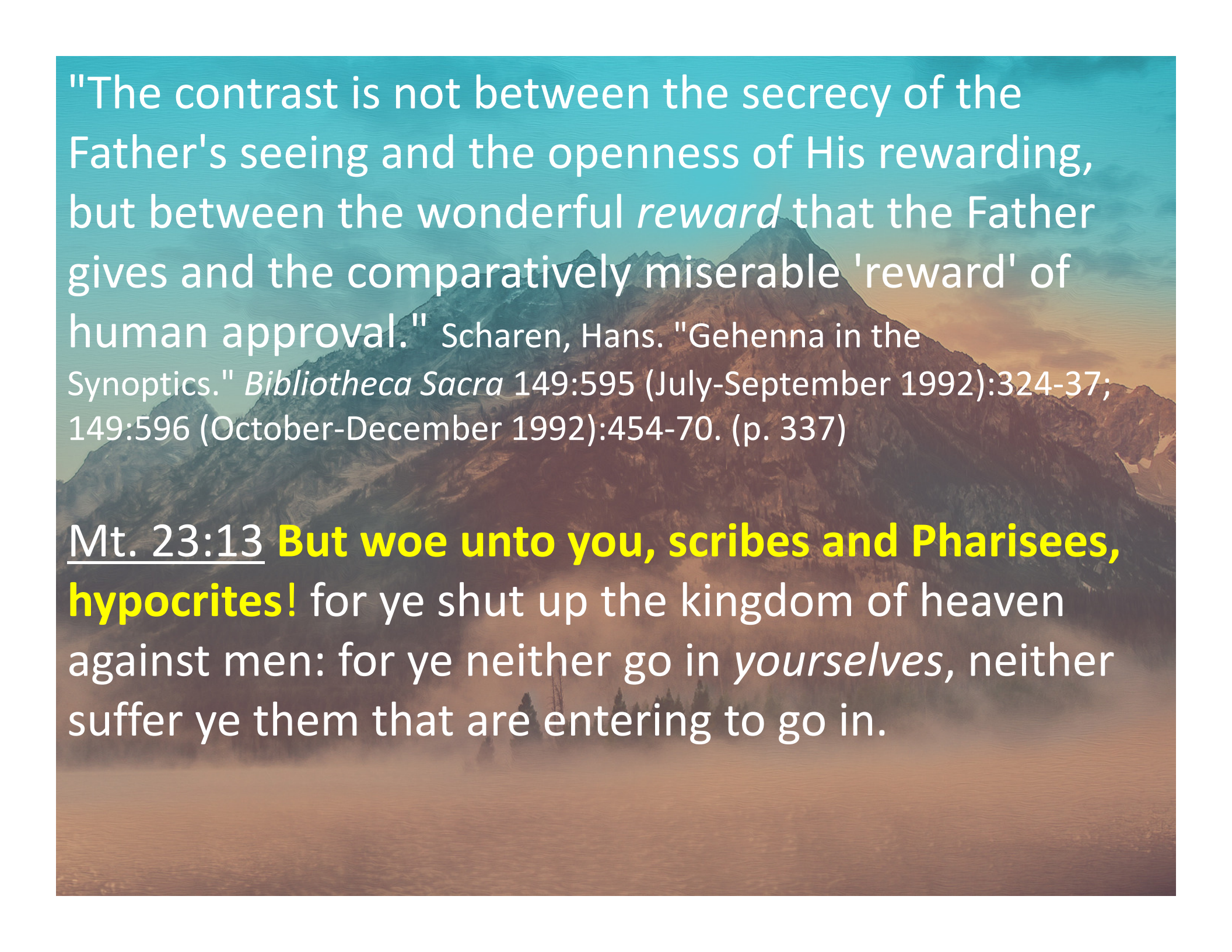
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- The idea of not letting the "left hand" know what the "right hand" does pictures secrecy.
 - The way to avoid hypocrisy is to let no other people know when or how much we give.
 - We can carry this to the extreme, of course, but Jesus' point was that we should not draw attention to ourselves when we give, in the eyes of others and in our own eyes.
 - Another kind of hypocrisy involves deceiving oneself and others into thinking that what one does is for a certain purpose when it is really for a different purpose. This seems to be the type of hypocrisy in view here.

"They were not giving, but *buying*. They wanted the praise of men, they paid for it."

Brown, Driver, and Briggs, *A Hebrew and English Lexicon of the Old Testament*, s.v. "yad," p. 390; S. T. Lachs, "Some Textual Observations on the Sermon on the Mount," *Jewish Quarterly Review* 69 (1978):108-9.

