

Matthew 06 - Sermon on the Mount: Giving; The Disciple's Prayer; Fasting; The Disciples' Relationship to Wealth; God's Provision

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Matthew 6

(E) Relationship of kingdom to public and private righteousness (6:1-18)

(a) General principle (6:1)

1 “Take care not to practice your righteousness in the sight of people, to be noticed by them; otherwise you have no reward with your Father who is in heaven.

1 “Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven.

1 “Be careful not to practice your righteousness in front of people in order to be noticed by them. If you do, you will have no reward from your Father in heaven.

1 Take heed that ye do not practice your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

- As Jesus began His teaching about righteous behavior, He warned His disciples about the possibility of doing good deeds for the wrong reason

— If someone does what God approves to obtain human approval, that person will not receive a reward for their good deed from God

— This is another instance that implies that disciples' rewards will vary

(b) Application to three areas (6:2-18)

(i) Giving (6:2-4)

2 "So when you give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and on the streets, so that they will be praised by people. Truly I say to you, they have their reward in full.

2 "So when you give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be honored by men. Truly I say to you, they have their reward in full.

2 So whenever you give to the poor, don't blow a trumpet before you like the hypocrites do in the synagogues and in the streets so that they will be praised by people. I tell all of you with certainty, they have their full reward!

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.

- If you get your reward from the people, God will pass. If you want your reward from the Father, you must have a private deal.

3 But when you give to the poor, do not let your left hand know what your right hand is doing,

3 But when you give to the poor, do not let your left hand know what your right hand is doing,

3 But when you give to the poor, don't let your left hand know what your right hand is doing,

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

- Jesus point was secrecy. The best way to avoid hypocrisy is to not let other people know what we give.

- There are multiple facets of hypocrisy:

1. Giving an impression that is incorrect, such as one who gives alms but really doesn't.
2. One who deceives himself even if he doesn't deceive someone else.
3. One who deceives himself and others into thinking that what one does is for a certain purpose when it is really for a different purpose. This seems to be the type of hypocrisy in view here.

- Hypocrisy is to be divided in one's commitment to God. It is a form of inner incongruity where one pays honor to God with their lips, while the heart is far from him (15:7-8), making pronouncements of what is right while not practicing them (Cf. 23:3c), and appearing outwardly to be righteous while being inwardly full of lawlessness (Cf. 23:28).

4 so that your charitable giving will be in secret; and your Father who sees *what is done* in secret will reward you.

4 so that your giving will be in secret; and your Father who sees *what is done* in secret will reward you.

4 so that your giving may be done in secret. And your Father who sees in secret will reward you."

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

- Jesus taught His disciples to do good deeds secretly, not for public applause, then He assures them that the Father who sees in secret would reward their righteous act openly

(ii) Prayer (6:5-15) (Cf. Luke 11:1-4)

5 "And when you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they will be seen by people. Truly I say to you, they have their reward in full.

5 "When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full.

5 "And whenever you pray, don't be like the hypocrites who love to stand in the synagogues and on the street corners so that they will be seen by people. I tell all of you with certainty, they have their full reward!

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.

- The person who prays more in public than in private reveals that he is less interested in God's approval than in human recognition

- When a man begins to think more of *how* he is praying than of *what* he is praying, his prayer dies upon his lips

6 But as for you, when you pray, go into your inner room, close your door, and pray to your Father who is in secret; and your Father who sees *what is done* in secret will reward you.

6 But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees *what is done* in secret will reward you.

6 But whenever you pray, go into your room, close the door, and pray to your Father who "is hidden. And your Father who sees from the hidden place will reward you.

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 "And when you are praying, do not use **thoughtless repetition** as the Gentiles do, for they think that they will be heard because of their many words.

7 "And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words.

7 "When you are praying, don't say meaningless things like the unbelievers do, because they think they will be heard by being so wordy.

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.

- "...thoughtless repetition" - Jesus was attacking the idea that the length of prayer makes it more effective. Pagan prayer commonly relied on length and repetition for effectiveness, not on the power and love of Him to Whom we are praying.

— Jesus Himself prayed long prayers (Luke 6:12), and He repeated Himself in prayer (26:44). These practices were not the objects of His criticism.

