

July Teaching Theme: The Sermon on the Mount

讲员 Speaker: Pastor Linghui Peter Tian

题目 Topic: 真正的慷慨 True Generosity (馬太福音 Matthew 6:1-4)

经文 Scripture: 馬太福音 Matthew 6:1-4

Monthly Theme: Last month, we started a much longer series on Jesus' most famous teaching called the "Sermon on the Mount," found in Matthew 5-7. The "Sermon on the Mount" is a comprehensive sketch of Jesus' moral and ethical vision, forming a manifesto by which the Jesus community should live. Matthew opens up this section with Jesus "**going up on a mountainside**," presenting Jesus as a New Moses figure, bringing the Torah to its fulfillment. Throughout this series, Jesus' words will often challenge the very way we think about God, ourselves, and others. Let's accept that challenge over the next four months. This week, we examined 6:1-4, where Jesus calls his followers to examine their motivations in their practice of almsgiving and generosity.

七月 July – 登山寶訓系列 **The Sermon on the Mount Series**

July 4th – 非暴力的愛 Non-Violent Love (馬太福音 Matthew 5:38-48)

July 11th – 姦淫、淫念、與離婚 Adultery, Lust, Divorce (馬太福音 Matthew 5:27-32)

July 18th – 承諾 Your Word [發誓 Oath Taking] (馬太福音 Matthew 5:33-37)

July 25th – 真正的慷慨 True Generosity (馬太福音 Matthew 6:1-4)

Resources:

[Sermon Video](#)

[Sermon Slides](#)

Discussion Questions (Pastor Linghui Peter Tian):

- (1) Read Matthew 6:1-4 together. What observations do you make, and what stands out to you? How would you summarize Jesus teaching here?
- (2) 什么是施舍(谈谈你对施舍的理解和认识) ? What is charity (talk about your understanding and knowledge of charity)?
- (3) 在旧约的时候,为什么耶和华上帝吩咐以色列人在收割庄稼的时候把四角留下,在打捆的时候,遗落在上的也不要拾取,在收取葡萄的时候,也不可摘尽树上的果实?这对我们今天的生活和信仰有什么启发? In the Old Testament, why did Jehovah God tell the Israelites to leave the four horns when harvesting the crops, and don't pick up the leftovers during the harvesting, and don't pick them up when harvesting the grapes? The fruit on the tree? How does this enlighten our lives and beliefs today?
- (4) 为什么当时的法利赛人在施舍的时候喜欢“故意”让人看见,他们的动机和目的是什么? Why did the Pharisees like to "deliberately" be seen when they gave alms? What were their motives and goals?
- (5) 当我们帮助他人的时候,应存着什么动机、态度和目的? When we help others, what motive, attitude, and purpose should we have?

Important Notes (Pastor William R. Horne):

Notes on Q1: *Thesis Statement* with a warning (6:1) “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.”

Concrete Illustration 1: (6:2-4)

- (i) The observance (6:2a): “So when you give to the needy ...”
- (ii) Prohibition (6:2b): “do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets ...”
- (iii) Intent (6:2c): “to be honored by others.”
- (iv) Amen ... reward (6:2d): “Truly I tell you, they have received their reward in full.”
- (v) Alternative observance (6:3–4a): “But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret.”
- (vi) Father’s reward (6:4b): “Then your Father, who sees what is done in secret, will reward you.”

The first concrete kind of “righteousness” is almsgiving. The Torah itself ordered Israelites to care for the poor in the laws of gleaning (Lev 19:9–10), the Sabbath rules about harvesting (Exod 23:11), and the year of canceling debts (Deut 15). Prophets pound away at Israelite leaders for injustice toward the poor (Isa 3:14–15; Amos 8:4–6).” (McKnight, S.)

Jesus uses two strong images/hyperbole:

V2: “Although some scholars have argued that people actually blew trumpets during giving in the synagogues, Jesus probably simply uses rhetorical exaggeration to reinforce his point, as when picturing the Pharisees who swallow a camel whole but strain out a mere gnat (23:24).” (Keener, C. S.)

