

# Jesus – King of the Jews #14

## Instructions About Treasures and Worry

Matt 6:19-34

### Introduction:

1. Human beings are naturally thing-oriented.
  - a. We are strongly inclined to be wrapped up in seeking, acquiring, enjoying, and protecting material possessions.
  - b. In prosperous cultures the propensity to build our lives around things is especially great.
2. The leading religionists of Jesus' day were preoccupied with things.
  - a. They were materialistic, greedy, avaricious, covetous, grasping, and manipulative.
  - b. False doctrine leads to false standards, false behavior, and false values.
  - c. Hypocritical religion seems always to be accompanied by greed and immorality (cf. [2 Pet. 2:1-3](#), [14-15](#)).
3. Annas and Caiaphas, who were high priests during Jesus' ministry, became extremely wealthy from the many concessions they ran or licensed in the Temple.
4. Religious charlatans have used the ministry as a means to garner wealth and to provide opportunity to indulge their sexual lusts.
5. Often such people have used their material prosperity as imagined evidence of their spirituality, proclaiming without shame that they are materially blessed because they are spiritually superior.

### I. TREASURE IN HEAVEN – vs 19-24

- The instructions Christ gives about possessions is desperately needed not only by the world but also by professing Christians.
- In these instructions Christ addressed the problem of materialism that grips much of society.

#### A. Seeking of Treasures – vs 19-20

- Christ gives two commands about seeking possessions.
  - One command is negative and the other positive.
  - The negative comes first. Many do not like negative commands, but the negative encourages the doing of the positive.
1. The negative command – vs 19  
*"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal"*
    - a) Passion in the seeking. "Lay... up."  
 (1) These words indicate that much energy is put into seeking worldly possessions.  
 (2) This is condemned by Christ; but in the condemning,  
 (3) He is not condemning effort in earning a living or the laying up in store for future use such as ants store for the winter.  
 (4) Christ is not here encouraging sloth in working to earn a living.
    - b) Plenitude in the seeking. "Lay... up"  
 (1) Also indicates a great gathering of treasures.  
 (2) Excessive and inordinate hoarding up of wealth and goods is a common practice in our day.
    - c) Product in the seeking. "Treasures upon earth."  
 (1) The great condemnation in this negative command is that the effort and amount in this seeking has to do only with earthly things.  
 (2) Nothing heavenly or spiritual is involved.  
 (3) It is only the things of this world which means the product will not satisfy or last.
    - d) Peril with the seeking. "Where moth and rust doth corrupt, and where thieves break through and steal."  
 (1) Earthly treasures are beset with problems.  
 (2) The problem of ruin ("moth and rust") and robbery ("thieves") which can also be inflation) are especially emphasized here.  
 (3) Earthly treasures are a precarious treasure for loss is associated with them. And of course, you can't take them with you when you die.

**Matt 6:19** Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς ὅπου σὴς καὶ βρῶσις ἀφανίζει καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·  
**θησαυρίζετε** imper pres act 2pp from **θησαυρίζω** store up, save; put aside; (1) literally *lay up, store up* as treasure (MT 6.19); of offerings of money *lay by, put* or *set aside* (1C 16.2); (2) figuratively; (a) of spiritually valuable things accomplished *store up, cause to be recorded* (MT 6.20); (b) of divine wrath *make more intense, cause to be more extensive* (RO 2.5); (c) of God's plan for the future of the heaven and earth *reserve, keep, save up* (2P 3.7)  
**ἀφανίζει** ind pres act 3ps from **ἀφανίζω** ruin, destroy; make unsightly, disfigure; pass. perish; vanish, disappear; (1) active *cause to disappear, make invisible* or *unrecognizable*; of one's face *disfigure, neglect (appearance), make ugly* (MT 6.16); of treasures *ruin, destroy* (MT 6.19); (2) passive *perish, disappear* (AC 13.41)  
**διορύσσουσιν** ind pres act 3pp from **διορύσσω** dig through, break in; of a thief who gains entrance into a house by digging through a wall *break in* or *through, dig through*

e) *It is clear from this passage that Jesus is not advocating poverty as a means to spirituality.*

- (1) In all of His many different instructions, He only once told a person to "sell your possessions and give to the poor" ([Matt. 19:21](#)).
- (2) In that particular case, the young man's wealth was his idol, and therefore a special barrier between him and the lordship of Jesus Christ.
- (3) It provided an excellent opportunity to test whether or not that man was fully committed to turning over the control of his life to Christ.
- (4) His response proved that he was not. The problem was not in the wealth itself, but the man's unwillingness to part with it.
- (5) The Lord did not specifically require His disciples to give up all their money / possessions to follow Him, although some of them voluntarily did so
- (6) He did require obedience to His commands no matter what that cost. The price was too high for the wealthy young ruler

