

Matthew 6

Swindoll

The Christian worker is a strange breed. He or she wants it to look as if the work is terribly hard. In fact, the more difficult and strained the look, the better. Christian workers are notorious for what I call the "tired blood" look, better known as the overburdened and outdated "missionary image," or, better stated, the exhausted "overburdened religious image." They usually carry an old, worn-out Bible, and walk with a slump, listing to port. They seldom smile—sort of a "please pity me" image. Makes me want to gag.

I don't mean to be super critical. The tragic reality is, some of these folks are overworked and hardly have enough to live on. But I believe you can be in full-time ministry without having to resemble the poor-me stereotype.

The happiest people on earth ought to be those of us in God's service. And we ought to look like it. We have every reason to smile more than anyone else. Even though our work is terribly serious, we ought to have more fun and have a better time doing it than anybody in any other career or calling. I think an individual in cross-cultural ministry or a local pastor ought to be able to enjoy his or her taste in music and live it up, just like anybody else.

Frankly, those who look as if they've just finished their last piece of bread do not minister very effectively, certainly not to me. Those who minister to me, and those to whom I think I minister, are men and women who truly enjoy life. We really don't need to spend all our time on the negatives of life; there are enough heart-breaking experiences to go around for all of us.

Please don't misunderstand me. Ministry is not an easy calling. There are times when you must work longer than you should. And those times can occur back to back. But we don't need to remind most pastors of the need to work harder. We need a reminder of another sort. "You're making your job harder than it should be. Share the load. Lighten up! Your work can be easier. Let us help you get these things done."¹

Outline:

- I. Live for an Audience of One (Matthew 6:1-2).
 - a. Matthew 6:1–2 (ESV)
 - b. *"Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven.*

¹ Taken from *Great Days with the Great Lives* by Charles Swindoll. Copyright © 2005 by Charles R. Swindoll. Used by permission of HarperCollins Christian Publishing. www.harpercollinschristian.com
<https://www.insight.org/resources/daily-devotional/individual/delegate-the-workload3>

² *“Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward.*

- c. Give sincerely...
- d. Swindoll shares:
- e. *Matthew 5: out w hypocrisy*
- f. *Matthew 6 down w performance; audience of 1*
- g. *Matthew 7: up with acceptance; accept and don't judge*
- h. *Matthew 7:6ff on w commitment, stay true to the faith*
- i. *Jesus gave incarnational communication*
- j. Dr. Rydelnic shared the following on Moody Radio's Open Line program:
- k. *The Lord describes how we are to live as Kingdom Citizens while we wait for His return.*
- l. *Matthew 5:1-16 the Lord Jesus describes the character and influence of character citizen character: be blessed and happy influence be salt and light, stopping evil and promoting good.*
- m. *Matthew 5:17-7:12 The Body of the sermon, Jesus gives 3 identifiers of Kingdom Citizens*
- n. *Followers of Jesus are to be known by authentic obedience to His Word (Matthew 5:17-48)*
- o. *Second: we must be characterized by spiritual authenticity (Matthew 6:1-18)*
- p. *Third: Kingdom citizens should be identifiable by their full integration of faith into every aspect of their lives (Matthew 6:19-7:12)*
- q. *Matthew 7:13-29: The Messiah's message concludes with several choices Kingdom citizens are to make.*
- r. *Matthew 7:13-14: Jesus gives the very first decision we must face.*
- s. *will we follow the Lord or follow the crowd*
- t. *Following the narrow path involved choosing one way rather than many ways.²*
- u. We are in the midst of a sermon which Jesus is giving.
- v. Some believe this is not a sermon but a series of common things that He would talk about.
- w. I tend to think it is one sermon.
- x. *Matt 5:16 is a different righteousness than Matt 6:1*
- y. *On one hand, it is doing good to help others, and then Matt 6:1 it is doing spiritual disciplines but not to make yourself look good.*
- z. *In verse 1, Jesus begins with "beware." This is a concern He is bringing up. The NET Bible translates this as "be careful."*
- aa. *The concern is displaying righteousness only to be seen by other people.*
- bb. *Jesus says that this takes away the reward in Heaven.*
- cc. *IVP BBC: This verse is the thesis statement that introduces the three examples of private piety in 6:2–16. Judaism stressed that one should not perform deeds for the sake of reward but nonetheless promised reward, as Jesus does here; this reward is rendered at the day of judgment, as in Judaism. Prayer, fasting and gifts to the poor*

