

Saturday, April 6, 2024 • Read Matthew 6:25–34

Questions from the Scripture text: How does the beginning of v25 relate it to what precedes? How does v25 correspond to the beginnings of 5:22, 28, 32, 34, 39, 44? What does Jesus tell them not to do? What, cumulatively, aren't they to worry about? What four specific things aren't they to worry about? What does He command them to do in v26? At what are they supposed to look? What don't these birds do (hm... why not)? But who feeds them? Whose Father is He? How do birds command to humans, let alone saints? What attribute of God guarantees that He will respond rightly (hint hint) to this? What attribute of themselves makes their worrying nonsensical (v27)? Which worry does v28 now take up? What does He tell them to do? What, specifically, are they to consider? What about the lilies? What don't they do (hm... why not)? To whom does he compare them (v29)? How well are the lilies dressed? Who clothes these lilies (v30)? What happens to them (v30)? Whom is He much more certain to clothe so well? What three questions does Jesus forbid worrying over in v31? Who worries over those questions (v32)? But Who knows about these needs? What is His location/power? What is His relation to us? What does v33 command us to seek? How does this relate to v20, 24? What things (cf. v25–31) will be added to them (and serving what purpose)? By what shift in phrasing does v34 apply this to the totality of life? What does each day need a sufficient amount of?

What difference does treasuring God make in daily life? Matthew 6:25–34 prepares us for the morning sermon on the Lord's Day. In these ten verses of Holy Scripture, the Holy Spirit teaches us that **treasuring God demolishes worrying**.

On account of treasuring God..., v25. The “therefore” in v25 is stronger than usual. It means “on account of this.” On account of what? On account of the fact that God is our treasure, our mammon, that in which we place our hope, so that which we love, and that for which we slave. As our Hope, He is our Everything. On account of this, says v25, do not worry about your life!

Don't worry! v25. The first prohibition is quite comprehensive: no worrying about your whole existence. He uses the word for “soul.” Indeed, each of us ought to have a care for our soul; it would be sinful not to! Indeed, it would be sinful not to steward our bodies, as well. But we are not *to worry*; not to be anxious, about anything in life!

It is worth noting the particulars to which the Lord Jesus then moves: food, drink, clothing. These are not small things! Obviously, He is not talking to those who have a reliable, secure source of these things, but to those for whom these things are in doubt. And it is to these that He says don't worry! Perhaps you have been in this situation, or even are in it now, or will be in the future. Do not worry, even in this condition—*especially* in this condition. One of the takeaways for your author and most of his readers is that God's material providence to us is very different than it has been to so many of His saints through the ages.

Life is about God, v25. The rhetorical question at the end of v25 is extremely understated. We have just heard what our life is about. Our life is about having God Himself as our Reward (v18–24)! What a comparison to say that He is “more than food and clothing”! Indeed, dear saint, what is there that you could worry about that is worth comparing to the value of having Him Himself?!

What to meditate upon, v26–30. There is a command to meditate here in v26 and 28. First, “look,” and then more emphatically, “consider.” In other words, the Lord doesn't just care for birds and flowers because they are His creatures. He does so *for your consideration*. It is His children that He most cares about! The rhetorical question at the end of v26 is also quite understated—comparing the value of a bird (cf. 10:29) and even a saint! And the lilies are burned without a second thought (v30).

This is why, of course, birds don't sow or reap or gather, and lilies don't toil or spin. They weren't created to plan and labor, and enjoy the fruit of labor, as images of the Creator! How great is your privilege by comparison to these! One might grievously read this in his flesh with envy, “they don't have to work.” He would miss the greatness of God's goodness to him. And in missing the greatness in being an image-bearer, he would miss out on the confidence to which this passage urges us in God's goodness to us.

