

# Truly Rewarding Christianity

2024.02.25 Morning Sermon in **Matthew 6:1–4**

<sup>1</sup>“Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven.

<sup>2</sup>Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward. <sup>3</sup>But when you do a charitable deed, do not let your left hand know what your right hand is doing, <sup>4</sup>that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly.”

**Main idea**: Jesus desires for believers to have the true reward that comes by a life lived in fellowship with the Father, through union with the Son (by the power of the Spirit)

**Introduction**: Righteousness that exceeds that of the scribes and the Pharisees, and now mercy that exceeds that of the scribes and the Pharisees.

1. The assumption—believers will do works of mercy
  1. Focused upon almsgiving here, but the word is not exclusive to that
  2. Remember 5:7. If you don't have it, what is the evidence that you have been converted? But is this the motivation for works of mercy?
2. The aspiration—Jesus wants believers to be rewarded by the Father
  1. The necessity of aspiring to reward
  2. The nature of the reward to which we aspire
    1. The Father Himself is your reward. Reward present and future, in secret and openly.
    2. Confirmation of single-faced genuineness is part of your reward.
    3. Christ glorified in you, and your beholding and enjoying His glory is your reward.
    4. Such great reward must be of mercy, not of merit. Christ prayed for this reward for us and then went to the cross for it.

3. The approach—a secret life between you and your Father
  1. Watch your heart. Desiring to be noticed comes from the same place as the trumpeter in v2.
  2. Watch your hands (and all your habits). Keep your hand between you and Father. Offer it as a slave to Him for righteousness (cp. 5:30, cf. Rom 6:11–14).

**Conclusion:** The more secret, the more special, even in human things. How much more for you, when the Lord is liberating you from tiny, temporary reward for infinite, eternal reward in Himself.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))

Matthew 6, verses one through four, these are God's words. Take heed that you do not do your charitable Deeds. Before men to be seen by Otherwise you have no reward from your father in Heaven. Therefore, when you do a charitable deed, Do not sound a trumpet before you as the Hypocrites, do and the synagogues and in the streets that they may have Glory from men.

Assuredly, I say to you, they have their reward. But when you do a charitable deed, Do not let your left hand know what your right hand is doing. That your charitable deed may be in secret. And your father, Who sees in secret. Will himself reward you. Openly. Amen, that sends this reading of gods inspired and an air tort How great is his mercy and power.

That he adds his blessing to the preaching of it. Please be seated.

Many weeks ago now. Although just A few minutes worth of reading ago. In the gospel of Matthew. It must have. Struck. It must have stunned them when Jesus told them that unless the righteousness exceeded that Of the scribes and Pharisees. They wouldn't by no means, enter the Kingdom of Heaven.

For at the time, the scribes and Pharisees seemed so very righteous Uh and yet by the time we get to where we are at the beginning of chapter six, Our opinion, I hope has largely changed. All of these passages that They had referred to and built their idea of righteousness upon their flesh.

Had really been in control of how they read in some cases, too narrowly. Too limited. And in some cases, misread altogether, the word of God. In order to Do as they wished. Uh, with their rash anger with their lust. With. Uh, o's and vows of marriage. In response to those who demanded of them, or abused them, and so forth.

We have found that. Pharisees. The scribes and Pharisees did not really have. Much righteousness at all. And now we come to another place where The scribes and Pharisees

apparently. Or at least a parent to those disciples whom the Lord had gathered to himself. Now on top of the mountain, and sat down assumed the preaching position, they had come.

Uh, they had come to him. Uh, it must have appeared to them that the scribes and Pharisees were The most generous. Among the people. Because every time that a Pharisee, or a scribe, or one of these Hypocrites at least Described in verse 2. Going to give something for the poor, or perhaps, even.

Someone who is poor. It went viral. No, they didn't have. Um, They didn't have Instagram or Tick Tock or whatever it is by the time someone Uh, my age is aware of something it's usually some Experiment. They didn't have those things, but they had trumpets. And they made sure that everybody would know about it and when they would go home, they would, they would tell about it and the news would spread just how, how much alms giving just how generous Uh, Giving to the poor.