2. The positive command – vs 20

*"Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal"*

- The positive command is a counter to the negative command.
  - Instead of pursuing earthly treasures, pursue heavenly treasures.
  - This positive command has four parts to it.
- a) Passion in the seeking. "Lay up" indicates effort. So little effort, however, is found in seeking spiritual treasures.
  - b) Plenitude in the seeking. "Lay up" also signifies a great amount in the seeking. Let us not be content with a small amount spiritually.
  - c) Product in the seeking. "Treasures in heaven." This seeking has to do with heavenly things. It is spiritual seeking, an effort to have great spiritual possessions.
  - d) Protection with the seeking. "Where neither moth nor rust doth corrupt... where thieves do not break through nor steal." In contrast to earthly treasures, heavenly treasures have great protection and security. They will not be ruined, nor can you be robbed of heavenly possessions. And when you die, you do not lose them.

## B. Sympathy for Treasures – vs 21

*"Where your treasure is, there will your heart be also"*

- This text is a warning about the peril of a bad treasure, and is an exhortation to have good treasures.
1. The extent of the sympathy
    - a) "Heart." This speaks of something more than just our physical hearts. It speaks of "the whole inner man... thoughts, purposes... are all included in the word" (Maclaren).
    - b) So our treasures affect us greatly— our treasures can destroy character or build up character.
  2. The exposing by the sympathy

*"Where your treasure is, there will your heart be also."*

    - a) We give away our treasures by our interests and conduct. When a man's treasures are heavenly, he will show much eagerness and earnestness about the things of heaven.
    - b) But when a man's treasures are earthly, his interests will be chiefly earthly and temporal.

## C. Seeing of Treasures – vs 22-23

*"The light of the body is the eye".*

1. The eye figure addresses how we look at things, how we view and evaluate our treasures and other things of life.
2. The sanctified seeing – vs 22

*"If therefore thine eye be single, thy whole body shall be full of light"*

  - a) The term "single" in this context emphasizes good, true, pure, and righteous in contrast to "double" which emphasizes evil, deception, false, and corrupt. The single eye sees things properly.
  - b) It evaluates things properly. It puts great value on heavenly treasures and little value on earthly treasures.

BYZ **Matthew 6:20** θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν·

BYZ **Matthew 6:21** ὅπου γάρ ἐστιν ὁ θησαυρός ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδιά ὑμῶν.

BYZ **Matthew 6:22** Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ἦ ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·  
**λύχνος** (1) literally *lamp* other than a candle, *light* (MT 5.15); figuratively, of the eye as the organ that admits light and enables understanding (MT 6.22); (2) metaphorically, of people or things that enable spiritual understanding: of prophecies (2P 1.19); of John the Baptist (JN 5.35); of Christ (RV 21.23); of the lives of believers (LU 12.35)  
**ἀπλοῦς** strictly *single*, without folds; hence *simple*, *sincere*, *innocent*; of the eye *healthy*, *clear* (MT 6.22); superlative **ἀπλούστατος**, *τάτη*, *ον quite innocent*, without any guile (MT 10.16)  
**φωτεινός** full of light; bright (of clouds)

3. The sinful seeing – vs 23

*"But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?"*

- a) *This is the eye whose vision is blurred, distorted, and diminished. It views earthly treasures as valuable but sees heavenly treasures as worthless.*
- b) *It is the vision of so many folk today, for so many folk have poor vision spiritually. All they value is earthly and temporal. They care little for eternal things.*

**D. Servitude of Treasures – vs 24**

1. The axiom about servitude – vs 24

*"No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other"*

- The axiom is stated then supported.

- a) Stating of the axiom. *"No man can serve two masters." You can not go two ways at once or be for something and also against it.*
- b) Support for the axiom. *"Either he will hate the one, and love the other; or else he will hold to the one, and despise the other." Time and experience tell us that love and loyalty to opposites at the same time is impossible which proves the axiom is true.*

2. The application about servitude – vs 24

*"Ye cannot serve God and mammon"*

- a) *The application of this axiom about servitude deals a death blow to the idea that a Christian can be worldly and spiritual at the same time, that he can be popular with the ungodly and with God at the same time, that he can have his affections on earthly things and still have his affections on heavenly matters.*
- b) *Furthermore, this axiom says you cannot mix the beat of the world with the message of God—Christian rock and roll is a misnomer; there is no such thing.*
- c) *Demas could not mix the love of the world with loyalty to Paul and his ministry (2 Timothy 4:10). Therefore, seek heavenly treasures, not earthly treasures, Earthly treasures exclude God and bring ruin to your life. Heavenly treasures do the opposite.*

**II. OVERCOMING WORRY – vs 25-34**

- The final subject for instruction in this chapter of Matthew is worry
- This segment takes up more text than the previous subjects in this sixth chapter.