So Jesus tells us to dwell upon the fact that the One Who feeds them is our heavenly Father. He is almighty God, and we are His own dear children. We are to look out on an entire creation in which God is working, and we are to ponder that He is doing all of that for us. Whatever clothing we need, whatever drink we need, whatever food we need, He will surely give it to us. It is so obvious, so sure, so good, so glorious... that the fact that we so often miss this reality does show us how little our faith is. But, praise God, the implication in Jesus's command to “look” and “consider” is that these are means of His grace to increase and strengthen our little faith!

Worrying as a “treasuring” issue, v31–33. As we come to v31, the command not to worry crescendos, repeated here and again in v34. v31 presents questions that we may wonder about but mustn't worry about. Nations (Gentiles, v32) here means especially those who do not know God. The word “seek” implies treasuring like that of v19–21. They treasure food and drink and clothing, because that is what they have their confidence in. It is their mammon, and therefore their master (cf. v24).

But rather than be anxious, we ought to pray. The Lord Jesus takes us back to v8 with the reminder, “your heavenly Father knows that you need all these things.” And truly, prayer is the Bible antidote for worry (cf. Php 4:6–7), as it brings us directly into the meditation that Jesus has been commanding.

If v32 takes us back to v8, v33 takes us back to v20. We know what treasure we are to seek: God Himself, and that glory of His that is displayed both in His own display of Himself in righteousness, and in making us holy that we may enter into the full enjoyment of Him (cf. Heb 12:11, 14). This is what is meant by seeking first “His kingdom and His righteousness.”

Trusting Him Who is our treasure, v34. And, indeed, as Heb 12 teaches, our heavenly Father knows what He is doing with His children (cf. Heb 12:9–10), even and especially in giving us just the right amount of discipline. He knows how much trouble to assign to each day. Don't borrow future trouble by worrying about tomorrow (v34); tomorrow's portion of trouble is correct for that day, not this one.

What are you tempted to worry about? What do you need to remember about the purpose of your life? What meditation/consideration can help? When/how do you (or will you do) that? What needs to be your treasure? Who is making sure that you get it? What are some (possibly unpleasant) ways that He brings you into that treasure?

Sample prayer: Lord, we thank You that You lovingly, faithfully, wisely shepherd us until we have come all the way home into our full enjoyment of You. Grant that we might be more holy, so that we might be more happy in You, we ask through Christ, AMEN!

Suggested songs: ARP23B “The Lord's My Shepherd” or TPH467 “Cast Down, O God, the Idols”

(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)

Matthew 6 verses 25-34 These are God's words. Therefore, I say to you do not worry about your life, what you will eat or what you will drink. Nor about your body, what you will put on. It's not life more than food and the body more than clothing. Look at the birds of the air for they neither.

So nor we nor gather into barns. Yet your heavenly father feeds them. Are you not of more value than they? Which of You by worrying can add 1 cubit to his stature. So why do you worry about clothing? Consider the lilies of the Field, how they grow? They neither toil nor spin?

And yet, I say to you that even Solomon in all his glory, Was not a raid like one of these. Now I've got so close the grass of the field which today is and tomorrow is thrown into the oven. Well, you're not much more clothe, you. Oh, you of little faith.

Therefore, do not worry saying, what shall we eat? Or what shall we drink, or what shall we wear? For after all these things, the Gentiles seek. For your heavenly father knows that you need all these things. But seek first, the kingdom of God, and his righteousness. And all these things shall be added to you.

Therefore, do not worry about tomorrow for tomorrow. We'll worry about its own things. Sufficient for the day. As its own trouble. So, for the reading of gods inspired and And Aaron toward, As our passage begins and it begins with therefore there are actually a number of words in the original language.

That may be translated. Therefore, this is one of the stronger ones. a preposition. That means on account of this. And so verses 25 through 34. Give us a necessary. Conclusion, a necessary consequence. Of having God as our treasure. So, we really want to pay attention. We want to pay attention because God is our treasure.

