Crossroads International Church Dr. Rick Griffith

Title

3 April 2016 Message 11 of 20

NLT 40 Minutes

**Giving That God Rewards**

***Matthew 6:1-4***

**Topic:** Giving

**Subject:** How can you be rewarded in your giving?

**Complement:** Give in private.

**Purpose:** The listeners give to God and others privately instead of for show.

**Attribute:** We worship our generous God

**Reading:** Matthew 6:1-4

# Introduction

### Interest: What results from giving to God? For the next 30 seconds, ask the person next to you to see what he or she thinks!

Results

### Need: Do you ever wonder what results from your own giving?

#### Do you end up wealthier by giving to God?

#### Do you become poorer by giving to God?

#### Is there no difference at all in your life whether you give or not?

#### Should we even care about such things like the result of our giving? Well, I going to assume that you do care because so many people give so little, but you give much of your money and might wonder about our question for today…

Subject

### Subject: How can you be rewarded in your giving? In what ways can the parting of you and your money actually *benefit* you?

### Background: God’s people have always supplied God’s work—but motives to do so have always been tainted all the way back to the offerings of Cain and Abel (Gen. 4).

Sermon on Mount

#### We’ve been studying Jesus in his famous Sermon on the Mount where he had just finished telling the crowd to love their enemies.

#### That ended chapter 5 where he kept saying, “You have heard that it was said…” when he compared the Pharisee view of external righteousness with the genuine, internal purity God requires. In Matthew 5 Jesus speaks critically of the teaching of the Pharisees.

• Matt 5

#### In Matthew 6 Jesus begins to talk not about the *proverbs* of the Pharisees but about their *practice*—not their *doctrine* but their *deeds*.

• Matt 6

#### Someone wisely said, “Show me your finances and I will tell you your priorities.” Jesus spoke about money more than any other subject because he wanted to get to the heart of what we value.

Show me money

#### Sometimes pastors like me are afraid to speak about giving because listeners might think we are prosperity teachers, but if we preach straight through what Jesus said, eventually we will get to what he says about our money.

• Emptying pockets

Prosperity Gospel

#### I thought about continuing sharing what Christ said in the Sermon on the Mount last week, but since it was Easter, I chickened out about talking about giving! Susan said she’d boycott church if I didn't preach on the resurrection. As it turned out, she didn’t come anyway as she was teaching our children’s class about a risen Savior.

Wolf Under Sheep

#### But we are commanded to make disciples, and no discipleship is complete without addressing what we do with the funds that we consider our own—even though the ability even to earn money comes from God, as does the money itself!

Hilarious Generosity

### Preview: Today we’ll first see how *not to give* (1-2) followed by *how to give* (3-4).

Preview

### Text: Matthew 6:1-4 shows how you can be rewarded in your giving.

Subject

(Even if you give publicly there still is some reward, for Jesus says that…)

MP

# I. People praise public giving (6:1-2).

[Blessing others for show only blesses you before others.]

## Any reward for public good deeds isn’t from God (6:1).

1

### Jesus warned us not to show off our good deeds (6:1a).

#### What kinds of good deeds for show does Jesus mean in verse 1?

##### The following verses warn against public show in almsgiving, prayer, fasting, investing, faith and humility!

##### Each of these actions is actually a good practice. However, if we do it for men rather than for God, we are rewarded on earth rather than in heaven!

##### These “acts of righteousness” are vertical, not horizontal. “**Righteousness** is not primarily a matter between a person and others, but between a person and God. So one’s **acts** should not be demonstrated **before** others for then his **reward** should come from them (vv. 1-2)” (BKC, emphasis his).

#### How far into the chapter does this warning not to please men apply (1)?

##### It goes at least to 7:12 to address many issues that we face today that we are tempted to do for human show.

##### So 6:1 is really a guide for the next several sections—basically ask yourself not *what* you do but *why* you do it!

