

The background features a large, glowing sun with a bright yellow center and a gradient of orange and red. Two black silhouettes of hands are positioned on either side of the sun, palms facing each other as if reaching towards one another. The sun's rays create a textured, circular pattern across the entire scene.

*MATTHEW 6:1-3  
MESSIAH ON A MISSION  
(PART 9)*

*"When You Give..."*

A panoramic view of a city, likely Seville, Spain, featuring a prominent church with two bell towers and a large dome. The city is built on a hillside, with numerous buildings and a clear sky. A large, semi-transparent circular overlay is positioned on the left side of the image, containing text.

## *What the Kingdom “is” as shown in Matthew 5*

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- *Jesus' teachings are spiritual*
- *The kingdom is already here, but not yet fully realized*
- *A new identity creates a new morality – not a new morality that recreates a new man!*
- *Jesus as the consummate teacher of the law is also the power to fulfill the law!*



*Key Verse of Matthew 5*

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*"DO NOT THINK  
THAT I CAME TO  
ABOLISH THE  
LAW OR THE  
PROPHETS; I DID  
NOT COME TO  
ABOLISH BUT TO  
FULFILL."*

*(Matthew 5:17;  
NASB)*

*What the Kingdom “does”  
as shown in Matthew 6*

*Give*

*The Kingdom Gives - Matthew 6:1-4*

*Pray*

*The Kingdom Prays - Matthew 6:5-15*

*Fast*

*The Kingdom Fasts - Matthew 6:16-18*

# ΠΟΙΕΩ

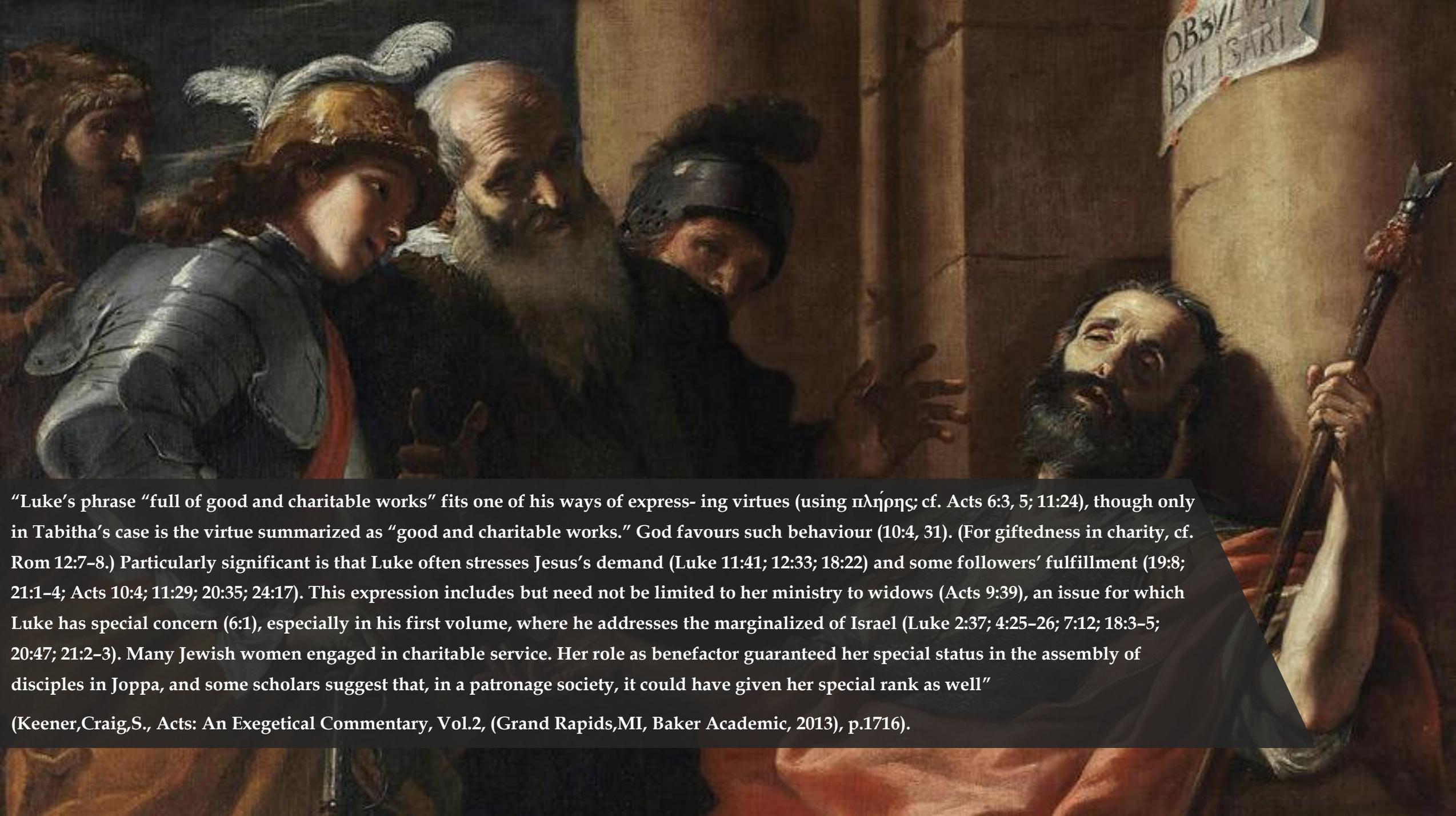
- (6:3) “When you give to the poor”- “give” is the Greek word “ποιέω”
- BDAG [2] to undertake or do something that brings about an event, state, or condition, do, cause, bring about, accomplish, prepare, etc.
  - BDAG [3] to carry out an obligation of a moral or social nature, do, keep, carry out, practice, commit to changing the circumstances.
  - BDAG [3b] b do, practice virtues – live the truth – Mt 6:1 (δικαιοσύνη 3b), which belongs with ποιεῖν ἐλεημοσύνην vs. 2a and 3a (s. ἐλεημοσύνη 1); cp. Ac 9:36; 10:2; 24:17.