V3: We should be so secretive in giving that we should not let our left hand know what our right hand is doing. This metaphor speaks both to *giving direct engagement to the one in need* and *the danger of self-deception* - that in some ways, we have to keep our giving secret from ourselves, lest we turn our act of righteousness into self-praise and self-righteousness.

Here hypocrisy is found in publicly motivated actions being out of sync with their inner realities, motivations, or intents. The warning to “Be Careful” reveals how easily this can become self-deception - that we would practice “righteousness” unaware of our motivations or believe that the praise of others deems our practices good and right. So here, both self-deceit and the attempt to deceive others are exposed.

Notes on Q2: It is clear here that we should care for the poor, with no question. “The phrase *when you give to the needy* implies the expectation, standard in Judaism, that one would care for the needs of the poor.” (Keener, C. S.)

The self-deception of motivations happens all the time in this arena of “righteousness” - we often give in ways we think are good and often with the wrong intentions (public praise or to alleviate guilt). At the same time, the actual act might be more damaging in the long run.

- For example, we often do “homeless ministries” that are very public with little care for the dignity of those in need and in ways that elevate our guilty but do little to change the situation of the homeless. What would it look like to do

“homeless ministry” in a way that didn’t seek public praise and upholds the dignity of those in need while bringing about lasting change? We need to get more creative, more “secretive,” and more sacrificial in our giving.

- Another example I (Pastor Will) have seen often is churches doing “Christmas Toy Drives,” where church members bring a big bag of toys to “families in need.” These types of giving are rarely done in secret. The dignity of the parents is sacrifice, as you give this big bag of toys in front of the kids - revealing that their parents could not provide those things for them. (It’s also questionable how much good this does or if it just reinforces materialism, but that’s another conversation.) Similar things happen with “Thanksgiving Food Baskets” and the like. How can we do these things better?

Notes on Q3: Israel had laws established to take care of **“the poor, the widow, the orphan, and the foreigner in their midst.”** (The “Quartet of the Vulnerable”). One of those laws included leaving a portion of the food of your field for the vulnerable (See Deut 24 below).

- “When you are harvesting in your field, and you overlook a sheaf, do not go back to get it. Leave it for the alien, the fatherless, and the widow, so that the LORD your God may bless you in all the work of your hands. When you beat the olives from your trees, do not go over the branches a second time. Leave what remains for the alien, the fatherless, and the widow. When you harvest the grapes in your vineyard, do not go over the vines again. Leave what remains for the alien, the fatherless, and the widow. Remember that you were slaves in Egypt. That is why I command you to do this.” (Deuteronomy 24:19-22)

Notes on Q5: We must be more introspective when it comes to Jesus teaching here. “What Jesus has in mind is not simply fakery, as if hypocrisy could be reduced to the alarming contrast of who we are and how we want to be seen. What Jesus aims at is the self-deceit that weaves itself into the fabric of a person’s spirituality in which there is not only a notice-me approach but also an inability to know that the problem is present.” (McKnight, S.)

Questions we can ask:

- (i) “Why am I doing this?”
- (ii) “Who is watching me?”
- (iii) “Is my act of righteousness valuing and giving dignity to the person I am interacting?”
- (iv) “Do I care if this act is never acknowledged?”

Sermon Summary (Elder Yin):

论施舍

田传道7月25日

“「你们要小心，不可将善事行在人的面前，故意叫他们看见，若是这样，就不能得你们天父的赏赐了。祇以，施舍的时候，不可在你前面吹号，像那假冒为善的人在会堂里和街道上所行的，故意要得人的荣耀。我实在告诉你们，他们已经得了他们的赏赐。要叫你施舍的事行在暗中。你父在暗中察看，必然报答你。」”

马太福音 6:1-2, 4

一, 定义: 怜悯同情赐物, 时间, 爱心给有需要的人

和其他世界上定义有不同, 但基督教, 其它教为立功德, 基督教靠恩典, 与上帝建立关系, 然后好行为是生命的流露,

二, 施舍是神的旨意, 古代上帝要求收割时只收割园形的状, 留下四角不要收, 让贫穷人可收割, 得利。

"「在你们的地收割庄稼, 不可割尽田角, 也不可拾取所遗落的; 要留给穷人和寄居的。我是耶和华—你们的神。」"