#### What Christian practices do we sometimes do for show? Wow, the list is endless!

Heart Given

##### Tell others how much you give to the Lord.

##### Sing loudly so others around you can hear your beautiful voice.

##### Sing in harmony to impress the person next to us or in the row in front of us.

##### Sing with your hands stretched up to the heavens.

##### Sing things that you would never actually say: “I Surrender All,” “Take My Life…”

##### Pray with urgency and frequently saying God’s name.

### The reward for public good deeds is not from God (6:1b).

1

#### Will wrong motives cause us *not* to be rewarded (NIV, NAU) or cause us to *lose* a reward that we already have (NLT)?

##### The Greek here just says that we won’t have a reward.

##### However, 2 John 8 speaks of losing rewards, so this is also a biblical concept—just not here. The woman of 2 John is told that she will be rewarded—but must be careful that she won’t lose that reward.

2 John 8

#### Other passages tell us that God rewards sincere giving.

Bema   
(6 slides)

##### Jesus will bring us before the Judgment Seat for reward.

##### We see in 1 Corinthians 3 that our deeds are either good and lasting (gold, silver, precious stones) or bad and flammable (wood, hay, straw). The good ones will be rewarded.

1 Cor 3

## Our reward for public gifts to the needy is only the admiration of people (6:2).

2

### The way not to give to the needy is by showing off (6:2a).

#### The religious teachers of Jesus’ day were prosperity teachers.

##### The Pharisees were rich and gave credit to their piety before God.

##### As such, they frowned upon the poor as they saw them as less godly and therefore judged with poverty. What a heartless and erroneous theology!

### The reward for public giving to needs is only from people (6:2b).

Clapping

#### The people were accustomed to giving in a variety of ways:

##### All gave to the temple treasury through a small hole so that the money ended up going through the wall to those who counted it on the other side. In that sense, it could be quite public—or very anonymous unless one announced it with trumpets!

Giving in NT Times

###### This was the days prior to paper currency, so large gifts generally were in larger bags of coins. Even so, one could go up to the giving “trumpet” and quietly put several bags into the hole while covering up the hole with one’s robe.

Roman coins

###### Of course, there also were coins of various values too—the mite was a small copper coin worth a fraction of a day’s wage, the denarius equaled a workingman’s daily wage, all the way up to talents of silver and gold.

##### Jesus also mentioned giving in the synagogues (6:2), so they evidently took an offering there as well.

##### Some also gave in the streets (6:2), perhaps directly to the poor on the street.

Swallow your pride

### Many today publicly announce their giving.

#### I used to attend a church in the USA that published in the bulletin the amounts each person gave the previous week: Joe Smith $1.25, Freda Jones $23.00, etc. I guess they thought it would encourage generosity!

#### We also have many millionaires and billionaires who publicly declare who they gave to and how much—though for presidential candidates who release them, I think this detail is required in their publicly available tax records.

## How might you already have your reward by giving publicly?

Already rewarded?

### Who do you hope will see your giving? If you do hope others see it, then consider yourself rewarded right now. Period.

### What is really in your heart when you give publicly?

### Did Pharisees really blow trumpets to call attention to their giving (2)?

#### Jesus could be exaggerating here by only meaning that hypocrites want public acknowledgement for their deeds.

#### However, the text seems to indicate that the leaders actually literally blew trumpets like he noted!

Wiersbe Quote

#### “Our sinful nature is so subtle that it can defile even a good thing like sharing with the poor. If our motive is to get the praise of men, then like the Pharisees, we will call attention to what we are doing. But if our motive is to serve God in love and please Him, then we will give our gifts without calling attention to them. As a result, we will grow spiritually; God will be glorified; and others will be helped. But if we give with the wrong motive, we rob ourselves of blessing and reward and rob God of glory, even though the money we share might help a needy person” (Warren Wiersbe, *Matthew*, 56).

Subject

(So how can you be rewarded in your giving? Jesus first told us how *not to give* so we have a meager, earthly reward. Well, then, how *should we give*? What’s the way to give that receives God’s blessing and approval?)

MPI

# II. God praises private giving (6:3-4).

MPII

[Our all-seeing Lord blesses us when we bless others in secret.]