**A. Worry is Unfaithful Because of Our Master – vs 25**

**25** *Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?*

1. Three areas

- a) Chow (worry about what you eat)
- b) Clothes (worry about what you wear)
- c) Calendar (worry about the future)—were the principle areas of the anxiety problem addressed here by Christ.
- d) *These are still problems today.*

2. The defining of the problem - "Thought."

- a) *The particular emotion in this text is anxiety*
- b) *It comes from the meaning of the word translated "thought."*
- c) *The word means "anxious care"*

3. The distinguishing of the problem -- "Take no thought."

- a) *"thought," here meant "anxiety" but it does not mean that today.*
- b) *Think "anxiety" when you see "thought" in this section*
- c) *The writer is not encouraging reckless neglect and carelessness in life*
- d) *The words "take no thought" do not forbid forethought but foreboding.*

BYZ **Matthew 6:23** εἰ δὲ ὁ ὀφθαλμὸς σου πονηρὸς ἢ ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν τὸ σκότος πόσον

BYZ **Matthew 6:24** Οὐδεὶς δύναται δυσὶν κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἕτερου καταφρονήσει οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ ἀντέχομαι be loyal to; hold firmly to; help καταφρονέω despise, treat with contempt, look down on; think nothing of (He 12.2) μαμωνᾶς m money, wealth, property - transliterated from the Aramaic; usually in a derogatory sense property, wealth, earthly goods (LU 16.9); personification Mammon, the Syrian god of riches, money (MT 6.24)

BYZ **Matthew 6:25** Διὰ τοῦτο λέγω ὑμῖν μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε καὶ τί πίητε μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε οὐχὶ ἡ ψυχὴ πλείον ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος μεριμνᾶτε imper pres act 2pp from μεριμνάω be anxious, worry about; care for, be concerned about; (1) in a good sense care for, be concerned about (1C 7.32); (2) in a bad sense be anxious, be overly concerned about, be worried about (PH 4.6)

## B. Worry is Unnecessary Because of Our Father – vs 26-30

### 1. Worry About Food – vs 26

**26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?**

- It is likely that Jesus pointed to some passing birds as He said, Look at the birds of the air.*
- As an object lesson, He called attention to the fact that birds do not have intricate and involved processes for acquiring food.*
- They do not sow, neither do they reap, nor gather into barns.*
- The Lord has provided them with an abundance of food resources and the instinct to find those resources for themselves*
- If God so carefully takes care of such relatively insignificant creatures as birds, how much more will He take of those who are created in His own image and who have become His children through faith?*
- Are you not worth much more than they? What do animal activists do with this?*

### 2. Worry About Longevity – vs 27

**27 Which of you by taking thought can add one cubit unto his stature?**

- Worry is weak - it does not have the power to do anything good*
- Worry all you want, you can't add an inch to your height or a day to your lifespan*
- Exercise, good eating, and other common-sense practices are beneficial when done in a reasonable way and looked at in the right perspective.*
- They no doubt can improve the quality and productivity of our lives, but they will not force God into extending our life's span.*

### 3. Worry About Clothing – vs 28-30

**28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?**

- The 3<sup>rd</sup> illustration has to do with clothing, using flowers*
- Some of the people to whom Jesus spoke perhaps had little clothing, no more than one set of coverings for their bodies.*
- He pointed again to their surroundings, this time to the flowers, to assure them of God's concern and provision.*
- The lilies of the field may have been a general term used of the wild flowers that in great variety and beauty grace the fields*
  - Those beautiful decorations of nature make no effort to grow and had no part in designing or coloring themselves.
  - They do not toil nor do they spin, Jesus said, stating the obvious; yet I say to you even Solomon in all his glory did not clothe himself like one of these.
- Our worries today are seldom for necessary clothing.*
- If Jesus told those who had but one simple garment not to worry about their clothing, what would He say to us?*
- Worry is not a trivial sin, because it strikes a blow both at God's love and at God's integrity.*
  - Worry declares our heavenly Father to be untrustworthy in His Word and His promises.
  - To avow belief in the inerrancy of Scripture and in the next moment to express worry is to speak out of both sides of our mouths.
  - Worry shows that we are mastered by our circumstances and by our own finite perspectives and understanding rather than by God's Word.
- Worry is therefore not only debilitating and destructive but maligns and impugns God.*

**BYZ Matthew 6:26** ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συναγουσιν εἰς ἀποθήκας καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν  
**ἐμβλέψατε** imper aor act 2pp from ἐμβλέπω look straight at; consider; see; literally, as an attentive looking on someone or something *fix one's gaze (earnestly) on, look at attentively* (LU 22.61); absolutely see *clearly* (MK 8.25); *be able to see* (AC 22.11); **διαφέρετε** ind pres act 2pp from διαφέρω be worth more than, be superior to ( τὰ ὀ. what is best or right Ro 2.18; Php 1.