These people were. But just as in verses 21 through 48 to the previous chapter, Our Lord, Jesus was Proclaiming to us that righteousness that reflects God's character. That righteousness that Perfectly reflected in the Lord Jesus's own obedience on our behalf. Uh, that righteousness, that he himself is producing in Us by his Spirit, according to the Royal law, the law that describes the king And that pleases the king that he requires of us and Delights to produce in us and see from us, that law of Liberty Uh, that law that describes.

What we are like when we have been freed from our sin freed in Christ, freed, Unto righteousness. Just, We have come to see that righteousness that exceeds that of the scribes and heresies. So now, He describes that religion. That exceeds that of the scribes and Pharisees, whether these works of Mercy.

Portion for us today or in prayer. Or in fasting and this whole principle of laying up. Treasure. Uh, in And so it's not just their righteousness, that should exceed that of the scribes and the Pharisees. It is also their religion, your religion. Uh, should be greater than Uh, not less than Those who are hoping in themselves and making great display.

Of themselves. And so as the Lord Jesus begins to Address that he addresses us this morning. On works of Mercy. On works of Mercy and we can consider it under these three. Themes, the first. Uh, Jesus's assumption. The assumption that Believers will do Works of Mercy. This is something that we have already seen towards the beginning of chapter five, but that'll be our first theme as we consider these four verses Jesus's assumption.

The Believers will do works of Mercy. And then in the second place, the aspiration The aspiration Jesus wants. Believers to be rewarded. What he aspires to hear and what he is teaching us to Aspire to is to be rewarded. By our Father in heaven. A day and age in the Neo reformed, whatever you want to call it.

Justification, which is an essential necessary truth to be preserved. But it has been emphasized to the extent that we make great mistakes about things like sanctification and Holiness. And the way the believer relates to the law and And this issue then also of reward. Uh, for us in our moment, in the reformed church, Uh, where we are.

What a blessed correction. What a refreshing instruction. To have Jesus. And teach us his own aspiration, and And instruct us in what ought to be our aspiration. That we might be. Rewarded. And then the approach. A Desiring this reward. Uh, therefore doing these Works in desire. For this reward.

How Our way to do in what manner are we to do? Uh, The Works that he assumes that we are going to do. There and he gives it to us in terms of fellowship with our father. We would do our good works. Do our Works of Mercy in the manner of A secret life between us and our father in Heaven.

Uh, that is carried out primarily with him in view. And remembering that we are in. Praise God. So those are the three themes, the Assumption, the aspiration and the approach first then. The Assumption. Take heed that you do not do. Your charitable Deeds. Before men. When you do, A charitable deed verse 2, Etc.

And when you do or but when you do, A charitable deed verse 3. That your charitable deed may be. Verse 4. You notice here, he does not command. Charitable deed with an imperative. There are all these conditional statements And in some ways that's actually more powerful, isn't it? That it is the Assumption, the of course.

About. Now, the word here is A word that very literally, very basically, Linguistically means. A work of Mercy. And in their particular culture at the time, these works of Mercy. We're primarily well. Uh the old word is almsgiving probably you've never heard that word except in church, maybe not until today.

Uh, but giving money for uh for the poor because if the if the poor did not have the money on that day, they would not eat. Uh, they needed the alms by By which to live is the same reason, the same principle. That they didn't have weekly, or bi-weekly, or monthly paydays.

In their culture for the Uh, for the day laborer, he was supposed to get his wages that day because if he didn't, he couldn't buy himself supper. Uh, when Uh, he would not be able to eat. For that day. And so these works of Mercy, we're very much focused on almsgiving you and I have a very difficult time.

Connecting. Uh, with With how desperate they were how hand to mouth. They were unless you're very irresponsible as An American, you can work hard. You can make money. You can

Yeah, you have checking accounts and savings accounts. Cash on hand. Their needful neediness is what makes this to be focused on. Uh, doing works of Mercy for your neighbor. Now, there are those Uh, who are needy. And it's not a work of Mercy to. Uh, vote for and arrange.

For government to take. By force and then redistribute. However, the government Wants to those who are needy. Uh, yes, you ought to love them and desire that their needs would be met. Yes, you ought to desire. Even that your neighbor would do works of Mercy, but it's not a work of Mercy for your neighbor.