## The way to give in honor of God is privately (6:3-4a).

3-4a

### What does that mean not to let your left hand know what your right hand is doing (3)?

#### Our two hands typically work in tandem with each other, knowing what the other one is doing. But that is all above board and evident to all.

#### If I don’t want you to see what I’m doing then I won’t even let you see both hands. This gives some measure of secrecy to my good deed.

#### This figure of speech reminds me of the illusionist who tries to get you to look at the left hand because the right hand is doing the actual trick.

#### Likewise, we should go to pains to assure that others don’t know what we are giving.

##### We do give online and our treasurer typically knows whose account gave the gift.

##### But actually, the largest gift we ever received came in 2009. Our monthly offerings were about $6000/month back then, but in May only $3000 came in. Then, on the last Sunday of the month, someone transferred $10,000 into the church bank account, so we had $13,000 in giving that month! To this day I don’t know who gave it nor does anyone else—except God. Yet the gift met a real need that month so we could pay all our expenses.

#### Another idea here is that the right and left hand not informing one another means that the giving is so secretive that the person forgets what he gave (BKC).

Jar

### What does it mean to give your gifts in private (4a)?

#### Private means to use an offering bag rather than a collection plate so no one can see the amount of your gift—or else put the money in an envelope instead.

#### Private means not to tell others how much you give.

#### Private means to have a plan to give so that it is not even known by anyone what your gift amount was.

4

## The result of private giving is reward from the God who sees all (6:4b).

### Sometimes that reward comes in this life. David said, “Once I was young, now I am old, but I have never seen the righteous forsaken or their children begging for bread.” Do you call that prosperity gospel? God prospers those who follow him by meeting their needs but not by making them necessarily rich!

### Yet I think that most of our rewards from God will come at the Judgment Seat of Christ at his return. This is also called our “inheritance,” which is a fascinating doctrine I'm just beginning to study now. More on this later this year!

Give in Secret

## There are creative ways to give privately.

### Don’t tell others how much you give.

### Give in cash.

### Use the online giving function so only the treasurer knows how much you give. (This is why I want a treasurer, as I should not know who gives what, even though I have access to the church’s online banking.)

## How much should we give God—for example, should we tithe? What percentage should we give—10%, 20%?

### My quick answer to this question is that we should give God 100%. Is he worth any less than that?

Earth

10%?

### Of course, you need some to live on, so I suggest that you take care of your needs, save 20% and give the rest to the Lord. For some of us, that remainder might be 10%. For others it might be 20% or more. You need God to tell you the amount that you should keep as well as the amount you should give away.

## Should we never give publicly?

### “Does this mean that it is wrong to give openly? Must all giving be anonymous? Not necessarily, for everyone in the early church knew that Barnabas had given the income from the sale of his land (Acts 4:34–37). When the church members laid their money at the apostles’ feet, it was not done in secret. The difference, of course, was in the *motive* and *manner* in which it was done. A contrast is Ananias and Sapphira (Acts 5:1–11), who tried to use their gift to make people think they were more spiritual than they really were” (Warren Wiersbe, *Matthew*, 56).

Wiersbe  
1

### “Giving alms to the poor, praying, and fasting were important disciplines in the religion of the Pharisees. Jesus did not condemn these practices, but He did caution us to make sure that our hearts are right as we practice them. The Pharisees used almsgiving to gain favor with God and attention from men, both of which were wrong motives. No amount of giving can purchase salvation, for salvation is the gift of God (Eph. 2:8–9). And to live for the praise of men is a foolish thing because the glory of man does not last (1 Peter 1:24). It is the glory and praise of God that really counts!” (Warren Wiersbe, *Matthew*, 56-57).

Wiersbe  
2

Subject

(So how can you be rewarded in your giving?)

# Conclusion

MI

### Give in private (MI).

#### Be a secret giver (restated).

#### Honor by people rewards the showy giver—but the blessing of God himself rewards the stealthy giver (restated & expanded).