And therefore, we want to respond to having him as our treasurer in the right way. And we want to pay attention because if we are not responding in the way that verses 25-34 describe, that is to say, if we are living a worried anxious. Threatful life. Then that may be an indicator to us that God is not our treasure.

That we are indeed slaving for Mammon something else in which we are putting our hope. And, other than God. And so he says, on account of this and the great instruction then is verse 25. Do not worry. And then verse 31. Therefore do not worry. And then verse 34, therefore do not worry.

Okay, so you have This triple do not worry. With the very strong. Therefore at the beginning of the passage. Although the other therefore are not the same. As therefore, which begins verse 25. And so do not worry. A wonderful command from God. People who hate Commandments and people, who whenever they hear about a commandment or hear a person talking about Commandments want to cry legalist.

they do not know God and his goodness and the great difference that it makes to receive the law from Jesus's mouth, as the one who has kept it in our place and who is making us to be like himself and has secured and guaranteed by his redeeming work that we shall be made.

Holy When we feel that way about God's Commandments when we are finding them burdensome which is how those who come to his Commandments without love for him and knowledge of his love for them, they are the ones who find his Commandments, burdensome as law burdensome, it's helpful for us to come to commands.

Like do not fear Worry. You say well, that's impossible. If we say, well yes, of course, all of the Commandments are impossible for Sinners. they're only possible in Christ and by his grace worked out in us but just think of how good it would be if we kept his Commandments which is true of all of them but it's a little bit easier I think for us sometimes to see how How great the life would be if we obey the command do not fear, or if we bade the command be glad Rejoice.

That's a command. If we obeyed the command to meditate upon him, Here, if we obeyed the command not to worry. blessed obedience for whatever Christian can obey this command. That we would not worry and is a very comprehensive command. he doesn't begin with what you'll eat, what you will drink, what you will put on.

It begins with do not worry about your life. Do not worry. About your soul. quite literally in the original and This really does prohibit all worrying because if there's anything you should care for, it's your soul that you are an eternal Soul created in the image of God and you will either Be Everlastingly under his wrath with the fury of God, expressed upon you, or in his blessedness, with the favor of God expressed upon you forever.

Those were the only two possibilities for a human soul. And so we are not to worry even about our soul. And if we're not to worry about our soul for not to be fretful and anxious, About our soul then certainly we are not to be fretful or anxious about our body.

The things that he says here are not, you know, do not worry about whether you are advancing at work or whether you're going to get into the the school of your first choice or whether the most popular people will accept you into their group or whether people will think highly of you things that people Like to say or like to call First World problems, you know, whether you'll get the big house or the fancy car or any of that not these are people who are not sure whether they are going to be able to eat or whether or not they were going to be able to drink whether they're going to be able to.

Obtain new clothing as the clothing that they have, is say, thread bear. That the season of being able to patch, it is coming to a close. It's more patches than original. Anymore. He says do not worry about your life, what you will eat, what you will drink about your body, what you will put on.

There's not life more than food and the body more than clothing. And so these are not first world problems. He's talking about in verse 25 here. They're actually the sorts of worries that most people. that we are acquainted with. do not, readily identify with. We haven't been in a place where we had food security.

We're getting dehydrated. We have not been in a place where we have we are worried about food security or where we are getting dehydrated and there is not a clean source of water. For us. and so if the, if these are the things that the passage is saying not to worry about certainly we are not to be fretful or anxious.

About anything. and the answer then, to the end of verse 25 is At building upon the previous passage on account of this. Since God is your treasure. Do not fret about secondary things. So when he says, Is not life is not your soul more than food and your body more than clothing you say.

No of course not. My life is about God and my body is about enjoying his goodness. And employing, whatever. He gives me. Unto his glory. and so our life body and soul is about God himself. That's that's what's being implied in this rhetorical question, the answer is yes, it's not life more than food and the body more than clothing.

