

The Disciple And Making A Living

Matthew 6:19-24

Intro:

- A. **Jesus has taught His disciples about charitable Giving.**
 - 1. They are not to do as the hypocrites do.
 - 2. They are to give in secret.

- B. **He has taught them about prayer.**
 - 1. How to pray privately, in secret.
 - 2. How to pray publicly, briefly and use plural pronouns that includes others, and broadly.
 - 3. He gave them an example of a public prayer.

- C. **Jesus also taught them about money.**
 - 1. This should not surprise us in the least.
 - 2. Life and money are undeniably intertwined.
 - 3. He does not reveal some mysterious spiritual law that results in financial prosperity.
 - 4. There are principles that apply to His disciples.

I. The Disciple And Wealth.

- A. **"Lay not up for yourselves treasures upon earth..."**
v.19
 - 1. lay up = θησαυριζω = "to lay up in store."
 - 2. treasures = θησαυρος = "anything laid up in store"
 - 3. "Don't store up the things you store up because you consider them to be valuable."
 - 4. "Don't pile up treasures on earth." - Phi

- B. **"where moth and rust doth corrupt..."**
 - 1. moth = σης = cloths-moth, eats woolen articles.
 - 2. rust = βρωσις = "eating", "the act of eating", hence, erosion, or corrosion." Stock market, interest
 - 3. corrupt = αφανιζω = "to cause to disappear"

- C. **"and where thieves break through and steal."**

1. thieves = κλεπτης = "a thief," "one who steals"
2. break through = διορυσσω = "to dig through"
(The walls of houses were made of baked earth and thieves could dig through them.)
3. steal = (same as 1. above)

D. **"For where your treasure is, there will your heart be also." V.21**

1. treasure = θησαυρος
2. heart = καρδια = "the seat and center of a person's personal life" (what your life revolves around.)
3. "For where your treasure lies, your heart will lie there too." - Mof

II. The Danger Of A Wrong View Of Wealth.

A. **"The light of the body is the eye:" v.22**

1. The body sees because of the eye.
2. "The lamp of the body..." - ASV
3. The body (literal human) receives light (sight) through the eye (literal).

B. **"if therefore thy eye be single, they whole body shall be full of light."**

1. single = απλοος = "simple", "not duplex but simplex." Perhaps the thought is, single vision as opposed to double vision. (cataracts)
2. "If the eye of a man is healthy and not suffering from injury or disease, the body can be flooded with light and therefore guided properly.

C. **"But if thine eye be evil, thy whole body shall be full of darkness." V.23**

1. evil = πονηρος = "causing labor or pain," "the evil", "evil things." "all sorts of evil"
2. "If your eyes are clouded by evil things."
3. darkness = σκοτεινος = "dark," "without light"
4. "your entire body shall be in the dark."

D. **"If therefore the light that is in thee be darkness, how great is that darkness."**

1. "If the only light you have is darkness,"

2. great = ποσος = (interrogative pronoun) "how great," of quantity.
3. "How immense must that darkness be."
4. When a person is guided by greed and covetousness and is egocentric he is guided by darkness. As such his decisions and choices will be disastrous.
5. Make sure your evaluation of things is guided by spiritual truth, (light) and that your treasure chest is of a spiritual nature. In this way you will have light.

III. The Impossibility Of Political Correctness In Spiritual Matters.

- A. **"No man can serve two masters:" v.24**
 1. serve = δουλευω = "to serve as a slave," "to be subject to and in subjection to another"
 2. masters = κυριος = "lord," "principal ruler"
 3. "no slave can belong to two masters" - Gspd
- B. **"...for either he will hate the one, and love the other;"**
 1. hate = μισεω = "to hate," "to love less" "not to love", "to slight"
 2. love = αγαπαω = "to cherish with reverence"
- C. **"...or else he will hold to the one, and despise the other."**
 1. hold = αντεχομαι = "hold on by," "cling to", "to stick by", "holding up for another's rights"
 2. despise = καταφρονεω = "to look down upon", "to think slightly of."
 3. "He will think highly of one and be loyal to him and think slightly of the other and be disloyal to him."
- D. **"...ye cannot serve God and mammon."**
 1. serve = δουλευω = "to serve as a slave"
 2. mammon = μαμμωνας = "that in which one trust", hence wealth, riches.
 3. "you cannot trust in God and trust also in wealth."
 4. We should trust God as our master and make our wealth our servant for God's glory.