### So how can you be rewarded in your giving? (Subject) Today we’ve seen that…

#### People praise public giving (6:1-2).

#### God praises private giving (6:3-4).

MPII

MPI

### Exhortation

Do you?

#### Do you give, as God would want you to?

• Change?

#### What must change in your giving?

• The…?

##### The amount? Are you giving too little? Probably none of us is giving too much.

##### The attitude? Have you been giving grudgingly—or cheerfully?

##### The consistency? Do you have *ad hoc* giving? I keep track of every dollar given so I make sure I give the percentage I committed to God.

##### The recipients? Is anyone in need due to your lack of generosity?

##### The secrecy? Might you guard your giving amounts so the glory goes to God alone for what you give?

Prayer

### Prayer

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

### Jesus had just finished telling the crowd to love their enemies.

### That ended chapter 5 where he kept saying, “You have heard that it was said…” when he compared the Pharisee view of external righteousness with the genuine, internal purity God requires. In Matthew 5 Jesus speaks critically of the teaching of the Pharisees.

# Purpose: Why is this passage in the Bible?

### In Matthew 6 Jesus begins to talk not about the *proverbs* of the Pharisees but about their *practice*—not their *doctrine* but their *deeds*.

### Someone wisely said, “Show me your finances and I will tell you your priorities.” Jesus spoke about money more than any other subject because he wanted to get to the heart of what we value.

### Sometimes pastors like me are afraid to speak about giving, but if we preach straight through what Jesus said, eventually we will get to what he says about our money.

### I thought about continuing sharing what Christ said in the Sermon on the Mount last week, but since it was Easter, I chickened out about talking about giving! Susan said she’d boycott church if I didn't preach on the resurrection. As it turned out, she didn’t come anyway as she was teaching our children’s class about a risen Savior.

### But we are commanded to make disciples, and no discipleship is complete without addressing what we do with the funds that we consider our own—even though the ability even to earn money comes from God, as does the money itself!

# Background: What historical context helps us understand this passage?

### The religious teachers of Jesus’ day were prosperity teachers.

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# Questions

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#### Private means to use an offering bag rather than a collection plate so no one can see the amount of your gift—or else put the money in an envelope instead.

#### Private means not to tell others how much you give.

#### Private means to have a plan to give so that it is not even known by anyone what your gift amount was.

### When will God reward us for our giving (4b)?

### Should we never give publicly?

#### “Does this mean that it is wrong to give openly? Must all giving be anonymous? Not necessarily, for everyone in the early church knew that Barnabas had given the income from the sale of his land (Acts 4:34–37). When the church members laid their money at the apostles’ feet, it was not done in secret. The difference, of course, was in the *motive* and *manner* in which it was done. A contrast is Ananias and Sapphira (Acts 5:1–11), who tried to use their gift to make people think they were more spiritual than they really were” (Warren Wiersbe, *Matthew*, 56).

#### “Giving alms to the poor, praying, and fasting were important disciplines in the religion of the Pharisees. Jesus did not condemn these practices, but He did caution us to make sure that our hearts are right as we practice them. The Pharisees used almsgiving to gain favor with God and attention from men, both of which were wrong motives. No amount of giving can purchase salvation, for salvation is the gift of God (Eph. 2:8–9). And to live for the praise of men is a foolish thing because the glory of man does not last (1 Peter 1:24). It is the glory and praise of God that really counts!” (Warren Wiersbe, *Matthew*, 56-57).

# Tentative Subject/Complement Statements

Give privately and God will reward you.

God rewards private giving.

# Possible Illustrations

### What Christian practices do we sometimes do for show? Wow, the list is endless!

#### Tell others how much you give to the Lord.

#### Sing loudly so others around you can hear your beautiful voice.

#### Sing in harmony to impress the person next to us or in the row in front of us.

#### Sing with your hands stretched up to the heavens.

#### Sing things that you would never actually say: “I Surrender All,” “Take My Life…”

#### Pray with urgency and frequently saying God’s name.

# Possible Applications

### How can you give privately?

#### Don’t tell others how much you give.

#### Give in cash.

#### Use the online giving function so only the treasurer knows how much you give. (This is why I want a treasurer, as I should not know who gives what, even though I have access to the church’s online banking.)