If the government is holding a gun to his head, To give the money and it's not a work of Mercy for you. If If that's the way you are doing it. Uh but the word is not exclusive to that and in our context where the gun has been held to our heads, you may Have.

The privilege of helping someone in a way that that enables them not Uh, to participate in the way that it is done right now in our society by theft and and distribution that that may very well be The way that you are merciful to them. Uh, but the work of Mercy for you depends on.

Well, the need of your neighbor. Our neighbors are often. Uh, needy of things other Uh, then a financial help or a financial Uh, hand out. And so, the assumption is that we will operate according to A mercy that Actually. Notices recognizes what others need and seeks to extend or exert ourselves.

Uh, in order to help them. With whatever it is. That they need. And this is part of the essential portrait of a Christian. If you remember back to the beginning of this sermon, he actually began describing how happy disciples already are. They don't come to be. Happy or to earn.

Happy is probably a better way of saying that they don't come to earn happiness by doing these things that we've been hearing for the last several sermons. But they already are happy in Christ. He has changed them, he has remade them. And one of the ways he has done, that is In making them merciful.

And so, we heard in chapter 5 and verse 7, blessed are the merciful For, they shall obtain mercy, and if you remember back to the actor, perhaps, you did not hear that sermon, it's not just that they shall obtain Mercy, but they're merciful, because they have obtained Mercy. Uh, there are people who do works of Mercy.

But you become merciful. That becomes an actual part of your character. Out of genuine love for God, which is the only true source of genuine love for neighbor. You, you only become merciful by the grace of God. And so God has begun to be merciful to you. He's made you merciful, he continues to be merciful to you.

In an innumerable number of ways, part of which is sustaining you and being merciful and you will obtain, Mercy, in particular on the last great day. When truly and finally, and fully vessels of Wrath prepared for Destruction and vessels of Mercy. Revealed. And you get to Rejoice. That not that is not God's Wrath that is glorified upon you, but because he is merciful, simply because he's chosen to be merciful to you.

And he has done all the things that his Mercy desired that his Mercy determined. And then, that last day that his Mercy will have done the riches of his glory. Upon vessels prepared for Mercy. Which we heard in Romans, chapter 9 is the reason that he patiently endures, Vessels of Wrath.

That were righteously prepared for Destruction. And so one of The great displays now in the slice of time that you are in now that you belong to this. Merciful god who has been merciful in himself in his decree in his plan and will praise the riches of his glory upon you as a vessel who has been prepared for mercy and you will obtain Mercy in the last day.

Is that he shows your blessedness and your participation in that now. Is by the fact that you are merciful. That you're doing. Works of Mercy. Now. If you don't. If you are not merciful, if you don't do works of Mercy, if you don't have this characteristic as he describes the the portrait of a Believer and praise God, he remember began with The easy ones for us, those who are impoverished and those who grieve over our sin and those who know ourselves to be Lowly.

And and small. But if you don't have these characteristics that he's described, Huh. What is the evidence? That you have been converted. What is the evidence that you actually belong to Jesus Christ? The evidence is not a sticker in your Bible. Or a story that you could tell someone.

About something that that you experienced or thought or felt one day? No, Jesus is a real savior. He is really the son of God, who really became man. Who really lived and died on a cross. And really bodily rose again. And who really applies that salvation by actually saving people his Spirit, making them alive, and bringing them to Faith.

So that they believe into and rest upon Jesus Christ. And not only have there been changed by the fact that they've been made alive. But they receive Grace upon Grace as God, continues to

conform them to Christ in making them among other things. Merciful. And so, if you find that that's challenging for you, And you hear if you're not merciful, what evidence do you have?

That you are converted. That you are saved that. You have Christ and are joined to him. The answer is not. To suddenly be shaken and make all these plans for how merciful you're going to be so that you can know. Oh, that may be part of it. But to be merciful takes the grace of God.

And so, you look to him for that Grace and you do make those plans. And Independence upon his grace you do these acts of Mercy. And as you have the pleasure in him that we're going to hear about and in the rest of the passage you realize God is the one.