— Jesus does not forbid us from praying long, often or with emotion, but He does require that we should not be confident in our ability to gain something from God by beating upon His ears with many words, as if He could be persuaded like a man.

— Essentially we pray for the same reasons children speak to their parents: to share concerns, to have fellowship, to obtain help, and to express gratitude, among other reasons

8 So do not be like them; for your **Father** knows what you need before you ask Him.

8 So do not be like them; for your Father knows what you need before you ask Him.

8 Don't be like them, because your Father knows what you need before you ask him.

8 Be not ye therefore like unto them: for your Father knows what things ye have need of, before ye ask him.

- Jesus' disciples do not need to inform their omniscient Father of their "need" in prayer. He already knows what they are.

— We are to pray to...share our concerns, to have fellowship, to obtain help, to express gratitude, among other things.

- "...Father" - these are citizens of the kingdom He is talking about...not an OT term

- Prayer should be marked by sincerity and simplicity:

1. Sincerity (v6): Go in and close the door. Your prayer is between you and God.

2. Simplicity (v7): Don't use vain repetition. Get right down to the nitty-gritty and tell the Lord what you have on your mind.

The Disciples' Prayer

Commonly called the Lord's Prayer, but better titled the Disciple's Prayer. Jesus couldn't pray this prayer, as He can't ask for forgiveness. It was simply a model prayer for

the disciples. There is no further mention of it in the Book of Acts or any of the Epistles. For the *real* Lord's Prayer, a study in intimacy with the Father, see John 17. In actuality, this prayer is all about the kingdom.

The Disciples' Prayer is given in the context of the coming kingdom. The first three requests are petitions for the kingdom to come. The last three are for the needs of the disciples during the interim time period preceding the establishment of the kingdom.

Requests for the Kingdom to Come

9 "Pray, then, in this way: 'Our **Father**, who is in heaven, **Hallowed** be Your **name**.
9 "Pray, then, in this way: 'Our Father who is in heaven, Hallowed be Your name.
9 Therefore, this is how you should pray: 'Our Father in heaven, may your name be kept holy.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

- No Scriptural follow-through: no mention of this prayer in Acts or in the Epistles, so there is no reason to believe that they took this prayer literally and repeated it in the early church.

- "...Father" - only a Christian can really use this phrase

— God was referred to as Father 15x in the OT. When it does occur, it is used of the nation Israel or to the king of Israel. Never was God called the Father of an individual or people in general.

— However, in the NT, numerous references to God as Father can be found

— The only thing higher than His Name is His Word (Ps 138:2)

- "...Hallowed" - honor, respect, revere, or treat as holy or sacred

— Christ is here teaching His disciples to pray for the coming of the time in history when God's name will be universally revered and respected by humanity. He is already holy; we do not need to pray that He will become more holy. What is necessary is that people recognize and acknowledge His holiness.

— The OT explains that God's name will be honored in the coming kingdom (Is 29:23; Ezek 36:23). The Jews hearing Jesus words on the Sermon on the Mount, they would've immediately thought of Is 29:23 and Ezek 36:23, and linked this phrase of the prayer to the kingdom.

— Essentially, this petition requests that He enable us to give Him the unique place in which His nature and character deserve and demand. To hold God up as God.

— By instructing His disciples to pray for a coming age in which the Father's name would be revered, He was instructing them to pray for the kingdom to come.

- "...name" - *onoma*, refers to a specific person or individual

— Apparently the name of God is important to Him (Cf. 3rd commandment)

— Rom 2:24 says that the name of God is blasphemed by Gentiles throughout the world because of unbelieving Jews

10 'Your kingdom come. Your will be done, **On earth as it is in heaven.**

10 'Your kingdom come. Your will be done, On earth as it is in heaven.

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

10 Thy kingdom come. Thy will be done in earth, **as it is in heaven.**

— "...kingdom" - *basileia*, since this is given no detailed explanation here means that Christ is drawing upon information already revealed about the kingdom in the OT. Thus, He is teaching His disciples to pray for the arrival of what the OT reveals concerning the kingdom.

— Remember, Jesus here is teaching His disciples how to pray, and the petitioning of God to bring about His kingdom certainly indicates that the world in which we live is not yet under His rule.

— The kingdom here is obviously a future reality since Christ is instructing His disciples to pray for its arrival. It is absurd for someone to ask for something that he already possesses.