### How much should we give God—for example, should we tithe? What percentage should we give—10%, 20%?

#### My quick answer to this question is that we should give God 100%. Is he worth any less than that?

#### Of course, you need some to live on, so I suggest that you take care of your needs, save 20% and give the rest to the Lord. For some of us, that remainder might be 10%. For others it might be 20% or more. You need God to tell you the amount that you should keep as well as the amount you should give away.

# Life of Christ Outline of Christ's Authority to Interpret the Law

**§§ 54-56**

# *Exegetical Idea*: In response to the crowds' interest in the righteousness necessary for kingdom entrance, Christ's Sermon on the Mount shows the holiness of God by teaching the characteristics of the kingdom's subjects, His superiority over the Law, and instruction to those entering the kingdom in order to discredit Pharisaic righteousness and to offer Himself as the sole basis for kingdom entrance (Matt 5:1–7:29; Luke 6:17-42).

# *Exegetical Idea*: The traits of those who trust Christ as King in the Sermon on the Mount are holiness and trust in Christ’s authority over the Law and oral tradition (Matt 5:1–7:29; Luke 6:17-42).

# I. The Subjects of the Kingdom § 54: People entering Messiah's kingdom should show holiness instead of mere Pharisaical observances (Matt 5:1-16; Luke 6:17-26).

## The response a holy believer should have to the benefits and persecution related to trusting Christ as King is joy (Matt 5:1-12).

### The setting of the sermon shows Jesus taking the role of a rabbi to teach the disciples the response of those embracing him as king (Matt 5:1-2; Luke 6:17-19).

#### Jesus saw the crowds and sat down on a mountainside (1a).

#### Jesus began teaching his disciples who showed initiative to listen (1b-2).

### The benefits of trusting Christ as King are many (Matt 5:3-11; Luke 6:20-26).

#### *Depending on God* leads to a **rich experience of life** (5:3).

#### *Admitting our needs* leads to **receiving God’s comfort** (5:4).

#### *Humility* now brings **honor in the millennial kingdom** (5:5).

#### *Holiness* gives a **deep satisfaction** in life (5:6).

#### *Showing mercy* to others leads to **receiving mercy from God** (5:7).

#### A *pure lifestyle* results in **seeing God in our lives** today (5:8).

#### *Making peace* with others enables us to **be God’s channel** (5:9).

#### *Persecution for Christ* gives us a **rich experience of life** (5:10-11).

### The response a believer should have towards persecution is joy over his heavenly reward and identification with persecuted OT prophets (5:12).

## The way believers should bless others is to direct them to God (Matt 5:13-16).

### The way believers should bless others is by helping them hunger for God (5:13).

#### Christians function like salt to create hunger for God in others (5:13a).

#### Christians who don’t create a hunger for God in others are useless (5:13b).

### The way believers should bless others is by helping them praise God by the good works they do (5:14-16).

#### Christians are lights to show people to God (5:14a).

#### A city on a hill and a lamp help others see the way to go (5:14b-15).

#### Be “light” through good deeds to help others praise God (5:16).

# II. The Relation of the King to the Law § 55: Christ rejects the Pharisaic views of the law that the disciples might know the proper type of righteousness necessary to enter the kingdom (Matt 5:17–7:6; Luke 6:27-42).

## The way believers will be rewarded is by obeying and teaching the true spirit of Old Testament until all it says about Jesus comes true (5:17-20).

### The time the OT will disappear is when all it prophesies about Jesus comes true (5:17-18).

#### Jesus came to fulfill the OT rather than abolish it (5:17).

#### The OT won’t disappear until every prophecy about Christ is fulfilled in the eternal state (5:18).

### The way believers will be rewarded is by obeying and teaching the true spirit of Old Testament (5:19-20).

#### Our level of millennial rewards depends on practicing and teaching the true spirit of Old Testament (5:19).

#### We won’t even enter the millennium apart from internal holiness in Christ rather than external piety of the Pharisees (5:20).