利未记 23:22

有机会或者能力行善但不行善在神的眼中是罪。雅4:17, "人若知道行善, 却不去行, 这就是他的罪了。"

"义人就回答说: 『主啊, 我们什么时候见你饿了, 给你吃, 渴了, 给你喝? 什么时候见你作客旅, 留你宿, 或身露体, 给你穿? 又什么时候见你病了, 或是在监里, 来看你呢?』 王要回答说: 『我实在告诉你们, 这些事既做在我这弟兄中一个最小的身上, 就是做在我身上了。』"

马太福音 25:37-40

他们问什么时候看到你沒吃, 耶稣要他们做在小子身上, 不仅是物, 更是精神上的。信仰上的需求。不帮也许失去事奉神的机会, 小弟兄指所有的人

三, 施舍的态度。基于彼此的尊重和爱。

施舍的动机对神很重要, 耶稣不是要我们不施而是态度。

这里, "故意叫他们看见," 有三次

显示出自己的虚荣心, 得人的赞美。这就是为什么耶稣提出要他们小心。

施舍时要注意:

-施时和接受者有同样的地位。彼此尊重, 不让人知道

-对被施舍人的尊重, 四角不收割。不然会被拒绝。不要让人受益后内心有负担。

-施舍时, 应发自内心真实的爱, 可10:45, 耶稣舍命爱人, 施恩典于我们。富有与否是能否给予。

总结

弗2:10

基督徒的使命就是去帮助别人, 物质和Giving to the Needy

Pastor Tian

Matthew 6:1-4

The purpose of the Mt Beatitudes

Get the answer from Exodus 19:4-6

Blessing: chosen people

Commitment/obligation: priest to guide people, deliver them from sins, old living styles

Live a life worthy of the calling, given the laws in Exodus 20

Jesus didn't give other laws beyond Moses laws, or different interpretations. Only the Israelites didn't truly understand the essence of the law. Here in the sermon of the Mt, Jesus guided them to the right understanding, the God's will never changes. Moses's laws were not outdated

Change our hearts

2chr16:9 strengthen the hearts, to fully commit to the Lord

1sam15:22 lord looks at the heart

Mica6:8

All these narratives happened BEFORE sermon on the Mountain

Therefore there are these verses: "you have heard that it was said vs but I tell you"

1. Definition of giving to the needy

Greek: mercy, compassion, help and give to the poor

Give money, time, loving heart

A. Out of compassion to the needy; get merits—in this life, good deeds, for better next life—Chinese religion

Not Christian merits because we can't earn entrance to heaven

We can't possibly save others, neither save ourselves. That was why Jesus incarnated, became human flesh, by accepting Jesus we secure the eternal life

Our good deeds are the natural flow after believing

English translations of Give to the needs, indifferent Bible verses

Whenever you give alms

When you give money to the poor

When you do merciful deeds

When you give to the needy—pastor prefers this translation

Giving is not cold, but out of mercy and compassion

2. Giving to the needy is God's will to His people

Lev. 19:9-10 ; Deut 24:19

leaving the fallen grains on the ground.

Also leave some grapes on the vine

God's will has not changed in NT time

James 4:17 if you know good, but not do, is also sin

Matt 25:41-45goats to the left, prepare for the eternal fire, because they didn't feed the hungry and thirsty

God's Will has been consistently in OT and NT

The need is material as well as spiritual

If you close our eyes to the needy, we miss the opportunity to serve the Lord

3. Attitude of giving

Wrong:

Good deeds done to be seen

Openly pray, to be seen

Fasting to be seen

Purpose of good deeds:

Not to show, or to be seen, nor for show, for pride, to hear praise from other people, wrong purpose/motivation of good deeds

So be cautious when giving

What is the right motives?

1)on the equal footing with the recipients, respect the recipients, they will not feel awkward

2)give out of true love

In Jesus's time, none love lepers, not Jesus, so comforting for the sick

Story of five loaves and two fish

He didn't just preach, but provided real need

He even gave up His life

Mark 10:45 Jesus came, not to be served , but to serve, to give his life as a ransom for many

Good needs of Christians are willingly, unconditionally. Givers are truly wealthy.

In summary

Paul said in Ephesians 2:10 we are God's handy work, prepared to do His work, good deeds.