

11-6-2022, COTR Texarkana

Title: Jesus said, WHAT? Pt-7

Purpose: Provoke people to pursue God more than money and possessions and trust God instead of worrying about the future.

Truth for Today: Let's choose to make Jesus more important than money and possessions and trust God instead of worrying about the future.

Text: Matthew 6:19-34

Topic: Sermon on the Mount, Money, Possessions, Priorities, Worry

Series Title: Jesus said, WHAT?

Series purpose: Provoke people to apply the teachings of Jesus in the Sermon on the Mount to everyday life.

## Jesus said, WHAT? Pt-7

### I. Introduction

A. Announce: Vote Tu., iVoterGuide.com, Sermon "Vote Biblical Values",  
Vote table

B. Review series: Jesus Said, WHAT? It's about applying the teachings of Jesus in the Sermon on the Mount to everyday life.

C. Today Jesus will ask us 2 questions? (1) What drives us? Is God 1<sup>st</sup> or is it our pursuit of money and possessions, (2) Will we trust God instead of worrying about the future?

D. Truth for Today: Let's choose to make Jesus more important than money and possessions and trust God instead of worrying about the future.

E. Title: Jesus said, WHAT? Pt-7

### II. Life application #1: Let's make our love and pursuit Jesus more important than money and possessions.

A. Mt. 6:19–24 (NLT) "**Don't store up treasures here on earth**, where moths eat them and rust destroys them, and where thieves break in and steal. 20 **Store your treasures in heaven**, where moths and rust cannot destroy, and thieves do not break in and steal. 21 **Wherever your treasure is, there the desires of your heart will also be.**

1. Wealth in the ancient world consisted of precious metals, cloth, etc.

Owners worried about attacks of moth and rust and the danger of theft, // today. Inflation

2. *Treasure* is what we value most; what's most important. Pic money/ soul. *Treasure in heaven* includes everything that believers do that will be valued in heaven: godly character choices, obedience to God's

commandments, souls won for Christ, and disciples nurtured in the faith, but the contrast is between money and possessions/ the things of this world or the KOG.<sup>2</sup> Jesus isn't forbidding us owning and enjoying the things of this world, He's concerned about what we value most, the things of this world or the Kingdom of God.<sup>2</sup>

- B. [Mt. 22:36–38 (NLT) “Teacher, which is **the most important commandment**...37 Jesus replied, “ ‘You must **love the Lord your God with all your heart, all your soul, and all your mind.**’] Danger: The pursuit of money and possessions can become more important than God. [1 Timothy 6:9–10 (NLT) But people who **long to be rich** fall into temptation and are trapped by many foolish and harmful desires that plunge them into **ruin and destruction**. 10 For the **love of money** is the root of all kinds of evil. And some people, craving money, have **wandered from the true faith** and pierced themselves with many **sorrows**.]
- C. How do we keep our material world 2<sup>nd</sup> to our spiritual life ? [Vs. 21 *Wherever your treasure is, there the desires of your heart will also be.*] Our passion or heart follows our money, not vica versa. When we invest our material world in God's work our heart will follow.
1. Jesus and tithing, [Mt. 23:23 (NLT)...Pharisees. For you are careful to **tithe** even the tiniest income from your herb gardens, but you ignore the more important aspects of the law—justice, mercy, and faith. **You should tithe, yes, but do not neglect the more important things.**] The 1<sup>st</sup> 10% of all I earn belongs to God.
  2. Offerings and kingdom causes, Paul, [Philippians 4:15 (NLT)...**you Philippians were the only ones who gave me financial help** when I first brought you the Good News and then traveled on from Macedonia. No other church did this.] Show app giving, Dave Grant computer/ Bibles India.
- D. [Vs. 22 “Your eye is like a lamp that provides light for your body. When your eye is healthy (*NCV good*), your whole body is filled with light. 23 But when your eye is unhealthy, your whole body is filled with darkness. And if the light you think you have is actually darkness, how deep that darkness is!
1. [Luke 16:14 (ESV) The Pharisees, who were lovers of money...ridiculed him.] The Pharisees spiritual **eyes** were diseased. With their **eyes** they coveted money... and were in spiritual **darkness**. They were slaves to the master of greed,<sup>1</sup>

2. The eye is a // our heart. A healthy or good eye, in Gk. word ἀπλοῦς, means single-minded devotion and/or generosity. <sup>2</sup>
3. The good eye and heart devoted to God tell us that the way we handle our finances affects our spiritual life, either for eternal good or treasure on earth that vanishes when we die.<sup>2</sup>

E. [Vs. 24 **“No one can serve two masters. For you will hate one and love the other; you will be devoted to one and despise the other. You cannot serve God and be enslaved to money.”**] Aramaic for “wealth or property,” *mamōna* (“mammon,” KJV)<sup>1</sup>

1. *Cannot* is a strong term, an impossibility. *Slave/ enslaved* is another strong term pointing to complete devotion. We can be primarily devoted to God or material things not both. Only 1 can be 1<sup>st</sup> and Jesus wants it to be Him.<sup>3</sup>
2. Key is balance: [1 Tim. 6:17–19 (NIV) Command those who are **rich**...not to be arrogant nor to put their hope in wealth, which is so uncertain, but to **put their hope in God, who richly provides us** with everything for our **enjoyment**. 18 Command them to **do good, to be rich in good deeds, and to be generous and willing to share**. 19 (ESV) thus **storing up treasure** for themselves as a good foundation for the **future**, so that they may take hold of that which is **truly life**.