## Christ rejected the Pharisaic righteousness as unable to bring one into the kingdom to teach that the second table of the law also demanded proper conduct towards others (Matt 5:21-48).

### **Murder**: One surpassing Pharisaic righteousness will not only preserve life but will avoid the anger, hatred and poor relationships that eventually lead to murder (Matt 5:21-26).

### **Adultery**: One surpassing Pharisaic righteousness will not only be faithful to his spouse but will shun the lust that causes adultery (Matt 5:27-30).

### **Divorce**: One surpassing Pharisaic righteousness will not only never divorce his wife without legal documentation but will never divorce his wife at all lest this cause her and her future husband to both commit adultery when she remarries (Matt 5:31-32).

### **Oaths**: One surpassing Pharisaic righteousness will not only take oaths when affirming something which could be taken in more than one way but will have trustworthy speech at all times so oath-taking becomes unnecessary (Matt 5:33-37).

### **Retaliation**: One surpassing Pharisaic righteousness will not demand his right for retaliation but give up such rights as a characteristic of righteousness and godliness (Matt 5:38-42).

### **Love**: One surpassing Pharisaic righteousness will not only love his neighbor who will repay favors but will love his enemy as well who will never repay favors (Matt 5:43-48; Luke 6:27-30, 32-36).

## Christ rejected six Pharisaic practices of the law that misconstrued its real intent to instruct why Pharisaic righteousness is not able to bring one into the kingdom since their hypocritical practices were directed man-ward for a reputation of piety rather than God-ward in true righteousness (Matt 6:1–7:6; Luke 6:37-42).

### **Almsgiving**: Public almsgiving of the Pharisees is repudiated for being performed to demonstrate piety rather than to demonstrate the love of God by meeting a need (Matt 6:1-4).

### **Prayer**: Public prayer of the Pharisees for human approval is repudiated for being performed to demonstrate piety and private prayer is encouraged which includes worship, supplication for God's work and personal needs, confession, prayer for protection and a forgiving spirit (Matt 6:5-15).

### **Fasting**: Public fasting of the Pharisees is repudiated for being performed to demonstrate piety rather than done privately before God to receive reward only from Him (Matt 6:16-18).

### **Investing**: Hoarding wealth as a sign of God's approval by the Pharisees is repudiated for being only temporary and making eternal investments is encouraged since they last into eternity and cannot be lost (Matt 6:19-24).

### **Faith**: Lack of faith by the Pharisees shown in trusting accumulated money is repudiated by an encouragement to replace worry about food and clothing with trust in God's daily provisions as one seeks the kingdom's arrival (Matt 6:25-34).

### **Humility**: Setting oneself up as judges and as the standard of judgment of the Pharisees is repudiated for being performed by claiming knowledge of the motive behind the action whereas God's righteousness demanded that one not judge until his own life has been purified (Matt 7:1-6; Luke 6:37-42).

# III. Instruction to Those Who Would Enter the Kingdom § 56: Christ knew that, in spite of the Pharisees' rejection, some would receive His teaching and would want to know how to enter the kingdom so He instructs those who desire to enter the kingdom in some pertinent areas (Matt 7:7-29).

## **Persistent prayer** will be answered because of God's nature as a Father makes sure His children's needs are met, not because of the endless repetitions of the Pharisees (Matt 7:7-12; Luke 6:31, 43-45).

## **The invitation to receive Christ** and enter the kingdom is given by declaring that He alone is the true, narrow way of access, not the false, broad way of the Pharisees that ultimately ended in exclusion from the kingdom and destruction (Matt 7:13-14).

## **False prophets** like the Pharisees have unrighteous lifestyles and will be judged because, while outwardly they fulfilled the requirements of the law, inwardly they lacked the relationship with the King that was the requisite for entrance into the kingdom (Matt 7:15-23).

## **Another invitation** to reject Pharisaism and accept Christ is given in a contrast between one who accepts the King's word and trusts His person and one who rejects His words and person, thus revealing that the destiny of those who hear Christ's words would be determined by their response to His message (Matt 7:24–8:1; Luke 6:46-49).