*“You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil, for God was with Him” (Acts 10:38; NASB)*



*“Now in Joppa there was a disciple named Tabitha (which translated in Greek is called Dorcas); this woman was abounding with deeds of kindness and charity which she continually did.” (Acts 9:36; NASB)*



**“Luke’s phrase “full of good and charitable works” fits one of his ways of expressing virtues (using πλήρης; cf. Acts 6:3, 5; 11:24), though only in Tabitha’s case is the virtue summarized as “good and charitable works.” God favours such behaviour (10:4, 31). (For giftedness in charity, cf. Rom 12:7–8.) Particularly significant is that Luke often stresses Jesus’s demand (Luke 11:41; 12:33; 18:22) and some followers’ fulfillment (19:8; 21:1–4; Acts 10:4; 11:29; 20:35; 24:17). This expression includes but need not be limited to her ministry to widows (Acts 9:39), an issue for which Luke has special concern (6:1), especially in his first volume, where he addresses the marginalized of Israel (Luke 2:37; 4:25–26; 7:12; 18:3–5; 20:47; 21:2–3). Many Jewish women engaged in charitable service. Her role as benefactor guaranteed her special status in the assembly of disciples in Joppa, and some scholars suggest that, in a patronage society, it could have given her special rank as well”**

**(Keener, Craig, S., Acts: An Exegetical Commentary, Vol.2, (Grand Rapids, MI, Baker Academic, 2013), p.1716).**

*Jesus insists on the importance of a deep  
sincerity in those who follow Him.*

*One must authentically be playing to an  
audience of one*

—

*Your Father Which Is In Heaven!*

*But what are the rules laid down for our guidance about alms-giving and praying? They are few and simple; but they contain much matter for thought.*

*In giving, everything like ostentation is to be abhorred and avoided. 'When thou doest thine alms, do not sound a trumpet before thee.' We are not to give as if we wished everybody to see how liberal and charitable we are, and desire the praise of our fellow-men. We are to shun everything like display: we are to live quietly, and make as little noise as possible about our charities; we are to aim at the spirit of the proverbial saying, 'Let not thy left hand know what thy right hand doeth.'*

*(Ryle, J.C., Matthew: Expository Thoughts On The Gospels, (East Peoria, IL, Versa Press, 2015), p.39).*