III. Life application #2: Let’s trust God instead of worrying about the future.

A. Context: If serving God is 1<sup>st</sup>, how will I pay bills? [Mt. 6:25–34 (NLT) “That is why **I tell you not to worry** (*have anxiety, be anxious, be (unduly) concerned*<sup>4</sup>) **about everyday life—whether you have enough food and drink, or enough clothes to wear. Isn’t life more than food, and your body more than clothing?**”

1. Jesus is saying food, and clothing, i.e., basic necessities are important but there’s something more important, the eternal KOG. Worrying shows that one has little faith in what God can do. As a disciple cares each day for doing God’s will, his **heavenly Father** will make sure his daily needs are met. <sup>1</sup>

B. [Vs. 26 **Look at the birds**. They don’t plant or harvest or store food in barns, for **your heavenly Father feeds them. And aren’t you far more valuable to him than they are?** 27 Can all your worries add a single moment to your life? 28 “And why worry about your clothing? Look at the lilies of the field and how they grow. They don’t work or make their

clothing, 29 yet Solomon in all his glory was not dressed as beautifully as they are. 30 And if **God cares so wonderfully for wildflowers** that are here today and thrown into the fire tomorrow, **he will certainly care for you. Why do you have so little faith?** Pic duck feeding

1. This doesn't mean we don't have to work. God provides through our job but if we lose our job God will still care for us. [2 Thes. 3:10 (NLT)...we gave you this command: "Those unwilling to work will not get to eat."] We can work with anxiety and fear of the future or work trusting our Father is providing for us. <sup>2</sup>

C. Vs. 31 "So don't worry about these things, saying, 'What will we eat? What will we drink? What will we wear?'" 32 **These things dominate the thoughts of unbelievers, but your heavenly Father already knows all your needs.** 33 **Seek the Kingdom of God above all else, and live righteously, and he will give you everything you need.** 34 **"So don't worry about tomorrow, for tomorrow will bring its own worries.** Today's trouble is enough for today.

1. Seeking first the righteousness of the kingdom implies living in obedience to Jesus' commands in the Bible and following the prompting of the Holy Spirit.

2. Unbelievers have to worry about inflation and recessions because they have no Heavenly Father. The only way they survive is by their own efforts whereas our Heavenly Father promises to care for us in His timing and in His way. This is called living by faith and daily dependence on God.<sup>2</sup>

3. Sometimes a spiritual attack, e.g. persecution, may cause lack or suffering in our life. If it does seek God for daily bread and [Ephesians 6:13 (ESV) Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to **stand firm.**]

4. All people have trouble, including believers because we live in a sin infected world. But Jesus said there's a difference when we face our needs with firm faith in our heavenly Father and rather than facing the future with worry.<sup>3</sup>

#### IV. Conclusion

A. Summary/ Prayer: Today Jesus taught us 2 major lessons about life and they both have to do with money, possessions and needs. (1) What drives us? What's more important, God and His Kingdom or our pursuit of money, possessions, and pleasure? (2) Will we seek the Kingdom of God above all

else, and live righteously, trusting the Lord to take care of us or will we worry about the future?

B. Souls

V. Bibliography/ Resources: Logos Bible Software and Library, Platinum Edition, was used to prepare this message.

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2. Blomberg, C. (1992). [Matthew](#) (Vol. 22, p. 122). Broadman & Holman Publishers.
3. Morris, L. (1992). [The Gospel according to Matthew](#) (p. 152). W.B. Eerdmans; Inter-Varsity Press.
4. Arndt, W., Gingrich, F. W., Danker, F. W., & Bauer, W. (1979). In [A Greek-English lexicon of the New Testament and other early Christian literature : a translation and adaption of the fourth revised and augmented edition of Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schrift en des Neuen Testaments und der ubrigen urchristlichen Literatur](#) (p. 505). University of Chicago Press.
5. Kittel, G., Friedrich, G., & Bromiley, G. W. (1985). In [Theological Dictionary of the New Testament, Abridged in One Volume](#) (p. 333). W.B. Eerdmans.