Yes, it is. More than that. But the implication of that answer. Is that our life is about the Lord himself. And if our life is about the Lord himself, that cannot be taken away by hunger, that cannot be taken away by thirst that cannot be taken away by losing clothing.

And certainly whatever it is that you or I, or anyone else that we know might be fretful or anxious about Having our life be about the Lord. Is something that that cannot take away. so danger. Peril famine nakedness sword. Angels demons any sort of human enemy. Or Tyrant.

Now, Powers authorities, Etc. Nothing can separate us from the love of God. That is in Christ Jesus. The love of God that has been determined for us from the before the world began. That we would be conformed to the image of his son. So that we are super conquerors in all things as those who shall certainly be glorified.

And all of this having God as our treasure knowing that, for which we were created knowing that for which we were redeemed. Knowing him for whom we were created, knowing him for whom we are redeemed, it precludes, worry it excludes. Worry. Life is about God. And so what the Lord gives us to do then is he's he's just implied to us the purpose of our body and the purpose of our clothing.

And now he's going to give us a lesson about the purpose of birds and the purpose of flowers. and so there's an implied actually it's not an implied command it's a command command. In verse 26, look in verse 28 consider. The birds are there for us to look and to learn from the flowers are there for us to To look and remember and consider that we would meditate upon who made them, what he does with them and his purpose.

yes. God feeds the birds even though they do not sow or reap or gather into barns when he says this, when he says, look at the birds of the air, they don't do these

things. Your heavenly father feeds them. He's not saying you neither should Plan or work or store UPS.

That's not the lesson here. What he's saying is your heavenly father has one sort of Providence for the birds as their creator and a different sort of Providence for you. He feeds them without sowing, and reaping and Gathering, because they're Birds. They are not made in His Image like you are.

But he is the God, who has decided has been pleased to create and to work has made us to be those who Are able to plan and come up with good. Clever wise ideas, and to work hard and to follow through and to be frugal in all of these things, we are not to be serving our worries.

We're not to be placing our hope and planning, and placing our hope and working, and placing our hope and investing or storing up. But we are Imaging God. We are being given a privilege as his children that the birds don't have because there merely his creatures. But look at how perfectly able he is to take care of them and perfectly loving and good.

He is that he does take care of them and and so remember that he is not less able to take care of us and he is not less willing or good to take care of us. He's given us the things that we do not that we would do them fretfully and anxiously Because we are getting our life from them.

But he's given us to do our work as those who image, our father in Heaven. He's able to feed us without those things, but he gives us the privilege of Imaging him by learning and knowing and planning and doing it, exercising wisdom. And suddenly you're doing your school every day and your chores to take good care of that house that he has given us and you're planning for the future and doing things that are wise.

Instead of always the things that Are most in the moment pleasurable to the flesh. You're you're living in a way that images him. Well is not at a fretfulness or anxiety over what will happen if you don't. Because you know that God is able to take care of you without all of those things.

And that even as you do these things, it is ultimately God who provides for you even by means of what you do. And so God has given you. These means as a privilege, an honor of Imaging him in his world. So he's not saying be like the birds he's saying, Be like your father, but as you are being like your father, trust your father.

To take care of you through the means that he has appointed. And do not fret like the birds. Similarly, the lilies as we consider them as we meditate, not just upon birds and lilies, but we're especially meditating upon father and fathers designed for birds and fathers. Contrasting design for us and father's design for lilies and fathers contrasting design for us.

And so he says, even Solomon in all of his Splendor. With all of his wisdom and all of his action and all of his carefulness and judiciousness and everything that he did. It was the will of our father. That the lilies of the field would still outclass him in their clothing.

So don't try to have the fanciest best clothing that you can possibly have and get yourself all wrapped up and making display of yourself. Because if you were to ascend to the highest most fanciest greatest, displayed human being there ever was, which is what Solomon is like. In. In the illustration here.

You're still going to be outclassed by the wildflowers in the field. That are cut with the grass, they're not even cultivated flowers that are being capped. To decorate and to give away whatever, they're just field flowers that are mowed up with the grass and when they're sufficiently dried, they're used.