— The kingdom had obviously not begun at the time Jesus taught this prayer, otherwise the disciples would not need to pray this. The NT always references the kingdom as a future reality (Matt 20:20-21; Mark 15:42-43; Luke 23:42-43; Acts 14:22; 1 Cor 6:9-11; 15:24,50; Gal 5:19-21; Eph 5:5; 2 Thess 1:5; 2 Tim 4:1,18; James 2:5; 2 Peter 1:11; Rev 5:10). See [The Coming Kingdom 42 Problems with Kingdom Now Theology - Part 3 \(Jer 30:7\)](#).

— How could the kingdom be here when Christ's own nation rejected Him and fast-tracked Him through the judicial system in order to execute Him?

— It was appropriate for Jesus' disciples to pray this since the establishment of the kingdom was imminent at that time, because the King was present. It is also appropriate for modern disciples to pray this since the inauguration of the kingdom will begin the righteous rule of Messiah on the earth, which every believer should anticipate eagerly.

— "...Your will" - there are multiple "wills" in the universe; this request petitions that God's will is done

— Cf. Is 14 where Lucifer proclaimed the 5 "I wills" (Is 14:12)

— Sin is doing that which is not in the will of God

— "...on earth as it is in heaven" - the 3rd petition is a request that what God wants to happen on earth will indeed transpire "on earth" as it now does "in heaven"

— This is an appeal for God's sovereignty to be absolutely manifested on earth, just as it currently and always has been in heaven

— God rules unchallenged in heaven...this asks for that same complete and total rule of God, and His sovereignty, to likewise be the same on the earth. In heaven, His decrees are

never second-guessed.

— When will this happen? Rev 11:15: the kingdom of the world has become the kingdom of our Lord and of His Christ. Rev 11:15 is the answer to this prayer request.

Requests for the Meeting Interim Needs

11 'Give **us** this day our daily **bread**.

11 'Give us this day our daily bread.

11 Give us today our daily bread,

11 Give us this day our daily bread.

— "...us" – in the second half of the prayer, the petitions are changed to the first person, relating to human need

— "...bread" – a figure of speech known as a *synecdoche* (where a part is used to represent the whole) to represent general nourishment. Here it's used figuratively for food in general (Gen 3:19).

— The kingdom will be a time of great agricultural prosperity resulting in no more starvation or food shortage (Amos 9:13; Is 65:21-22a; Zech 8:12)

— Until the time of agricultural prosperity in the kingdom age comes, food shortages will continue to be a reality for humanity. Thus, it is appropriate for Christ to instruct His disciples to pray for their daily provision until this specific request becomes unnecessary after the kingdom comes.

— During the wilderness wanderings, God miraculously and physically provided for the nation of Israel through the daily provision of *manna*. This provision continued until the nation entered Canaan—the land "flowing with milk and honey" (Ex 16:14-36; Joshua 5:11-12). At that point, daily provision of *manna* was no longer required since the prosperity of the land economically sustained the nation.

— Similarly, God must supply the daily needs of His disciples until every physical need is abundantly met once the agricultural prosperity of the kingdom age becomes an earthly reality. Hence, Christ instructs His disciples to pray for their daily sustenance during the kingdom's absence.

12 'And forgive **us** our debts, as we also have forgiven **our** debtors.

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

12 and forgive us our sins, as we have forgiven those who have sinned against us.

12 And forgive us our debts, as we forgive our debtors.

- Christ instructs His disciples to seek spiritual provision when they sin and fall out of fellowship with the Father

— Judicial forgiveness is not in view (Acts 10:43) but fellowship (1 John 1:5-9). It is impossible for one to be in fellowship with God as long as someone harbors ill will in his

heart.