VI. Supplemental material

- A. I Last week Jesus taught us about (1) The importance of having a daily, private prayer life, (2) How to pray using the model of the Lord's Prayer and (3) The importance of forgiveness.
- B. II A He does not describe *treasure* in any way, but clearly it means here that which one prizes most, that which one values above all else. The place where we choose to store up what we value most shows what our values are deep down. The *heart* may be used in any one of a variety of ways; uses it here "of the emotions, wishes, desires," but it is surely more. Jesus is not speaking of passing emotions but of that on which the life centers<sup>3</sup> Jesus demands that his followers be wholehearted; it is important that they should not set their minds on anything earthly; he forbids "the materialism which tethers our hearts to the earth"<sup>3</sup>
- C. II "[Don't store up treasures here on earth](#)" isn't an absolute prohibition; Josephus had a tomb for Jesus to borrow, a group of ladies had money to

support Jesus and the disciples, and Peter had a house. Abraham, Isaac, Jacob and Job were all rich. Tension: Do we work to live and enjoy life or do we serve the Lord. Not either/ or but both. The issue is our heart. What do I choose to be most passionate about?

- D. II A Def. *store up treasures* Pic “Place of storage,” “warehouse,” “treasure chamber or chest” (e.g., temple treasury)<sup>5</sup>
- E. II Luke 12:15–21 (NLT) Then he said, “Beware! Guard against every kind of greed. Life is not measured by how much you own.” 16 Then he told them a story: “A rich man had a fertile farm that produced fine crops. 17 He said to himself, ‘What should I do? I don’t have room for all my crops.’ 18 Then he said, ‘I know! I’ll tear down my barns and build bigger ones. Then I’ll have room enough to store all my wheat and other goods. 19 And I’ll sit back and say to myself, “My friend, you have enough stored away for years to come. Now take it easy! Eat, drink, and be merry!” ’ 20 “But God said to him, ‘You fool! You will die this very night. Then who will get everything you worked for?’ 21 “Yes, a person is a fool to store up earthly wealth but not have a rich relationship with God.”
- F. II C “If man divides his interest and tries to focus on both God and possessions, he has no clear vision, and will live without clear orientation or direction. Life not focused on God’s claim and command is lost in spiritual darkness.”<sup>3</sup>
- G. III B First, he focuses on the need for food. Birds in their wild state provide a good example because they are tirelessly industrious. Jesus is not discouraging hard work to provide for our needs. Yet despite their constant efforts, birds remain far more dependent on the “whims” of nature (which Jesus views as God’s provisions) than are people<sup>2</sup>
- H. III C If God lavishes such concern over the rest of his creation, how much more does he love us! Again, Jesus uses the characteristically Jewish type of reasoning—from the lesser to the greater. If the logic of his argument be granted, then worry can only result from a lack of genuine belief in God’s goodness and mercy. R. Mounce says, “Worry is practical atheism and an affront to God.” Anxiety characterized pagan religions, which were dominated by fears of a capricious and despotic deity who constantly had to be appeased<sup>2</sup>
- I. Gentiles, those outside the people of God, might well ask. Such people cannot claim to be members of the heavenly family, and it is not surprising, accordingly, that they should be anxious and ask questions like these. As

they see it, they must seek the supply of these necessities by their own efforts and out of their own resources. Anxiety is natural for them. But worry should not characterize God's children. The second *for* goes on to introduce the reason the disciples should not ask such questions. They have a *heavenly Father*, and that Father knows all their needs. Since God knows them all, there is not the slightest reason for anxiety. Perhaps we should notice that it is *need* of which Jesus speaks. His followers may expect their needs to be met, but not necessarily their desires.<sup>1</sup>

- J. III B The birds can teach us something about reliance on God. *Birds* do not engage in agricultural processes like sowing crops or reaping them, but that does not mean that they starve. Nor, of course, does it mean that they are idle (is anything busier than a sparrow?); they search for their food.<sup>3</sup> The "clothing" of the flowers is not something they achieve of themselves; God provides them with clothing.<sup>1</sup>
- K. III C Even so he sees the Father as active throughout his creation, caring even for birds and flowers; there is accordingly no reason for those who call him "Father" to be anxious. God will surely meet all their real needs. Worry is pointless; trust is well based.<sup>3</sup>
- L. we should not act as though possessions were the be-all and the end-all of life.<sup>3</sup>
- M. III C we should read "his kingdom and righteousness." Jesus is clearly saying that the disciple's first and best effort is to be directed toward God's kingdom, not any personal needs.<sup>3</sup>
- N. The important thing for the disciple is to be constantly seeking to do the things that God wills, that is, to be submissive to the King. In this context seeking God's *righteousness* (not our righteousness) will mean seeking that righteousness which God only can give (there is no thought that the believer by his own efforts can attain a righteousness that may fitly be called "God's"<sup>3</sup>
- O. There is no need to be anxious even about tomorrow, let alone the days ahead. *Tomorrow will be anxious about itself* does not mean that, while we must not worry today, tomorrow we may do so. It is a forceful way of saying that worry must always be deferred. Tomorrow's worry is only in the sense "tomorrow never comes"; if worry is confined to tomorrow we are free, for it is always today<sup>3</sup>
- P. III C Disciples are to *seek* as their first priority, not the things they would like to have or even the things they are sure they need, but God's *kingdom*

*and righteousness. First* does not here mean “first in time” but “of first importance”; the kingdom is not one among many competing aims or personal needs for the disciples, but that which comes first of all <sup>3</sup>