



# Adult Education

30 Mt. 5:42



Rev

A New Commentary on Holy Scripture  
Gore, Charles  
Macmillan

## The Sermon on the Mount - "giving"

Giving - what was meant to 1st. c. Christian-Jews

*Give to him **that asketh thee**, and from him that would borrow of thee turn not thou away. Mt. 5:42*

I studied the New Testament commandments "to **Give**". Although the word "give" appears more than 200 times in the NT; most occurrences of the word "give" have nothing to do with the transfer of goods from one to another.

In those verses where *give* does mean transfer of goods the following is a summary of the usage.

- give to him that asks (3) verses
- give to him that needs (2) verses
- give to the beggars (5) verses
- give a cup of water (3) verses

give good gifts to your children (2) give good gifts to your children is not a commandment at all - it is part of an argument that you should trust in god.

- give your talents free (2)
- pay your debts (2)
- give food to eat (1)
- give glory to god (1)
- give taxes (1)
- give tithes (1)
- get back what you give (1)

These commands following were attested to by two or more authors.

- give to him that asks (3) verses
- give to him that needs (2) verses
- give to the beggars (6) verses
- give a cup of water (3) verses
- give your talents free (2)
- pay your debts (2)

Notes

Give to him that asks, and give to the beggars (see p. 3), must be very important as these commands are echoed by many authors. In every case no repayment is expected. Give a cup of water is to offer hospitality to a visitor, or a stranger. Give your talents free - meanings whatever gifts you have been given by God, you should not charge for the use of them. Jesus lists specifically healing; cleansing (forgiveness of sin); casting out devils, raising the dead. Pay your debts - example in NT: pay your servants, give your children their inheritance.

### GIVE TO HIM THAT ASKS (3)

*Matthew 5:42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away."*

*Luke 6:30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again."*

*Luke 11:8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his **importunity** he will rise and **give him as many as he needeth.**"*

### GIVE TO HIM THAT NEEDS (2)

*Ephesians 4:28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to **give to him that needeth.** {to give: or, to distribute}"*

*James 2:16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye **give them** not those **things which are needful to the body; what doth it profit?"***

Notes

## Additional Comments

Now, “poor” is the translation of the Greek word **ptwcov** ptochos *pto-khos* which means *beggar* and it occurs 36 times in the NT, but is not translated beggar. Instead the word *poor* is substituted in 34 out of the 36 verses in the Greek NT. The two exceptions occurs in the following passage:

*Luke 16:20 And there was a certain **beggar** named Lazarus, which was laid at his gate, **full of sores**. 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 22 And it came to pass, that the **beggar** died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;*”

### Other reference to the poor who are not also beggars.

*Ro 15:26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the **poor saints which are at Jerusalem** (there was a famine in Jerusalem).*

In the following quotations I have substituted “beggar” wherever **ptwcov** appears, -you can see who Jesus is referring to in these verses.

*Jas. 2:2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a beggar **man in vile raiment**;*

*But ye have **despised** the beggars. Do not rich men oppress you, and draw you before the judgment seats?*

### Notes

4434. **ptwcov** ptochos *pto-khos*; from **ptwssw** ptoosso, to crouch; akin to [4422](#) and the alternate of [4098](#)); a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense;

## More Insight

### GIVE TO THE POOR (6)

“men in vile rainments, with sores, disabled, who are despised, or who are living in a famine.”

*Matthew 19:21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and **give to the** beggars, and thou shalt have treasure in heaven: and come and follow me.”*

*Mark 10:21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and **give to the** beggars, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.”*

*Luke 11:41 But rather **give alms** (to beggars) **of such things as ye have**; and, behold, all things are clean unto you.”*

*Luke 12:33 Sell that ye have, and **give alms** (to beggars); provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.”*

*Luke 19:8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I **give to the** beggars; and if I have taken any thing from any man by false accusation, I restore him fourfold.”*

*2 Corinthians 9:9 (As it is written, He hath dispersed abroad; he hath **given to the** beggars: his righteousness remaineth for ever.”*

### Notes

Like the word for slave, which was abandoned in favor of servant (even though the Greek meaning for *doulos* clearly meant slave) the English translators avoided the word *beggar*, and substituted *poor*. Now the poor may be invisible to you, but beggars always ask for your alms, and here Jesus is commanding you to give to those that ask.

The Views expressed here are strictly those of the author and probably disagree with what you have previously thought. Read other commentaries - meditate on the original KJV.

			ISBN
The New Jerome Biblical Commentary	Brown, Raymond	Prentice Hall	0-13-614934-0
The New Testament in Modern English	Philips, J.B.	Simon and Schuster	0-684-82638-0
Nicene and Post Nicene Fathers Theodoret,	Schaff, Philip	Eerdmans	0-8028-8117-3

**Therefore, the New Testament says: give to local beggars (men in vile rainments, with sores, disabled, who are despised) regardless of their belief. Also give to brethren who are temporarily living in storm ravaged or famine conditions.**

**Remember Jesus's approval of Zacchaeus's behavior.**

*Luke 19:2-9 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.*

*3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.*

*4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.*

*5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.*

*6 And he made haste, and came down, and received him joyfully.*

*7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.*

*8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, **the half of my goods I give to the** beggars; and if I have taken any thing from any man by false accusation, I restore him fourfold.*