They're used for fire. And he says, so don't invest your life. In vanities like that and trying to appear. forever fancy here in our culture, for every young and Youthful and attractive. don't invest your life in those things. Because what you look like to God is you look like a child of God who has been loved from before the world began and who has been United to Christ and and You are infinitely more valuable.

Then these flowers that are incomparably, fancier dressed more. Fancially dressed. Than you are. So as you meditate on Father and as you meditate on these other things that he has made his design for those things. But and you meditate on how he has made you. What he has made you to be and what he why he has redeemed, you and how he has redeemed.

You and for what purpose And what end he has redeemed? Yes, you. As you remember that, you say oh I am Of little faith. You see that faith is what sees God and Faith is what knows? Our actual purpose and faith is what knows the privilege of being made in God's image.

And faith is what knows the glory of being redeemed into God's image in Christ. And faith is what sees his goodness in everything that he does for us? The eye of the flesh. Cannot see all these things. And if we live only, according To what we may observe, especially as shaped, not by the word of God, which is what informs Faith, but what our original nature.

Thanks. Then we will be fretful and anxious. and we will wish that we could eat without working, which is ridiculous. That's wishing to be a bird and we will wish that we could be the most fancily dressed person and beautifully, appearing person, which is ridiculous. That's wishing that you could be a flower.

No faith. Rejoices. And whom God has created and redeemed us to be and that we may have him himself. The birds do not get to treasure God. They bring him glory. But they were not made to be able to know him and image him and know his love for them and to love him and to delighten him.

The the flowers do not have the privilege that we have faith. Faith has this knowledge and this privilege. And so when we are fretful, and when we are anxious, and when we desire, a purpose of existence and a value system of pleasure. that is not the one given in the Bible that indeed we are of little faith.

And when anxiety, eats us up, as a result of not thinking and Desiring in the biblical way, then we're receiving according to our unbelieving and And sinful way of thinking. But bless God, he gives us to grow faith. By meditation upon his word. That teaches us how to understand his world.

So that when we see the things that he has made, we will remember what his word says about him. And learn about him even as we look at what he has made. And and meditation grows Faith by our dwelling upon his word and our fellowship with him. And so, when as we meditate upon these things and as we remember him, and remember the purpose of our creation, remember the purpose of our Redemption, it will change the way that we think.

to be different than the Nations that are in darkness as Ephesians 2 describes, anyone who's outside of the church, anyone who's outside the Commonwealth of Israel or the household of God, they are without hope but without God in the world. And so they are the ones who fretfully ask the questions in verse 31, which says again.

Therefore do not worry saying, what shall we eat? Or what shall we drink? Or what shall we wear? For all these things. The Gentiles seek the Nations seek. So, you don't know that father. Who feeds the bird and clothes the lilies is making sure. That we get, just whatever food is best for us today and just whatever drink is best for us today and just whatever clothing is best for us today.

The Nations do not know him like that. They do not know that he knows that we need all these things but he knows that we need things that are greater than all these things. He knows that we need himself, he knows that he, we need his righteousness, counted for us, in the Lord, Jesus Christ, and his obedience, he knows that we need his forgiveness.

The atonement that is provided for us in Christ. We, he knows that he needs that, he knows that we need his holy spirit to give us life and grow our faith and help us to meditate upon him to give us Union with Christ and communion fellowship with Christ with the Living God in Christ.

And by his Spirit, he knows that we need Holiness without which we will not see the Lord, he knows that we need chastening and discipline, which is part of what he uses to give us the peaceful fruit of righteousness to grow Us in being at peace with all men.

And, and obtaining the Holiness that we need in order to see the Lord For the day that he appears and and so that when he appears, we will be like him and we will see him as he is and to purify ourselves even as he is pure. Missouri says not only is he saying then at the end of verse 32, your heavenly father knows that we need food and drink and clothing.