- Jesus is not telling unsaved people how to be saved; He's telling saved people how to remain in fellowship with God
- The issue of forgiveness is not referring to initial redemptive forgiveness (for salvation) but the forgiveness for offense against the Father in the perpetual daily life situation (for fellowship)
- When Christ comes to establish His kingdom, His disciples will be resurrected and thus in bodies with no capacity for sin (Dan 12:2; Rev 20:4-5). However, in the meantime, while still in mortal bodies, followers of Christ still retain a propensity for sin and thus can still fall out of fellowship with the Father. Consequently, they need spiritual provision to maintain or to restore fellowship with God. Therefore, Christ explains this interim spiritual provision in Matt 6:12.
 - "...us...our" - Jesus Himself never prayed this prayer; in fact, He could not pray this prayer because it includes a request for forgiveness of sin, which never has applied to the Sinless One
 - In the second clause of the verse, because I have been forgiven, I should also forgive others. I should forgive others as God has forgiven me.
- People use this verse to argue that we must confess our sins before God as a condition for becoming a believer, but Jesus didn't expect unbelievers to pray this prayer. He was giving this prayer as an example prayer to His disciples, to instruct them how to pray. This verse wasn't addressed to unbelievers, and was not given to unbelievers as a condition for salvation.
- This verse is talking about a believer's relationship with God *after* you're saved. Often people take verses addressed to believers to instruct them on how to maintain fellowship with the Lord during our Christian walk, and change them into requirements of salvation for unbelievers.
- We need to realize that as we forgive someone, it's helping us, not necessarily the person you're forgiving. When I hold a grudge against someone, and hold bitterness inside against them, it hurts me, not the other person.
- Bitterness is the poison you take hoping the other person will die.
- It is because you are forgiven you should forgive (Cf. Eph 4:32; Col 3:13); it demonstrates our felt need of forgiveness

The Christian already forgiven judicially should not expect restoration in the family unless he, himself, is forgiving. [Walvoord]

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

13 'And do not lead us into temptation, but deliver us from evil. [For Yours is the kingdom and the power and the glory forever. Amen.]

13 And never bring us into temptation, but deliver us from the evil one.'

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.

– "...lead" – this word gives us the wrong impression because James says God does not tempt any man

– "...temptation" – *peirasmos*, testing; not so much a solicitation to evil as it is to trial that test our character. God does not "test" anyone (James 1:13-14)

— Then why do we need to pray that He will lead us into testing? Even though God is not the instrumental cause of our testing, He does permit us to experience temptation from the world, the flesh, and the devil (Cf. 4:1; Gen 22:1; Deut 8:2)

— Thus, this petition is a request that He would minimize the occasions of our testing that could result in our sinning. It articulates the disciples' weakness to stand up under severe trials in view of our sinfulness

— The Book of Job teaches us that nothing can come upon you that is not filtered by the Father

— Does He allow Satan to put us through trials? Yes, Job tells us that. Yet, all is under control and limitation by the Father

– "...but" – introduces the alternative or our way out of temptation and testing

– "...deliver us" – could mean "spare us from" or "deliver us out of"

– "...from [the] evil [one]" – the object from which we are to seek deliverance is evil...more literally, 'the evil one'

— The petition is for God to allow us to undergo testing, but to be rescued from the Evil One. This prayer will be unnecessary during the Millennium because Satan will indeed be bound and thrown into the abyss for 1000 years. During this time, people will not be exposed to his lies or deceit.

— The kingdom will be a time when Satan will be incarcerated (Rev 20:2-3), but with the kingdom absent in the present age, Satan remains the "god of this world" (2 Cor 4:4), "...prowls around like a roaring lion, seeking someone to devour" (Cf. 1 Peter 5:8).

— Thus, in the present age, with the kingdom and Satan's incarceration not a present reality, the believer is in need of protection from the adversary (John 17:15). Such protection is what the believer must pray for during this interim age, before the kingdom comes.

— Amillennialists say that Satan is bound today, which is ridiculous...if that's the case, he's on a very long leash

— Believers shouldn't go around binding Satan in prayer...he won't be bound until after the Second Coming (Rev 20:1-3). Instead, pray that Satan's deception will be laid bare and

known, that Satan's lies will be exposed, and that you have the strength and fortitude to resist his temptations.

