

SERMON ON THE MOUNT
 Delivered to **DANVILLE BAPTIST CHURCH**
S.S Lord's Day Aug. 28th 2016
Elder Jeff E. King Th.M.

Point #5

Mt. 5:6 is the (4th) beatitude and the fifth point.

Mt. 5:6

Blessed *are* they which do **hunger and thirst after righteousness:**
 for they shall be filled.

Mt. 6:1-18 is the message to the sermon's fifth point.

Mt. 6: 1-18**2 Examples of "Righteousness"**

Alms is righteousness and Christ explains its rules.

1st How not to:

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.

2nd How to:

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.

Eleemosune *el-eh-ay-mos-oo'-nay* signifies **mercy** particularly in giving alms.

In Matt. 6:1, the RV, translating *dikaiousune*, as righteousness.

Prayer = righteousness**1st How not to:**

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.

2nd How to:

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.

The first and foremost part of the prayer. Holy is 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.

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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.*

Now, "**bring us not into temptation.**" For it is not simply lead, it is bring.

Human agency is, for the moment, left out of this account. The thought is, of God's providence as bearing us on, and bringing us into certain situations, and the prayer is that God will not bring us into circumstances of temptation of trial. **(Broadus)**

For God to tempt, in the sense of enticing to sin, would be inconsistent with His nature, and altogether contrary to His known character! But for God to lead us into those conflicts with evil which we call temptations is not only possible, but usual. **(Spurgeon)**

God tempts men for PROBATION, but never for PERDITION.

The devil tempts men that he may ruin them—God tries men, and puts them where Satan may try them—but He leads them into temptation for probation, that the chaff may be sifted from the wheat, that the dross may be separated from the fine gold. By these trials, hypocrites fall, being discovered in the hour of temptation, just as the rough March wind sweeps through the forest, and finding out the rotten branches, snaps them from the tree—the fault being not in the wind—but in the decayed branch! **(Trapp/Edwards)**

Although God does not tempt men—that is affirmed in Scripture and reason—and by God's own character—though all prove it to be fact, yet, He may, and certainly does, lead us into positions in His providence where it is absolutely certain that we shall be tempted! And therefore, our consciousness of weakness should compel us to plead for escape from the terrible contest—and deliverance out of it—if come, it must. **(Spurgeon)**

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.*

To desire, even pray for the advancement of His kingdom, is to hunger and thirst after righteousness, but to never work beyond prayer, for the advancement of the kingdom, would be a failure in our service to God.

Fast = righteousness

1st How not to:

16 *Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.*

2nd How to:

17 *But thou, when thou fastest, **anoint** thine head, and wash thy face;*

Aleipho is a general term used for "an anointing" of any kind, whether of physical refreshment after washing.

18 *That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.*

Note: All Greek references are from Thayer or Vine.