*9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham."*

Notes

### GIVE YOUR TALENTS FREE (2)

*Matthew 10:8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, **freely give.***

*9 Provide neither gold, nor silver, nor brass in your purses.*

*Acts 3:6 Then Peter said, Silver and gold have I none; but **such as I have give I thee:** In the name of Jesus Christ of Nazareth rise up and walk."*

### PAY YOUR DEBTS (2)

*Colossians 4:1 Masters, **give unto your servants** that which is just and equal; knowing that ye also have a Master in heaven."*

*Luke 15:12 And the younger of them said to his father, Father, **give me the portion of goods that falleth to me.** And he divided unto them his living."*

### GIVE A CUP OF WATER (3)

*Matthew 10:42 And whosoever shall **give to drink** unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."*

*Mark 9:41 For whosoever shall **give you a cup of water** to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."*

*Romans 12:20 Therefore if thine enemy hunger, feed him; if he thirst, **give him drink:** for in so doing thou shalt heap coals of fire on his head."*

Notes

**References**

ALMS giving - In Judaism=tzedakah

Although often translated as “charity,” *tzedakah* is not equivalent to charity. Rather, its root means “justice.” Charity comes from the Latin word *caritas*, which means “love.” The concept of charity in English is considered voluntary because it comes from the heart. In Christianity, charity is something which people give when their hearts move them.

In contrast, tzedakah/justice is a biblical and rabbinic concept that embodies the idea that Jews are obligated to pursue social and economic justice. Jews must help the oppressed members of society as well as those in financial straits not because they want to, but because they are required to do so as one way of serving God, performing God’s commandments, and even acting like God. (Indeed, in the biblical text the word “tzedakah” is usually used as an expression of God’s own righteousness and justice—and human beings are commanded to pursue *tzedek* (a closely related word), social justice.) Tzedakah is a way of looking at the world and understanding the human role in creating a more perfect world—and by doing so, imitating qualities of the Divine.

The talmudic rabbis felt strongly about the spiritual significance of tzedakah, claiming that when one practices tzedakah and justice, it is as though he or she had filled the world with lovingkindness. One rabbinic teaching states that when a beggar stands before you asking for alms, you should know that the holy presence of God stands by the beggar’s side

Notes

**References**

Tzedakah is closely related to *gemilut chasadim*, which involves actions and commitment beyond mere financial gifts. It can mean donating one’s time and energy to helping others, such as reading for the blind, visiting in a hospital, or volunteering in a food bank. The Jewish tradition requires us to give something of ours, money and time, to those in need. It also recognizes that throughout our lives we will all be in need at various times, of financial assistance or simply of care throughout life’s challenges, and that providing such assistance is required of individuals and communities. In the theology of Judaism, all of our possessions, and even the time we are allotted on earth, are but a loan from the Creator. Therefore, when we engage in the commandment and duty of tzedakah (and the related category of *gemilut chasadim*), we are securing a more equitable distribution of God’s gifts to humanity.

Most Jews live out tzedakah in practical terms by donating a portion of their income to charitable institutions or to a needy person that they may encounter. The fourteenth chapter of the Book of Deuteronomy says that "You shall set aside every year a tenth part of all the yield of your sowing that is brought from the field." However, if this is not possible, the law of tzedakah still requires that something is given.

Special acts of tzedakah are specially performed on certain days. On one's wedding day, one is supposed to give to charity to symbolize the holiness of the day. On Passover, a major holiday in Jewish tradition, one is encouraged to welcome hungry people to the table, for Jews were once slaves in Egypt and should help those in need as they were once helped by God. On the holiday of Purim it is an obligation for every Jew to give two people food which is equivalent to a meal to increase happiness in the month of Adar which is the happiest time on the Jewish calendar.

Notes

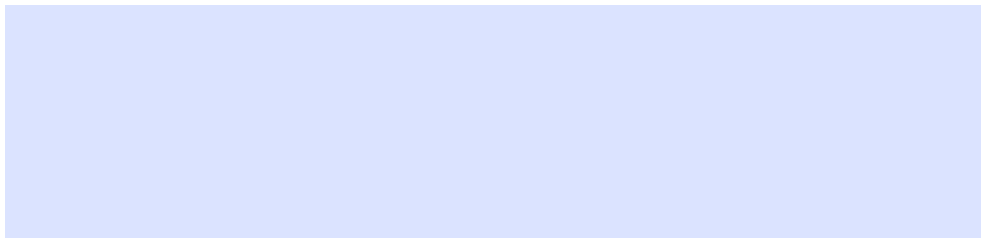
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In a revealing midrashic anecdote, the Roman Governor [of second-century CE Palestine], Turnus Rufus, puts the question to Rabbi Akiba: "If, as you maintain, your God loves the poor, why does he not make them rich?" to which Akiba replies: "It is in order to give the rich the means of acquiring merit," a quaint way of coping with the theological problem of why a beneficent God has created a world in which people suffer. A world without poverty would be an uncaring world; without those to whom compassion must be shown it would be a world without compassion.

A Hasidic master, in the same vein, once asked: "Since everything in God's world must have a purpose, what purpose is served by the phenomenon of atheism?" God allows the possibility of unbelief, he concluded, because otherwise the rich would have so much faith that God will help the poor that they would not themselves think of trying to alleviate their suffering. Faith is admirable when exercised on one's own behalf. Where the needs of others are concerned, it is essential to act as if there is no God to intervene.

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