- "from" - *apo*; anytime the Greek word *apo* follows "deliver," it usually refers to deliverance from people. When the Greek word *ek* ("from") follows it, it always refers to deliverance from things.
- In this instance, the word *apo* is used, indicating that its referent is a person rather than a thing
- "evil" - has an article modifying it in the Greek, which indicates that it is to be taken as a substantive: "the evil one"

Names & Titles Demonstrating Satan's Post-Fall, Earthly Authority

1. Prince of this world (John 12:31; 14:30; 16:11)
2. God of this age (2 Cor 4:4)
3. Prince and power of the air (Eph 2:2)
4. Who the believer wrestles with (Eph 6:12)
5. Roaring lion (1 Peter 5:8)
6. Whole world lies in his power (1 John 5:19)

— Cf. Job 1:7; 2:2; Luke 4:5-8; Rom 8:19-22)

In sum, in Matt 6:9-11, Christ teaches His followers to ask the Father to meet their temporal needs (physical provision, spiritual restoration, and divine protection from Satan) during the kingdom's absence. Once the kingdom comes, such requests will no longer be necessary. In conclusion, when rightly understood, the "Disciples' Prayer" consists of three requests for the kingdom to come and three additional requests for provisions that are needed while the kingdom remains in postponement.

14 For if you forgive *other* people for their offenses, your heavenly Father will also forgive you.

14 For if you forgive others for their transgressions, your heavenly Father will also forgive you.

14 Because if you forgive people their offenses, your heavenly Father will also forgive you.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

- This repeated topic from earlier stresses the importance of forgiving one another if we want God's forgiveness (Cf. 18:23-35)

— Our interpersonal relationships with others must be correct before our relationship with God can be

15 But if you do not forgive *other* people, then your Father will not forgive your offenses.

15 But if you do not forgive others, then your Father will not forgive your transgressions.

15 But if you do not forgive people their offenses, your Father "will not forgive your offenses."

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

- People look at this and say either maybe I wasn't ever saved to begin with, or if I'm unforgiving as a Christian, maybe I'll lose my salvation

— The key to understanding this verse is v9, where Jesus says "Our Father." This makes it clear that Jesus is talking to believers, because unbelievers cannot call God "Father."

- Many people will say that before you can become a Christian, you need to forgive others. Based on these verses in the Lord's Prayer, they put a condition on salvation.

— Again, the Lord's Prayer is prayed by believers, in a right relationship with God (saved). The issue in this prayer is not how people get saved (they are already saved), it's how to restore broken fellowship with God.

— This verse tells us that even though we're saved, even if we apply 1 John 1:9, if we still maintain a bitter or angry spirit with others, we fall out of fellowship with the Father.

— Jesus is not getting into the issue of saved or unsaved...He's speaking to saved people. He's talking about staying in fellowship with the Father by not harboring bitterness or anger against others.

— Unconfessed sin will damage your relationship with the Lord as a believer. Our moment-by-moment enjoyment of God and our intimacy with Him is damage every moment we have unconfessed sin in our lives.

— It works the same in marriage or in the family...every moment there is unconfessed/unforgiven sin in a marriage or a family, there is no intimacy or close fellowship.

— Unconfessed sin can actually damage your prayer life (Ps 66:18). If I'm praying to God with a sinful pattern in my heart or life that hasn't been confessed, it damages my prayer life.

— 1 Peter 3:7 says that I must live with my wife in an understanding way, as someone who is weaker (as a woman), as a fellow heir...so that my prayers may not be hindered. So if we have unconfessed sin or unforgiveness in my marriage, not only do we not have intimacy with our wives, but we don't have intimacy with the Father to the point that our prayer life is damaged or ineffective.

— If we're holding grudges against people as Christians, don't expect to pray and have God answer our prayers...don't expect to have a vibrant walk with the Lord. How can we be given grace, then turn around and want to hold others to a certain standard of justice?

16 "Now whenever you **fast**, do not make a gloomy face as the hypocrites *do*, for they distort their faces so that they will be noticed by people when they are fasting. Truly I say to you, they have their reward in full.

16 "Whenever you fast, do not put on a gloomy face as the hypocrites *do*, for they neglect their appearance so that they will be noticed by men when they are fasting. Truly I say to you, they have their reward in full.

16 "Whenever you fast, don't be gloomy like the hypocrites, because they put on sad faces to show others they are fasting. I tell all of you with certainty, they have their full reward!

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.

– "...fast" - going without food for a period of time to engage in a spiritual exercise, usually prayer, with greater focus and concentration. See [Fasting](#) for more details about this practice.