So, don't be fretful. About the things that you think you need because God knows, your father knows that you need those things but you should learn from father. What you actually need even more And you should learn from him to seek, what he is, an intent upon giving you.

And so, that's the transition from verse 32 into verse 33. But seek first, the kingdom of God, And his righteousness. And all these things shall be added to you. Not as if, if you do the first part, God will add the second part. No, God is the one who gives you the first part as well.

But it is from God that you learn that. The first part is the first part. So seek first, the kingdom of God, That he is pleased to give you. That he and eternal love has been determined to give you seek first his righteousness. That he has been pleased out of love.

To give himself for you and his son in order to give himself to you and his son, His kingdom. His righteousness are the great gifts that he has intended to give you and that he has given you in Christ and that he is giving to you, is his Spirit applies Christ to you.

So, have by faith by meditation upon God's word, teaching you how to even meditate rightly think rightly about God's world, have God, shape your heart, and your mind. So that you know, that he is The Giver of all the good gifts from the greatest, his kingdom and his righteousness, to the Lesser.

What you will eat and what you will drink and what you will wear that he gives you all of it. He's full of goodness. He's full of love and he's full of wisdom. In which he is giving you. Himself. And that brings us to verse 34. Where we, where we have our hearts and Minds shaped to think in this great way that verses.

5 through 33 have described and suddenly each day's trouble. Is seen in a whole new light, isn't it? Because it's that portion of trouble for this particular day. That father in order to bring me into full enjoyment of himself. And father in order to bring me into full likeness to himself and Conformity to the Lord Jesus Christ.

The particular trouble on the particular day. Is what father has chosen to assign me today? And so I can receive it humbly from his hand and look, to him for the goodness that he is giving me in it. And if I think about tomorrow's trouble, I will think about it, knowing that it is the right trouble for tomorrow.

And I don't need to borrow worry about it. Because I don't need to borrow trouble from the future. Because God has assigned to each day. The right amount of every part of his Providence for me. And enjoying him and glorifying him and trusting him. I can live each day on its own terms.

And take today in the hands of Father. As as I can only live one day at a time, I'm not Eternal. Like he is I do not live in the past and the present and the future all at the same time, he is eternal. The past is still in his hands, who has designed it.

And from our experiences, we are linear in time. He has been perfectly faithful the whole time because faithfulness is one of his timeless attributes. And tomorrow is in his hands. He is already there. He has already planned it. His goodness is outside of time. And his goodness, and wisdom and power.

All be there. When we get there. And but we can only live in the moment that he has given us. We are trapped in time. It's part of our finitude. And part of our humility to receive life in in the way that he portions it out to us.

and so that too is part of living by faith and the Lord, therefore do not worry about tomorrow. Tomorrow will worry about its own things. Sufficient exactly correct. For the day is its own. Trouble. And so my dear children, May God give you to treasure him. To place your hope in him.

To know him as your purpose to know, him as your pleasure. So that as you do your work, you don't do it fretfully. Like someone who is not going to get the right food or drink or trouble unless you get your work done, right? But you do your work.

As someone who has been honored to image God, By being a worker. Entrusting him. Who can feed you and clothe you with or without the work? But he himself and Imaging him. Is the privilege that he has given to you. In every day of your life. Oh, may God increase our tiny little faith.

That we would think this way about our lives and have such hope and joy, and dignity and purpose. For all of our existence. God, give us Faith. Let's pray.

Father, what a blessed passage. And even as we read and think about it, our hearts, Are ravished by the thought. Of being able to think and feel and live in this way. And so we thank you that we may know that. You give us the particular truth of your word.

Because it is this word that you are using to sanctify us by your truth. And so Grant that your spirit would do his blessed work. And applying Christ to us. That we might honor and enjoy you. By living in the way. That is instructed here. Before we ask it in Jesus name, Amen.