Who has done? This work in. And so, the first motivation is not even this Assurance of Faith or the production of this evidence. The first motivation. Is to please your father in Heaven. To have this life. Jesus Christ from Jesus Christ, that he would be glorified. As your father who sees in secret sees his son.

The righteous, love the light. Uh, John 3 tells us Because the light exposes not, how Uh, how wonderful their deeds were. Well, it does expose that but the way it says it there is that their Deeds were done in God. And so there is this assumption. That Believers will do Works of Mercy in the second place.

There is the aspiration. I want you to notice here the logic of Jesus Christ. Take heed that you do not do your charitable Deeds before men to be seen by them. Otherwise you have no reward from your father in Heaven. Jesus. Wants his people to be rewarded. He thinks about your reward.

Dear Christian. He desires for you to be rewarded. Dear Christian. He teaches you to desire to be rewarded. Dear Christian. Now, there are those who preach that we should not do things for rewards. We must always be careful. Of ideas that would would frame ourselves as more theologically sound, or more merciful, or more genuine, or more righteous or more wise than God.

Then Jesus Christ. And so, if someone tells you, You shouldn't do good deeds, you shouldn't do works of Mercy, out of a desire to be rewarded or if that If that thought comes up in yourself. Then you need to answer. Maybe not for the reward that you're thinking of.

Or maybe not the reward that my flesh would desire. Certainly there's a reward to avoid In this passage as much as there's a reward to desire, isn't there? But certainly, if I am thinking the way that Jesus does, and that Jesus has taught me to think I should desire reward.

And there's the necessity then of aspiring to reward and it gets its own. Because we are accustomed to think. That loving the Lord, Our God, with all our heart, soul, mind and strength, and out of that love, loving our neighbor as ourselves, and our brother who is united to Christ and adopted by the father in the son and indwelt by the spirit because they are, our brother is a son and therefore, God has sent the spirit of son into his heart.

That we not only love our brother as ourselves, but we love him as Christ loved the church. If my Works of Mercy are to come out of love. Then how can I? Then how can I do them for a reward? How can I do them out of a desire for reward?

Like Jesus, obviously here desires that I be rewarded and teaches me to desire it. The answer is, it's such a reward. The nature of the reward to which we Aspire. As such a reward as love

desires. Which is. The father himself. The charitable deed done in secret. And the father who, who sees in secret There's no one else there.

There's nothing else. There for you, but him It is the reward that asaph discovers. When he goes to the worship of God, And he has seen things like power and influence, and wealth, and possessions, And, The admiration of others and being surrounded by family and descendants and many things that are not evil in themselves, but are not the substance of his reward.

And he has groaned over not having those things and he comes to worship and he discovers remembers, he has the Living God. Nevertheless, I am continually with you. You Hold Me by the hand, you guide me with your counsel afterward, when I will enter Glory, it is you who receive me into glory He is the Lord.

God is the Lord. That's when he says. Whom have I in heaven, but you And there's nothing. On Earth, I desire. Apart from you. And so, this is This is the reward that we should aspire to that, he trains us to desire. If we are afraid to do things out of desire for award, it's probably because our values are off.

And we're aiming at a reward, that is small Or perhaps. Not even desirable. All together. But this reward for the believer is both present and future. Otherwise you have no reward from your father in Heaven. But then in verse one, but then in verse 4, Your father who sees in secret will himself reward you openly and in the original.

It is also present tense in verse one future tense in verse four. The believer is not doing works of Mercy for Pie in the Sky by and by even if you are using pi, In the metaphor to mean the pleasure of God and The Fellowship of God, and the glory of God and the enjoyment of his glory.

We do not have to wait. Until eternity. We have more reward now on Earth. There is nothing else on Earth. I desire beside you. But if our sight is focused on what we get from men and especially their praise, especially their admiration Then we do not have him as our reward now.

And we are already missing. On the great reward, a fellowship with the Living, God, belonging to him being united, to his son being adopted as his children. So that we're showing ourselves to be as he described and the the passage from last week. Uh, sons of Our Father in heaven and enjoying his fatherhood, and enjoying our sonship and enjoying Jesus Christ, in whom he has brought us into that and enjoying The Fellowship of his And so the father himself is our Lord, God himself the Triune God Father, Son, and Holy.

