

John 6:63b

1997年12月25日

2000年12月15日

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FLAME 25

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6 Thy license, O God, in for ever and
7 ever.

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...of the ... of the ...

4. "Kings' daughters were among the
women, upon they stood and
saw the king's daughter."

10. Husbands, O daughters, and

THE SERMON ON THE MOUNT (CONTINUED): ALMSGIVING, THE LORD'S PRAYER, FORGIVING, TREASURES, GOD OR MAMMON, SUFFICIENT UNTO THE DAY

Age 31 *Near Capernaum.*

Matthew 6:1-34

Understanding the
WORDS of JESUS

John 6:63b

Verses 1-18: Here Messiah expands the thought of Matthew 5:20, showing how the Pharisees' righteousness was deficient by exposing their hypocrisy in the matters of giving to the poor (verses 1-4); prayer (verses 5-15); and fasting (verses 16-18). All of these acts are supposed to be worship rendered to Yahweh, never displays of self-righteousness to gain the admiration of others.

Matthew 5:20

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.

Matthew 6:1-4

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.**

Yahshua warns us not to give “alms before men” just to gain human recognition to ourselves. The one who does righteousness (or gives of his possessions), to Yahweh before men merely “to be seen of them” has “no reward” from the Father in heaven.

True worship results from the desire to serve Yahweh, not men, since pleasing Yahweh is far more important than pleasing men. Loss of reward is incurred by gaining the reward of human recognition as an end in itself.

“Hypocrites”: This word had its origins in Greek theater, describing a character who wore a mask. The term, as used in the New Testament; normally described an unregenerate person who was self-deceived.

“They have their reward”: There is reward in that they were seen by men, nothing more. Yahweh does not reward hypocrisy, but He does punish it (Matthew 23:13-33).

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.

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 judgment.

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 Gehenna than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

**22 And he that shall swear by heaven,
sweareth by the throne of Yahweh,
and by him that sitteth thereon.**

**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.**

24 Ye blind guides, which strain at a gnat, and swallow a camel.

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.

26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

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.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

**32 Fill ye up then the measure of
your fathers.**

**33 Ye serpents, ye generation of
vipers, how can ye escape the
judgment of Gehenna?**

Therefore, in all of our giving we are not to “sound a trumpet” before us in a hypocritical manner of gaining attention to ourselves. This metaphorical phrase means do not “publicize” your righteousness, for such performers are “hypocrites” (from the Greek, “play actor”). Thus, Yahshua warns against acting like the hypocrites, whose aim is to win human praise.

**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.**

“Let not thy left hand know what thy right hand doeth” means that one’s giving of finances to the work of the Yahweh should be done so freely and spontaneously that his right hand cannot keep up with his left hand.

The real key to success in this kind of giving is found in the phrase “thy Father which seeth in secret ... shall reward” you. Giving by faith, out of a cheerful heart, depends on our total confidence in the fact that Yahweh does indeed see us and knows our needs. These verses certainly do not condemn public giving, but rather they speak against giving out of the wrong attitude and for the wrong motive.

Yahshua was warning us that our doing must not be for a big show or to receive in return. When we help someone, it should not be for public acclamation. We should help, because there is a need, and not to benefit ourselves.

See a need and quietly take care of it. Don't run and put it the paper when you feed someone. Yahweh sees everything we do, but more than that, He sees the reason why we did it.

Matthew 6:5-15

5 And 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. Verily I say unto you, They have their reward.

6 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.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come, Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Praying, like giving, is to be done to the Yahweh, not to man. Yahshua said that people “love to pray standing in the synagogues.” Both a time and place for prayer were customary in the ancient Jewish synagogue (Mark 11:25). Therefore, Yahshua is not condemning the practice of public prayer, but rather the misuse of it.

Mark 11:25

And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

Because of the statement “enter into thy closet,” some have suggested that all public prayer is wrong. This would be contrary to the rest of New Testament statements about prayer, commandments and restrictions regarding prayer, and examples of prayer meetings (Acts 12:12).

Acts 12:12

And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

The principle here is that the believer should not make a show of his prayer nor of the answers he receives to prayer in such a way as to call unnecessary attention to himself.

5 And 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. Verily I say unto you, They have their reward.

This Scripture does not mean not to pray in church. It just means don't pray, just so men can say, what a beautiful prayer you prayed. The most effective prayers are when we seek Yahweh by ourselves, having nothing to gain but fellowship with Him.