**Giving That God Rewards**

***Matthew 6:1-4***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*: The rewards for giving depend on the how public it is (6:1-4).

# I. The rewards of public giving is blessing only from people (6:1-2).

## The reward for public good deeds is not from God (6:1).

### The warning for believers is not to do good deeds publicly (6:1a).

### The reward for public good deeds is not from God (6:1b).

## The reward for publicly giving to the needy is only from people (6:2).

### The way not to give to the needy is by showing off (6:2a).

### The reward for public giving to needs is only from people (6:2b).

# II. The rewards of private giving is blessing from the God who sees all (6:3-4).

## The way to give in honor of God is privately (6:3-4a).

## The result of private giving is reward from the God who sees all (6:4b).

**Purpose or Desired Listener Response (Step 4)**

The listeners will give to God and others privately rather than for show.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Interest: What results from giving to God?

### Need: Do you ever wonder what results from your own giving?

### Subject: How can you be rewarded in your giving?

### Background: God’s people have always supplied God’s work—but motives to do so have always ben tainted all the way back to the offerings of Cain and Abel (Gen. 4).

### Preview: Today we’ll first see how *not to give* (1-2) followed by *how to give* (3-4).

### Text: Matthew 6:1-4 shows how you can be rewarded in your giving!

(Even if you give publicly there still is some reward, for Jesus says that…)

# I. People praise public giving (6:1-2).

## Any reward for public good deeds isn’t from God (6:1).

### Jesus warned us not to show off our good deeds (6:1a).

### The reward for public good deeds is not from God (6:1b).

## Our reward for public gifts to the needy is only the admiration of people (6:2).

### The way not to give to the needy is by showing off (6:2a).

### The reward for public giving to needs is only from people (6:2b).

## Many today publicly announce their giving.

## How might you already have your reward by giving publicly?

(So how can you be rewarded in your giving? Jesus first told us how *not to give* so we have a meager, earthly reward. Well, then, how *should we give*? What’s the way to give that receives God’s blessing and approval?)

# II. God praises private giving (6:3-4).

## The way to give in honor of God is privately (6:3-4a).

## The result of private giving is reward from the God who sees all (6:4b).

## There are creative ways to give privately.

(So how can you be rewarded in your giving?)

# Conclusion

### Give in private (MI).

#### Be a secret giver (restated).

#### Honor by people rewards the showy giver—but the blessing of God himself rewards the stealthy giver (restated & expanded).

### So how can you be rewarded in your giving? (Subject) Today we’ve seen that…

#### People praise public giving (6:1-2).

#### God praises private giving (6:3-4).

### Exhortation

#### Do you give, as God would want you to do?

#### What must change in your giving?

##### The amount?

##### The attitude?

##### The consistency?

##### The recipients?

##### The secrecy?

### Prayer

****

**Rick Griffith**

3 April 2016

Message 11 of 20

**Giving That God Rewards**

***Matthew 6:1-4***

# Introduction

### What results from giving to God?

### Our Subject: How can you be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in your giving?

# I. People praise \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ giving (6:1-2).

## Any reward for public good deeds isn’t from God (6:1).

### Jesus warned us not to show off our good deeds (6:1a).

### The reward for public good deeds is not from God (6:1b).

## Our reward for public gifts to the needy is only the admiration of people (6:2).

### The way not to give to the needy is by showing off (6:2a).

### The reward for public giving to needs is only from people (6:2b).

## Many today publicly announce their giving.

## How might you already have your reward by giving publicly?

# II. God praises \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ giving (6:3-4).

## The way to give in honor of God is privately (6:3-4a).

## The result of private giving is reward from the God who sees all (6:4b).

## There are creative ways to give privately.

(So how can you be rewarded in your giving?)

# Conclusion

### Give in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Main Idea).

### Do you give, as God would want you to do? What must change in your giving?

#### The amount?

#### The attitude?

#### The consistency?

#### The recipients?

#### The secrecy?

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