Is our reward. That the Lord is taking away from us. Our hypocrisy, our identity is no longer that we are Hypocrites. Surely There is some hypocrisy remaining in us, that is from the flesh. But that's not our identity. That's not the believer's identity. You men, especially you, you young men who were at the the breakfast yesterday and were thinking about you with Christ and applying Union with Christ.

Do you remember that that first Duty? In response to Union with Christ even before the six that that gouge listed in the book. That you would identify yourself within and this is something that you enjoy. When you do your works of Mercy in secret between you and God. And you find that, there is actual genuine.

Pleasure in that That you are not like the hypocrite. He says in verse 2, therefore when you do a charitable deed, when you do a work of Mercy, Do not sound the trumpet before you as a hypocrites, do in the synagogues, and in the streets. That they may have Glory from men.

Almost certainly, this was not that common. Otherwise. Uh, you would have chaos. Almost certainly, he is taking the most obvious example. Of this hypocrisy. And saying if you do your good works. Not remembering that your father sees you. But hoping that someone else will see you. Don't you see?

That you're like that guy with the trumpet. That you're like that, super wealthy guy who is, you know, gonna give some something to a poor man or put a little bit, uh, in the poor box. But he's also spent some of his money hiring, a trump attorney. Maybe you spent more money on the on the trumpeter than he than he's about to give to the poor.

Uh and he he doesn't just go and give to the poor, but he's got it all worked out with it with his hired uh, Trumpeter. And when he is about to, To pull the money out and hand it over. Put in the box. Uh, he gives his Trumpeter, the signal, and the Trump and everybody what's that?

They all look around it. It's basically the same thing as the guy who wants to do a work of Mercy. But he's, he's got his, uh, his crew and they've got, you know, one You know, one main camera but they've also got the extra iPhones and, you know, they have the different angles and it's all scripted to produce 30 seconds of video or three minutes or however, yeah, long.

It is so that it can get posted to. To social media and And people view it and they say oh that guy's so wonderful that That he, you know, does these works of Mercy. Well. It's not really a work of Mercy at all, is it? It's hypocrisy. Yeah, that's the Uh, it's the Greek word for the play actor.

It's borrowed. From Greek drama, Greek Theater. They were doing Stage plays 2,000 years. Before Shakespeare. And you've you may have seen the the two masks. You know, the the happy mask and the sad mask, that's the idea behind This word of hypocrisy that you would be two-faced, no. The nature of the reward to which you should Aspire is enjoying God himself alone.

And finding that you actually have pleasure in pleasing him. You see if you don't really believe in God and belong to God, then having A pleasure, just by yourself in yourself, would be an indication of Of psychological Distortion of reality. But if you can have pleasure just in God, And he is working in you to produce, not two-facedness.

But a single facedness toward him. Singleness of mind. Purity of Mind purity of desire towards him. And he confirms that more and more. As you enjoy. Uh, him and pleasing him in the works of your mercy, so you're rewarded. Uh, in having and belonging to the father himself, you're rewarded in this increasing.

Experience of his work in you and therefore evidence that he is the one who is working in you, you also have the reward of Christ Being glorified. In. And you not just not just Christ being glorified in you. But anticipating more and more that ultimate and final reward. Because he's it's not just present and secret.

But also future and future is openly. And if you don't have One of those critical texts. The end of verse 4 has been locked off. Uh it reads verse 4 reads. Your father, who sees in secret will himself reward. You openly you're looking forward to a day. Every eye.

Sees every knee. Vows every tongue confesses. That Jesus Christ is Lord to the glory of God. The And in that day, the righteous will also shine like the sun s-u-n in the Kingdom of their father and Christ will be glorified in his bride. This is what God has predestined Believers for That they would be conformed to the image of the son, that he would be the firstborn among many Brethren and Jesus desires, this so much.



That he came and lived and died for it. This was what he was looking forward to in the garden where he's praying with. Sweating with a great drops of blood and and Desiring to submit himself to the will of his father and the, the cross and the horrors of it.