— Fasting emphasized denial of the flesh, but the Pharisees were glorifying their flesh by drawing attention to themselves

– Jesus point in this verse was that His disciples should avoid drawing attention to themselves when they fasted

— He did not question the genuine contrition of some who fasted, but He pointed out that the hypocrites wanted the admiration of people more than the attention of God

— Since that is what they wanted, that is all they would get.

17 But as for you, when you fast, anoint your head and wash your face,

17 But you, when you fast, anoint your head and wash your face

17 But when you fast, put oil on your head and wash your face,

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

– Jesus assumed His disciples would fast, just as He assumed they would give alms and pray

— He said nothing to discourage them from fasting; He only condemned fasting for the wrong reasons

— To avoid any temptation to fast for personal glory or attention, Jesus counseled His disciples to do nothing that would attract attention when they fasted

18 so that your fasting will not be noticed by people but by your Father who is in secret; and your Father who sees *what is done* in secret will reward you.

18 so that your fasting will not be noticed by men, but by your Father who is in secret; and your Father who sees *what is done* in secret will reward you.

18 so that your fasting will not be noticed by others but by your Father who is in the hidden place. And your Father who watches from the hidden place will reward you."

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.

- Fasting is also for today: privately

(F) Relationship of the kingdom to wealth (6:19-34) (Cf. Luke 12:13-34)

19 "Do not store up for yourselves treasures on earth, where moth and **rust** destroy, and where thieves break in and steal.

19 "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal.

19 "Stop storing up treasures for yourselves on earth, where moths and rust destroy and where thieves break in and steal.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

- This is a call to change a current practice, to stop laying up treasures on earth

— Jesus is comparing treasure on earth to treasure in heaven, and saying that treasure in heaven is better. He's emphasizing the importance of storing up treasure in heaven over storing up treasure on earth.

— In no way is Jesus saying that we should not store up any treasure on earth; if He were saying that, savings accounts or retirement/investment accounts would be sinful.

- Money is not intrinsically evil. What Jesus forbade here was selfishness, or the hoarding of more than you need (James 5:2-3). He precludes the accumulation of massive amounts of wealth as a life goal.

— A wise person works hard and makes financial provision for lean times (Prov 6:6-8)

— Believers have a responsibility to provide for needy relatives (1 Tim 5:8)

— We should be generous with others in need (Prov 13:22; 2 Cor 12:14)

— We should also enjoy what God has given to us (1 Tim 4:3-4; 6:17)

- It is foolish to accumulate great quantities of goods because they are perishable

- "...rust" - *brosis*, refers to the destructive force of rats and mildew

20 But store up for yourselves **treasures in heaven**, where neither moth nor rust destroys, and where thieves do not break in or steal;

20 But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal;

20 But keep on storing up treasures for yourselves in heaven, where moths and rust do not destroy and where thieves do not break in and steal,

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

— "...treasures in heaven" - rewards God will give His faithful followers (5:12,30,46; 6:6,15; Cf. 10:42; 18:5; 25:40; 2 Cor 4:17; 1 Tim 6:13-19)

— Our rewards are the product of truly good works, and are secure in heaven

— "laying up" treasures in heaven means to use all that we have for the glory of God

21 for where your **treasure** is, there your heart will be also.

21 for where your treasure is, there your heart will be also.

21 because where your treasure is, there your heart will be also."

21 For where your treasure is, there will your heart be also.

— "...treasure" - the thing that a person values most highly and which inevitably occupies the center of their heart

— Anyone whose treasure is in things is bound to lose his treasure, for in things there is no permanence. There is no thing that lasts forever.

— If a person values eternal riches most highly, they will pursue kingdom values (Cf. Col 3:1-2; Rev 14:13)

— Some Christians believe it is carnal to desire and to work for eternal rewards, but Jesus didn't think so. He commanded us to do just that (Cf. 1 Cor 3:11-15; 2 Cor 5:10)

— Serving the Lord to obtain a reward in order to glorify oneself is obviously wrong, but to serve Him to obtain a reward that we may lay at His feet as an act of worship is not (Cf. Rev 4:10)

— Cf. The Parable of the Unjust Servant (Luke 16:1-13)

22 "The eye is the lamp of the body; so then, if your eye is clear, your whole body will be full of light.

22 "The eye is the lamp of the body; so then if your eye is clear, your whole body will be full of light.