The Day To Day Provision Of Our Heavenly Father

Matthew 6:25-34

Intro:

- A. **Jesus teaches His disciples about wealth.**
 - 1. They are to avoid accumulating it for its sake. **V.19-20**
 - 2. Worldly treasure will become a master. **Vs.21,24**

- B. **But what about our day to day needs?**
 - 1. Our Father knows them.
 - 2. Matthew 5:8, 6:32

I. Making A Living And Anxiety.

- A. **"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.**
 - 1. "That is why I say unto" - TCNT
 - 2. take thought = μεριμνάω = "to be full of anxiety which divides up and distracts the mind," "to be full of cares," "to be full of anxious care."
 - 3. "Do not be full of worry and be distracted from doing the things you should because you are too concerned about getting things to eat, drink, or wear."

- B. **"Is not the life more than meat, and the body than raiment."**
 - 1. life = ψυχή = "breath", "life", "animal life" (In Isaiah 10:18, it is applied to animal life)
 - 2. meat = τροφή = "nourishment," "food"
 - 3. body = σῶμα = "the body as a whole, whether of man or an animal."
 - 4. raiment = ἐνδύμα = "anything put on"

II. Earthly Examples Of Our Heavenly Father's Provision For His Creatures.

A. **The fowls of the air. V.26**

1. "for they sow not"
2. "neither do they reap"
3. nor gather into barns"
4. "yet your heavenly Father feedeth them."
5. "Are ye not much better than they"?
6. better = διαφέρω = "to be different"
7. "Aren't you vastly different from them"?

B. **"which of you by taking thought can add one cubit unto his stature"? v.27**

1. taking thought = μεριμνάω = "to be full of anxiety."
2. add = προστιθῆμι = "to set, place or lay towards or in addition to: "to put one thing to another."
3. cubit = πηχὺς = "the fore-arm from the wrist to the elbow, in the N.T. to the tip of the middle finger, 24 to 25 inches."
4. stature = ηλικία = "adulthood", "maturity, of life, mind, age or person."
5. "Can any of you by worry add to your length of life"?

C. **The flowers that grow in the fields. V.28**

1. take thought = (see B-1 above)
2. raiment = ενδύμα = "anything put on"
3. consider = καταμανθάνω = "learn well"
4. "how they grow" (they grow persistently)
5. "they toil not"
6. "neither do they sin:"
7. **"And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these" v.29**

III. The Conclusion We Are To Come To.

A. **"...the grass of the field..." v.30**

1. God clothes it.
2. It has no lasting value.
3. It is burned.

B. **"...shall he not much more clothe you,..."**

1. "is he not much more likely to cloth you" - Phi
2. "O ye of little faith"

3. "O men, how little you trust him!" - Rieu

C. **"Therefore, take no thought..." v.31**

1. take no thought = (see II, B, 1)
2. "What shall we eat"?
3. "What shall we drink"?
4. "Wherewithal shall we be clothed"?
5. (For after all these things do the Gentiles seek:) **v.32**
6. seek = επιζητω = "to seek earnestly" These are the "ethnics" those not in covenant relationship with God as was Israel.

D. **"...for your heavenly Father knoweth that ye have need of all these things."**

1. knoweth = οίδα = "to have perceived"
2. need = χρηζω = "to have need of", "wants"
3. "and surely your heavenly Father well knows..."
- Wms

IV. The Conclusion Of The Matter.

A. **"But seek ye first the kingdom of God, and his righteousness;"**

1. seek = ζητω = "to strive to find"
2. first = πρωτον = "first"
3. "set your heart on His kingdom" - Phi
4. righteousness = δικαιοσυνη = "the being or doing of what is just and right."
5. "But you must make his kingdom and your uprightness before him, the things you strive for."

B. **"...and all these things shall be added unto you."**

1. added = προστιθημι = "to put one thing to another."
2. "and all these things will come to you as a matter of course" - Phi

C. **"Take therefore no thought for the morrow for the morrow shall take thought for the things of itself..." v.34**

1. "Therefore be not anxious for the morrow"
2. "Do not fret, then, over tomorrow" - Knox
3. "for tomorrow will bring its own anxieties" - TCNT

D. **"Sufficient unto the day is the evil thereof."**

1. sufficient = $\alpha\rho\kappa\epsilon\tau\omicron\varsigma$ = "enough",
"availing"
2. evil = $\kappa\alpha\kappa\iota\alpha$ = badness, badness in its
forms of meanness, "cowardice,"
3. "One day's trouble is enough for one day"
- Phi
4. We do not need to add yesterday's problems
to today nor do we need to add tomorrow's
problems to today. Each day will have its
evil challenges. And there will be enough
for each day.