Being something that could not be acceptable in any other way. Then that this was what his father wilt. But it wasn't the first prayer that night. Was it? For what the father wilt. Because before he gets to Gethsemane and he's praying that way about what he's about to do the next day on the cross.

You have that marvelous prayer in John 17, Where he's praying to the father about what the father has willed and the son with him, one will in God, what the father and the son and the spirit have have willed to bring about And part of that is, That prayer of Christ's that is fulfilled whenever a Believer passes from this life.

A desire that Those whom you have given me would be with me where I am. That they would behold my glory because you have loved me from before the foundations of the world. Jesus desires his glory. Jesus desires that day, that verse 4 is talking about when it talks about the father, rewarding us openly.

And that reward is the glory of the father, displayed in the glory of the son, as those, who by the glory of the spirit, reflect and rejoice in behold, and enjoy the glory of the trying God, the god of love, father, Son, and Holy Spirit, the one, true, and living God who has dwelt within himself among the persons of the godhead from all eternity in infinite, love and delight, and fellowship, and adoration.

Christ prayed for this reward for us. And then he went to the cross. To secure it for us. And one of the mechanisms by which it comes into our possession. What he has earned. What he willed, what he desired, what he has earned one of the mechanisms by which we come to possess it and experience it.

Is as he works in Us by his Spirit to make us so love Our Father's beholding our hearts in the secret place as we do. These works of Mercy that didn't come from our flesh. And the desire that somebody else might notice or find out about the, the work of Mercy that I've done.

But that I loved that, the Lord was the only one who

A reward's. So great. Cannot be merited. Usually, when we say, we can't Merit our rewards, we're talking about How small and imperfect are, obedience is Well. Flip it on the other end. Even supposing. Even supposing your obedience. Your working of Mercy was wonderfully sincere. You know, some of the the best purest, most most righteous most uh sincere single-minded works of Mercy that a man of Grace has ever done on the earth.

How could it Merit? The beholding of the glory of God. The enjoying of The Fellowship of the godhead. The reward is too great. For us to think about it being merited. Of course, it must be of Mercy. It is because the Deeds are done in Christ. They're rewarded, not.

Not on account of how good they are, but on account of him in whom by, whom upon whom through whom they were done. Jesus. Wants Believers to be rewarded. By the father. So the Assumption Believers will do Works of Mercy. The aspiration Jesus wants Believers to be rewarded by the father.

Finally, the approach. The approach. The first part of it, we've covered a little bit. Uh, do not do your charitable Deeds before men to be seen by them. In other words, watch your heart. Watch your heart. Desiring to be noticed comes from the same place as the trumpeter in verse 2.

You know? So don't read Matthew 6, 1-4, like the Scribe or the Pharisee would And say, well, as long as I'm not doing the trumpet thing, I must be keeping this No, no. He's If you're hoping people will find out. If you're doing it in a place, where it might be noticed, From the side or or if you you secretly desire that the person you're doing it for, would let everyone know that you did that for them or you talk about it or write about it in a place that where, you know, in the back of your mind in the depths of your heart, uh, you're hoping that it would get overheard uh, or read.

If there is that desire at all, That you would be praised by men for it or thought better of by men for it. Then you are not. You are not following Christ's instruction for the one who aspires to the reward that he is describing in this passage a desire to be noticed.

Comes from the same place as the trumpeting In verse two. So watch your heart. And keep your heart by the word. It is the spirit's use of especially the word and the sacrament and prayer. It's the spirit's use of those things that will apply Christ to you more and more cleanse, your heart more and more and the washing cleansing.

Effectiveness of his blood as he as he in whom you are counted as holy also, conforms, you to his Holiness and prepares you prepares you for Glory. Watch your heart. Look to him, repent of those desires to be noticed. The Lord already sees you, you're naked and exposed before him.

He sees in secret, it works for our sin and our desire to be noticed just as much as it works. For our Works of Mercy and and our desire to please him to be noticed by him and not so much by men and so repent of the the wrong desire and look to him to replace the desires, that came from your flesh or to displace them.