22 "The eye is the lamp of the body. So if your eye is healthy, your whole body will be full of light.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if your eye is bad, your whole body will be full of darkness. So if the light that is in you is darkness, how great is the darkness!

23 But if your eye is bad, your whole body will be full of darkness. If then the light that is in you is darkness, how great is the darkness!

23 But if your eye is evil, your whole body will be full of darkness. Therefore, if the light within you has turned into darkness, how great is that darkness!"

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!

- The issue is not wealth, the issue is who you serve and who you worship

— Jesus' point here is that a double-minded person, who divides their loyalties between God and money, will have no clear vision and will lack direction

- Eye:

— Lamp of the body (Luke 11:34-36)

— The heart fixed on God (Ps 119:10) is similar to the eye fixed on God's law (Ps 119:18,148)

— A bad eye is a miserly, grudging, jealous eye (Prov 28:22)

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

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

24 "No one can serve two masters, because either he will hate one and love the other, or be loyal to one and despise the other. You cannot serve God and riches!"

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. Ye cannot serve God and mammon.

- "...two masters" - depicts the choice between two treasures and the choice between two visions

- "...mammon" - a transliteration of the Aramaic word *mamona*, meaning wealth or property

— The root word in both Hebrew and Aramaic indicates something in which one places confidence

— Here, Jesus sets mammon as competing against God as the object of confidence

God's Provision for the Disciples (Cf. Luke 12:22-24)

25 "For this reason I say to you, do not be worried about your life, as to what you will eat or what you will drink; nor for your body, as to what you will put on. Is life not more than food, and the body more than clothing?

25 "For this reason I say to you, do not be worried about your life, as to what you will eat or what you will drink; nor for your body, as to what you will put on. Is not life more than food, and the body more than clothing?

25 "That's why I'm telling you to stop worrying about your life—what you will eat or what you will drink—or about your body—what you will wear. Life is more than food, isn't it, and the body more than clothing?

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?

- Because of this promise, disciples should not fret or worry about such things. We should simply trust and obey God, and get on with fulfilling one's divinely revealed calling in life.
- There may be greater sins than worry, but very certainly there is no more disabling sin

"Be Not Anxious"

- Worry is a sin. It is a form of blasphemy.
- Worry is assuming a responsibility that God did not intend for you to have.
- *Worry is a trickle of fear that soon cuts a crevice so deep it drains all other thoughts away...*
 - The issue is not to be anxious, it does not say to not think about or plan for tomorrow
 - It is linked to the verse before it about who is your master; who do you get your provision from?
 - Many mistake this verse and assume that it is not necessary for us to do any planning

26 Look at the birds of the sky, that they do not sow, nor reap, nor gather *crops* into barns, and yet your heavenly Father feeds them. Are you not much more important than they?

26 Look at the birds of the air, that they do not sow, nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they?

26 Look at the birds in the sky. They don't plant or harvest or gather food into barns, and yet your heavenly Father feeds them. You are more valuable than they are, aren't you?

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?

27 And which of you by worrying can add a single day to his life's span?

27 And who of you by being worried can add a *single* hour to his life?

27 Can any of you add a single hour to the length of your life by worrying?

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

28 And why are you worried about clothing? Notice how the lilies of the field grow; they do not labor nor do they spin *thread for cloth*,

28 And why are you worried about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin,

28 And why do you worry about clothes? Consider the lilies in the field and how they grow. They don't work or spin yarn,

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

- If we fret about having enough "food" and "clothing," we show that we have not yet learned a very basic lesson that nature teaches us: God provides for His creatures' needs.
— This doesn't mean we can disregard work, but it does mean we should disregard worry

29 yet I say to you that not even Solomon in all his glory clothed himself like one of these.

29 yet I say to you that not even Solomon in all his glory clothed himself like one of these.

29 but I tell you that not even Solomon in all of his splendor was clothed like one of them.

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

- His point is, what is driving you or worrying you? God the Father is our provider.
- Solomon, in the Scriptures, is always used negatively
- I think He wants us to be as beautiful as possible. Some of us don't have much to work with, but we ought to do the best we can with what we've got

30 But if God so clothes the grass of the field, which is *alive* today and tomorrow is thrown into the furnace, *will* He not much more *clothe* you? You of little faith!

