

## CHAPTER 6: THE SERMON ON THE MOUNT (W6)

Practicing Righteousness (Almsgiving, Prayer & Fasting) is the way of perfection:

V 1. Motivation and intent

Vv 2-4 Almsgiving

Vv 5-15 Prayer: how and what

Vv 16-18 Fasting

1 **“Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven.**

“Since Egotism and virtue are directly opposed to each other, they cannot exist happily within the soul” (Origen). JESUS warns against piety seeking self-glorification instead of evidencing the glory of God.

2 “Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward. 3 But when you give to the needy, do not let your left hand know what your right hand is doing, 4 so that your giving may be in secret. And your Father who sees in secret will reward you.

**The Lord's Prayer** (Luke 11:1-4 Mark 11:25)

St. Matthew adds this prayer to the sermon on the mount, whilst St. Luke places it at a later period. Either, therefore, Christ taught His disciples this prayer on two separate occasions, or St. Matthew added it to the sermon on the mount, in order to make that sermon a complete summary of evangelical doctrine. Here we may observe, that St. Matthew makes this prayer consist of seven petitions, but St. Luke of five. The latter evangelist unites two, because they are contained in the others. Hence, because St. Luke omits the last petition, “deliver us from evil.” (Cornelius a Lapide)

5 “And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by

others. Truly, I say to you, they have received their reward. 6 But when you pray, **go into your room and shut the door and pray to your Father (Abba) who is in secret.** And your Father (Abba) who sees in secret will reward you.

His intention is not to define a place of prayer but to shed light on the right way to pray (John 4:21, 24).

Jesus' praying in one's room endorses Elisha's conduct before raising the dead boy in (2 kings 4:33).

One who prays in secret finds God the Father (Jeremiah 29:12-14).

But Jesus isn't excluding communal prayer as in the "Our Father" he knows both kinds of prayer (Mark 1:35; Luke 4:16).

7 "And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. 8 Do not be like them, for your Father (Abba) knows what you need before you ask him.

9 Pray then like this:

"Our Father (Abba) in heaven, hallowed be your name.

Note Jesus' use of the word Abba (Mark 14:36; Gal 4:6; Romans 8:15)

'Hallowed' meaning God the father's name will be made great by God himself who is the mighty one in cf., 12:28.

10 Your kingdom come, your will be done, on earth as it is in heaven.

How will God the father show his power and glory by having his reign come which is the central petition of this kingdom prayer toward the coming rain of God

---- 2nd Part---

The second part of the prayer is centered on the "us prayers"

One, BREAD for nursing the body as we are dependent on God for our very lives, AND FORGIVENESS for relieving and strengthening the soul Against the guilt and sorrow of personal sin.

11 Give us this day our daily bread (ἐπιούσιον), super-substantial bread (Exodus 16; John 6).

12 and forgive us our debts, as we also have forgiven our debtors.

13 And lead us not into temptation, but **deliver us** from evil.

The petition for protection against evil summarizes God's protection in this life both body and soul until his reign be enacted.

“Lead us not...” Do not permit us to fall into temptation **1 Corinthians 10:13**...  
“feed on the Bread of Heaven” while in the valley of temptation.

14 For if you forgive others their trespasses, your heavenly Father (**Abba**) will also forgive you,

15 but if you do not forgive others their trespasses, neither will your Father (**Abba**) forgive your trespasses.

Jesus is urging the church to mutual forgiveness as he does in 18:35.

God displays a boundless readiness to forgive and expects us to do likewise: this is an early catechesis for the baptized. (Colossians 3:13; Ephesians 4:32).

## **Fasting**

Fasting was expected twice weekly as it continued in the early church (Didache & Prayer Book).

16 “And when you fast, do not look gloomy **like the hypocrites**, for they disfigure their faces that their fasting **may be seen by others**. Truly, I say to you, they have received their reward. 17 But when you fast, anoint your head and wash your face, 18 that your fasting may not be seen by others **but by your Father who is in secret**. And your Father **who sees in secret will reward you**.

## **Lay Up Treasures in Heaven**

19 “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, 20 but lay up for yourselves treasures in

heaven, where neither moth nor rust destroys and where thieves do not break in and steal. 21 For where your treasure is, there your heart will be also.

## **A Healthy Eye**

22 “The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, 23 but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

Psalm 19:7-9

The healthy is pure 5:8 which is why we are to safeguard our purity of heart a healthy eye is living in virtue: charity, patience, self-control, selflessness, holiness.

The light in you refers to fellowship with God to the God-given inclination to good which a human being can lose 12:35, 15:19, 24:48-49.

24 “No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.

Two masters, love and hate can be understood relatively as loving less or more.

Matthew 10:37 compared with Luke 14:26 but here there is a radical dichotomy-it’s an either or situation not a both and.

## **Do Not Be Anxious**

25 “Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? 26 Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? 27 And which of you by being anxious can add a single hour to his span of life? 28 And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, 29 yet I tell you, even Solomon in all his glory was not arrayed like one of these. 30 But if God so clothes the grass of the field, which today is alive and tomorrow

is thrown into the oven, will he not much more clothe you, **O you of little faith?**

31 Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ 32 For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. 33 But seek first the kingdom of God and his righteousness, and all these things will be added to you.

34 “Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.

The discourse on anxiousness is not to deterred from labor but to commit all of ones strength and abilities to the reign of God without cowardly anxieties but rather with full confidence in God the father.

The context is for Jesus is disciples assuming hardships in their ministry of being about the work of the kingdom traveling and often in extreme poverty

It is also an encouragement to the simple life a life with Jesus himself under took and model for his disciples for the Son of Man has nowhere to lay his head

The statement about tomorrow and today’s trouble being enough for today only emphasizes the urgency for the petition of bread and forgiveness in the Christian journey.