By desires, that come from Christ and are in Christ. Especially. Especially in verse 1 to watch. Our heart. But he also teaches us. Uh, Uh, in verse 3 to watch our hand, But when you do charitable, deed do not. Let your left hand know what your right hand is doing.

Praise God, evidence that Back in chapter 5. In verses 27 through 30, he didn't actually mean that you should physically cut off your right hand. Uh because your right hand is there. Now to do Works of Mercy in Matthew chapter 6 and you can see the ridiculous way that you can end up misreading the Bible can't you and Jesus has been critiquing that for the last several passages but you remember what we said about the cutting off of that right hand?

That it is the right hand as it belongs to the flesh. As the right hand. As controlled by the sinful nature that we are to offer the members of our body as slaves unto God for righteousness. Remember from Romans? Romans chapter 6. It's not my right hand anymore. It's Jesus's right hand.

But if it's Jesus's right hand, if it's my heavenly father's right hand. Then I desire, that what it does would be, especially between me and him. Especially in seek. I don't even want my left hand to find out. I'm so, so single-mindedly unto God offering what my right hand.

Uh, my right hand does that, it's not even that I don't want other people to find out, but the focus is so much just on. Oh, Lord receive what I do with this hand. Uh, the that I'm not the the rest of me when I use the left hand.

Oh Lord receive what I do with this hand. Oh Lord receive what I do with my mind, receive what I'm doing with my mouth and this in this conversation. So so that there is that that single-minded uh, hyper focused uh Uh intense focus upon what he sees and the fellowship that you have with him.

He sees in secret Some of you have this in, in other relationships. It's such a blessing when Mom or dad. Of sweet relationship with one of their children. And That the child is not living in Terror of what Mom and Dad think of me. But they're working on things together and there's discipline to be sure and there's instruction, but as a discipling relationship And, And the child is is able just to meet Mama's eye.

Uh and know that Mama is pleased, well praise God, God teaches you to to honor your mom. He teaches you in Proverbs that being a sort of child who brings joy and not grief to your parents. Is a good desire. But doesn't he teach you here? The just You're able to catch Mama's eye from across the room as you're doing what she said that.

Even more than that, you're catching your heavenly father's eye with everything you do. There's this knowing looks or a husband and a wife. That can, you know, Yeah, separated by 40 feet or so in the fellowship hall have Uh you know, several paragraphs worth of conversation in a few looks back and forth.

They're in public, but their communication is in secret.

Not letting your left hand know what your right hand doing is doing is so that your charitable deed may be in secret. For your father. Who sees in secret. That you would learn to carry on the life of the heart with God. That the primary focus and what your the primary focus of your mind, primary focus of your heart in every situation, no matter how public, or how private Yes, there are.

There are habits that you will follow, if you are watching against the, the desire to be seen by men and watching against being seen by men. But this applies both to public and to private Works of Mercy. That you would have that single-mindedness towards what? Father sees because you are living your life in Fellowship.

With him. You see just as it often is. Among men. So also with God, the more secret The more special. And as you look to the Lord, even in your public works. And you know that there's going to be people who notice and you know you're going to be thanked and you know, people are going to tell you how much the Lord used it and you're glad for the Lord to get that praise and and you don't want to be among a people who don't thank and don't recognize what God does through others, because the scriptures are full of that.

And it's it's wrong to to make a hyper moralistic uh, culture of not thanking people. But the more single-hearted you are towards the Lord. The last those things, bother you. Because you're already so pleased that he knows that he sees, That that fleshly desire for and gratification in their compliment has less and less of an effect.

You you become self-forgetful Because you're remembering him. And thus the Lord as he works in you as he produces this in you. He liberates you from the tiny temporary reward. Of the praise of men. To bring you into that infinite and eternal reward. That is God himself. Hey man.

Let's pray.

Our gracious God and our heavenly father. We're so thankful to you. That you who dwell in unapproachable light. You who are blessed forever. In yourself. Would bring us into the light and This blessedness. In your son, our Lord Jesus and now help us. By your spirit. Grant that he might write the truths of this portion of your word on our hearts.

That we would live this life of Secret fellowship with you. Wherever, and with whomever. Uh, we are We ask it in Christ's name, amen.