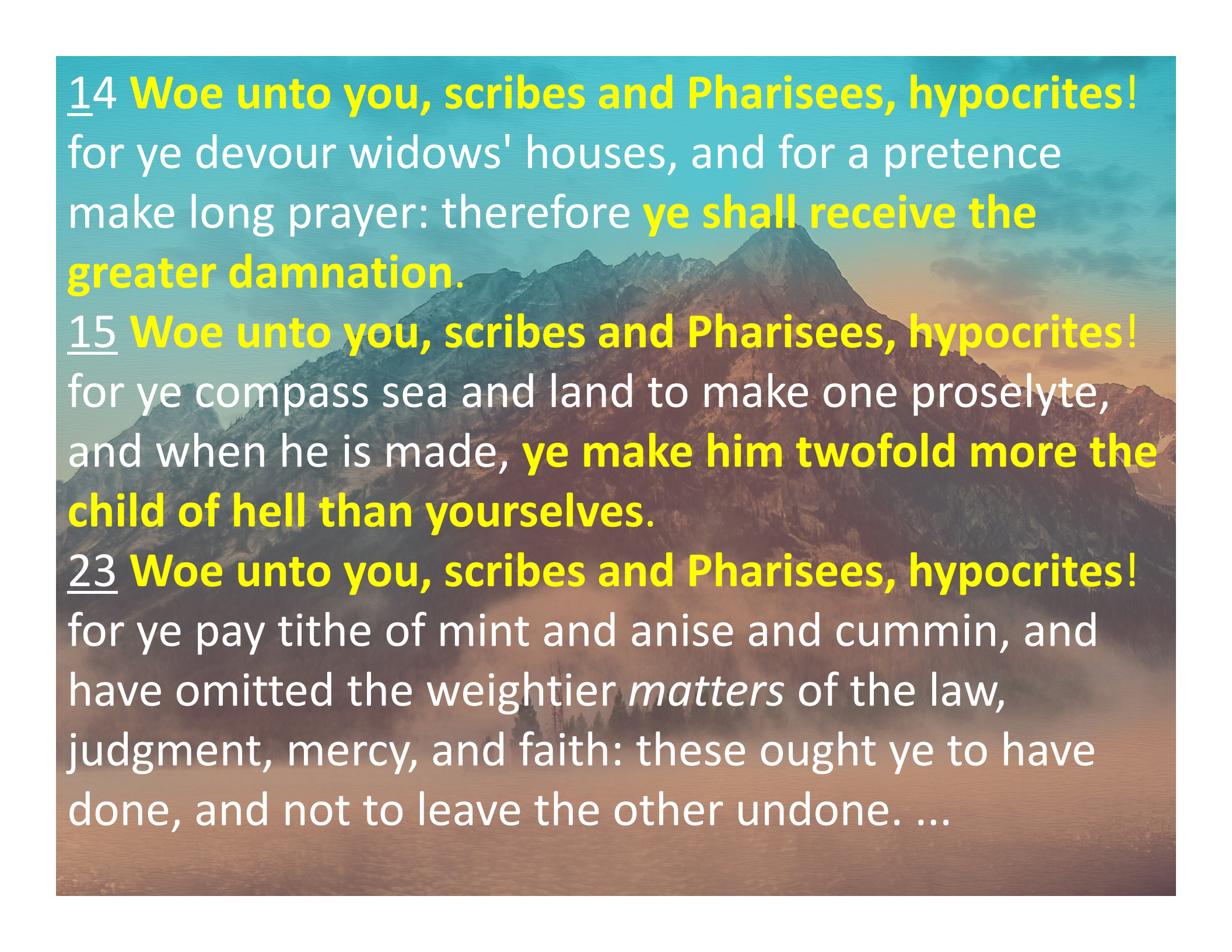
(2) The Public Acknowledgment, 6:4

Mt. 6:4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.



"The contrast is not between the secrecy of the Father's seeing and the openness of His rewarding, but between the wonderful *reward* that the Father gives and the comparatively miserable 'reward' of human approval." Scharen, Hans. "Gehenna in the Synoptics." *Bibliotheca Sacra* 149:595 (July-September 1992):324-37; 149:596 (October-December 1992):454-70. (p. 337)

Mt. 23:13 **But woe unto you, scribes and Pharisees, hypocrites!** for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

A scenic view of a mountain range with a valley below, overlaid with text. The mountains are rugged and brownish, with some greenery in the valleys. The sky is a mix of blue and orange, suggesting a sunset or sunrise. The text is overlaid on the image in white and yellow colors.

14 **Woe unto you, scribes and Pharisees, hypocrites!**
for ye devour widows' houses, and for a pretence
make long prayer: therefore **ye shall receive the
greater damnation.**

15 **Woe unto you, scribes and Pharisees, hypocrites!**
for ye compass sea and land to make one proselyte,
and when he is made, **ye make him twofold more the
child of hell than yourselves.**

23 **Woe unto you, scribes and Pharisees, hypocrites!**
for ye pay tithe of mint and anise and cummin, and
have omitted the weightier *matters* of the law,
judgment, mercy, and faith: these ought ye to have
done, and not to leave the other undone. ...

25 **Woe unto you, scribes and Pharisees, hypocrites!**

for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. ...

27 **Woe unto you, scribes and Pharisees, hypocrites!**

for ye are like unto whited sepulchres, which indeed appear beautiful outward, **but are within full of dead men's bones**, and of all uncleanness.

29 **Woe unto you, scribes and Pharisees, hypocrites!**

because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

Summary

- The rabbis considered almsgiving, prayer, and fasting as the three chief acts of Jewish piety.
- Jesus dealt with each of these aspects of worship similarly.
- He first warned His disciples not to do the act for man's praise.
- Then He assured them that if they disregarded His warning, they would get human praise but nothing more.
- He taught them how to do the act for God alone, secretly (not for public applause).
- Finally, He assured them that the Father who sees in secret would reward their righteous act openly.

Conclusion

Mt. 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Deut. 18:13 Thou shalt be perfect with the LORD thy God.