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# Guidelines in Righteous Giving

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1. The giver must keep in mind that the act of charity is only that when it is intentionally godly - "Take care" means "give careful attention to" or "concentrate on" the central thing when giving, i.e., that this act of generosity is not to enhance your reputation as a generous person but to give service to God and fellow human in need.
2. Generosity must be a lifestyle and not a particular cause or occasion. "Whenever" is comprehensive; Jesus is not pointing to a particular occasion but rather to the regular practice of generosity or good deeds.
3. Giving is everybody's responsibility! Matthew 6:2 "Whenever then you give alms" YOU - is singular, with makes the application personal. Matthew 6:1 is using the plural as in corporate alms-giving. But this verse narrows it down to the individual. Jesus assumes that if you are a part of His Kingdom you will assist the poor and give to facilitate the expansion of the Kingdom's agenda.



*In “How” one gives the giver chooses who their reward will come from. Each giver will be rewarded by attention from human observation and reaction or will receive their reward from their Father who is in heaven.*

**“The reference in verse 1 to “your Father who is in heaven” is one of seventeen references to God as “your Father” in the Sermon on the Mount. Weber calls these references “something fresh to Jewish ears. Jesus was emphasizing the reality of a relationship. The Pharisees practiced a performance-oriented ‘works-righteousness’ apart from any relationship”**

**(Walvoord, John F., Matthew: Thy Kingdom Come, (Chicago,IL, Moody Publishers, 2013), Matthew 6:1).**

# Footnotes:

## Footnote 1: Women Disciples In Scripture

*By calling Tabitha “a certain female disciple” (and elaborating on her good works) Luke honours her above Aeneas, whom he designates only “a certain man.” This is his only use of μαθήτρια (though the masculine plural “disciples” elsewhere in Acts seems equivalent to “saints” and “Nazarenes” and would include both genders), but the concept of women as disciples likely appears also in Luke 8:2–3; Acts 16:14–15; 17:34; and especially Luke 10:39. Luke’s use of the term here presumably indicates the same as what μαθητής indicated for a male disciple: an adherent of the Jesus movement and Jesus tradition whose faith was demonstrated by good works. Various readings through history have recognized Tabitha, as well as Peter, as a positive model here (e.g., John Chrysostom and Virginia Broughton).*

*(Keener, Craig, S., Acts: An Exegetical Commentary, Vol.2, (Grand Rapids, MI, Baker Academic, 2013), p.1715).*

## *Footnotes:*

### *Footnote 2: Jewish Charity*

*The Jews took giving to the poor very seriously, and in each community there were officials who made weekly collections of goods or money for the poor (Moore, II, pp. 174-179). Gifts were obligatory; a man residing in a town for thirty days became "liable for contributing to the soup kitchen, three months for the charity box..." (B. Ba., 8a). But more than this compulsory levy was needed, and almsgiving over and above the charity box was commended.*

*(Morris, Leon, The Gospel According To Matthew, (Grand Rapids, MI, Williams B. Eerdmans Publishing Company, 1992), p.135).*



# Footnotes:

*Those who think there was a literal blowing of trumpets vary in their understanding. Hill sees a reference to the blowing of trumpets when alms were collected in the temple and cites Bonnard as his authority. But while Bonnard does say that trumpets were blown to announce the time of collection of money for the poor, he also raises a question about the attestation of the blowing of the trumpet and suggests that the expression may be a piece of imagery. The fact is that no evidence seems to be cited for blowing a trumpet when alms were given. Others are reminded of the trumpet-shaped receptacles into which money was put when given at the temple, but these were not trumpets at all and could not be "blown." Carson accepts A. Büchler's suggestion that it refers to the blowing of trumpets when fasts were proclaimed, and it was widely held that almsgiving was a suitable accompaniment of fasts and prayers. But Lenski points out that trumpets would not have been blown in synagogues. The language is figurative.*

## Footnote 3: Do Not Sound A Trumpet

*(Morris, Leon, The Gospel According To Matthew, (Grand Rapids, MI, Williams B. Eerdmans Publishing Company, 1992), p.137).*