**BYZ Matthew 6:27** τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα  
**προσθεῖναι** infin aor act from προστίθημι add, add to, increase; give, grant; proceed, go ahead, continue, do again; win over (of followers); bury (Ac 13.36)  
**ἡλικία** f age, span of life, years ( ἡλικίαν ἔχω be of age Jn 9.21, 23; καὶ παρὰ καιρὸν ἦ. though she was past age for childbirth He 11.11); height (Lk 19.3; Mt 6.27 = years or height); maturity (Eph 4.13)  
**πῆχυς** m cubit (about 18 inches); π. ἐπὶ τὴν ἡλικίαν foot (to one's height) or day (to one's life)

**28** καὶ περὶ ἐνδύματος τί μεριμνᾶτε καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει·  
**καταμάθετε** imper aor act 2pp from καταμαίνομαι consider, observe; denoting intellectual awareness gained by thorough examination *consider, note well, learn (thoroughly) from* (MT 6.28)  
**κρίνον** n lily, attractive wild flower  
**νήθω** spin

**BYZ Matthew 6:29** λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτῳ  
**περιεβάλετο** ind aor mid 3ps from περιβάλλω put on, clothe, dress; (1) literally, as preparation for besieging a city *throw up a rampart around, build an embankment around* (LU 19.43); (2) predominately of clothing; active *clothe* someone, *put* something *on* someone (MT 25.36); middle *wear* (clothes), *put on* (MK 14.51), *clothe oneself* with something (RV 3.5), *dress oneself* (MT 6.29); perfect passive *have put on*; hence *wear, be clothed in, be dressed in* (MK 16.5)

### C. Worry is Unreasonable Because of Our Faith – vs 31-33

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

#### 1. What to Seek

##### a) Rule of God

- (1) We are to seek the kingdom of God
- (2) A kingdom involves rule and to seek the kingdom of God is to seek the rule of God
- (3) This means submission to God's commands
- (4) It is failure to obey God to causes anxiety
- (5) Satan tempted Christ to change the stones into bread since he had not eaten for 40 days. Christ refused

##### b) Righteousness of God

- (1) Seeking the righteousness of God means living according to God's holy commands, to live pure and holy
- (2) The more holy a person is, the less he worries about what he has or doesn't have
- (3) Think more about the robe of righteousness for the soul rather than the robe of raiment for the body

#### 2. When to Seek – “Seek first”

- a) Seeking spiritual matters first states the priority of spiritual matters over physical matters
- b) Give the things of God, spiritual things, eternal things first place in your life
- c) Put your tithe above the rest of the bills and pay it first
- d) On Sunday, put the Lord's house above other activities
- e) Anxiety can be cured when God is first in our lives

#### 3. Effort in the Seeking – “seek”

- a) “Seek” involves effort
- b) This word involves striving after something with earnestness
- c) This is in the imperative mood which means that it is a command
- d) If one would put forth the effort and interest in seeking spiritual matters, it will not only cure our anxiety but it will also strengthen and benefit us spiritually
- e) So few are earnestly seeking spiritual things today and our churches are sick because of it

#### 4. Endowment from the Seeking

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

- a) Put spiritual matters first and God will take care of the rest
- b) The Christian does not have to go through life worrying about food and clothing.

### D. Worry is Unwise Because of Our Future – vs 34

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

BYZ **Matthew 6:30** εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιένυσιν οὐ πολλῶ μᾶλλον ὑμᾶς ὀλιγόπιστοι κλίβανος m oven, furnace; especially a dome-shaped clay structure for baking bread (MT 6.30) ἀμφιένυσιν ind pres act 3ps from ἀμφιέννυμι clothe, dress ὀλιγόπιστος of little faith

31 μὴ οὖν μεριμνήσητε λέγοντες τί φάγωμεν ἢ τί πίωμεν ἢ τί περιβαλώμεθα

32 πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῆζετε τούτων ἀπάντων ἐπιζητεῖ ind pres act 3ps from ἐπιζητέω seek, desire, want; search for, look for χρῆζετε ind pres act 2pp from χρῆζω need, have need of

BYZ **Matthew 6:33** ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ καὶ ταῦτα πάντα προστεθήσεται ὑμῖν