30 But if God so clothes the grass of the field, which is *alive* today and tomorrow is thrown into the furnace, *will* He not much more *clothe* you? You of little faith!

30 Now if that is the way God clothes the grass in the field, which is alive today and thrown into an oven tomorrow, won't he clothe you much better—you who have little faith?
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?

- Jesus' point here is that God is so good that He covers the ground with beautiful wildflowers that have no productive value and only last a short time
— The man who feeds his heart on the record of what God has done in the past will never worry about the future

31 Do not worry then, saying, 'What are we to eat?' or 'What are we to drink?' or 'What are we to wear for clothing?'

31 Do not worry then, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear for clothing?'

31 "So don't ever worry by saying, 'What are we going to eat?' or 'What are we going to drink?' or 'What are we going to wear?'

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things.

32 For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things.

32 because it is the unbelievers who are eager for all those things. Surely your heavenly Father knows that you need all of them!

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

- Since God provides so much for His own, it is foolish and pagan for us to fret about the basic necessities of life

— The fretting disciple lives as an unbeliever ("Gentile"), who disbelieves and disregards God

— Such a person devotes too much of their attention to the accumulation of material goods, and disregards the more important things in life

33 But **seek first** His kingdom and **His righteousness**, and **all these things** will be provided to you.

33 But seek first His kingdom and His righteousness, and all these things will be added to you.

33 But first be concerned about God's kingdom and his righteousness, and all of these things will be provided for you as well.

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

- "...seek first" - interpreted by amillennialists or Kingdom Now theologians as a command for believers to "bring in the kingdom" or "live out the kingdom" (Cf. 2 Peter 3:10-11)

- "His kingdom" - *basileia*, undefined in this passage, so we need to go back to the OT to define this word

— Since Matthew was chronologically the first Gospel written, the only Scripture that the original readers had in their possession was the Hebrew Bible (OT, LXX). Since this was the only "Bible" Matthew's readers had at the time, Jesus was expecting them to refer to their knowledge of the OT to interpret undefined references to "kingdom."

— If Jesus were actually telling them that He had brought in a spiritual form of the kingdom, or if He were telling them that they should bring in kingdom to the earth, they would've thought He was nuts, and would've dismissed Him as a false teacher.

- Instead of bringing in a spiritual form of the kingdom, Jesus is instructing His disciples to prioritize their lives according to the values of the coming kingdom, not according to the value system of the world, while the kingdom is in a state of postponement. If we do that, the material things that we so often worry about will work themselves out under God's sovereign control.
- "...His righteousness" - pursuing righteousness in life in submission to God's will
- It does not mean seeking justification, in view of the context
- "...all these things" - in context, refers to anxiety around the necessities of life, and whether they'll be met (clothing, drink, shelter, etc.)
- The point is that God has already taken care of humanity's biggest problem: our relationship with Him in spite of sin, through His Son Jesus Christ. If God has taken care of our largest issue, we should also have faith that He'll take care of these menial daily concerns.
- Often the cares of this world occupy our time and brainpower; this is a promise that God will meet the needs of those who commit themselves to seeking the furtherance of His kingdom and righteousness

Jesus is urging us to study the kingdom, understand its values when it comes, and while you're living your life in Satan's domain, align your life and priorities consistent with the values of that coming kingdom, then let the Lord take care of the things that people often become wrapped up in, that will never stand the test of time anyway. *A knowledge of the future changes our priorities of the present.*

God never promises believers wealth and prosperity, although He blesses some believers with that. He does, however, promise to meet our daily needs if we prioritize our lives according to the values of the coming kingdom.

Ambassadors for Christ

This explains why Paul refers to Christ's followers in the present world system as ambassadors (2 Cor 5:20). *An ambassador is someone who represents the value system of his home country on foreign soil.* God's people represent the values of their true home, the coming kingdom, on Satan's turf, which is the present world system (1 John 5:19). The whole designation of ambassador makes little sense if the kingdom were a present, spiritual reality. After all, it would be nonsensical to represent the values of the kingdom in the present world as an ambassador if the kingdom was in fact a current reality.

34 "So do not worry about tomorrow; for tomorrow will worry about itself. Each day has enough trouble of its own.

34 "So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.

34 So never worry about tomorrow, because tomorrow will worry about itself. Each day has enough trouble of its own."

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.