² Dr Rydelnic; Open Line; Kitchen Table Partner; 09.08.2022

were basic components of Jewish piety (Tobit 12:8), and many rabbis listed qualities (e.g., virtues on which the world was founded) in sets of three.³

- dd. In verse 2, Jesus tells us what not to do.
- ee. Don't be like the hypocrites.
- ff. Don't blow a horn and sound a trumpet, etc.
- gg. There could be some hyperbole here.
- hh. IVP BBC: *Greeks and Romans did not support personal charity; wealthy contributions to public projects or to poorer clients were meant to secure the giver's popularity. In contrast, charity was central to Jewish piety; some writers even said that it saved a person, although later Jewish laws technically did not permit one to give over 20 percent above his tithes.*
- ii. *Some commentators have taken the trumpet sounding literally, but it is hyperbolic (people did not blow trumpets when giving alms) and may reflect a play on words (charity boxes were often shaped like trumpets). Not letting one's left hand know about the right hand's gift is clearly hyperbole. The language of "having" a reward "in full" is the language of repayment in ancient business receipts.⁴*
- jj. ESV SB: **Hypocrites** originally referred to Greek actors who wore different masks to play various roles. Jesus criticizes the religious leaders, most notably the Pharisees, for a particular form of hypocrisy: doing right things for the wrong reasons. To **give to the needy** was one of the pillars of piety, but the religious leaders gave to the needy in order to be **praised** by others. The tragic irony was that they had **received their reward** of public and professional acclaim, but that was all the reward they would ever receive, and such fleeting human adulation precludes satisfaction of the deep longing of people's hearts to stand approved by their **Father who sees in secret.**⁵
- kk. *The word **hypocrites** (Gk *hupocritēs*) originally referred to actors who performed in Greek or Roman theaters. The hypocrites to whom Jesus referred are spiritual actors who pretend to have piety in order to win human approval. The instructions about the **left hand** and the **right hand** prohibit a person from celebrating personal acts of righteousness. Give liberally, but never dwell on the fact that you do so.⁶*
- ll. Jesus says, "They have their reward in full." The extent of their reward is praise from others.
- ll. Giving to the needy should be in secret (Matthew 6:3-4).
 - a. Matthew 6:3-4 (ESV)

³ Craig S. Keener, [The IVP Bible Background Commentary: New Testament](#) (Downers Grove, IL: InterVarsity Press, 1993), Mt 6:1.

⁴ Craig S. Keener, [The IVP Bible Background Commentary: New Testament](#) (Downers Grove, IL: InterVarsity Press, 1993), Mt 6:2-4.

⁵ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 1831.

⁶ Charles L. Quarles, "[Matthew](#)," in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1509.

- b. ³ *But when you give to the needy, do not let your left hand know what your right hand is doing, ⁴ so that your giving may be in secret. And your Father who sees in secret will reward you.*
 - c. The point is that we are not doing it to be public.
 - d. We are rewarded by our Father in Heaven.
- III. Prayer (Matthew 6:5-15)
- a. Matthew 6:5–15 (ESV)
 - ⁵ *“And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. ⁶ But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you.*
 - ⁷ *“And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. ⁸ Do not be like them, for your Father knows what you need before you ask him. ⁹ Pray then like this:*
 - “Our Father in heaven,*
 - hallowed be your name.*
 - ¹⁰ *Your kingdom come,*
 - your will be done,*
 - ¹¹ *Give us this day our daily bread,*
 - ¹² *and forgive us our debts,*
 - as we also have forgiven our debtors.*
 - ¹³ *And lead us not into temptation,*
 - but deliver us from evil.*
 - ¹⁴ *For if you forgive others their trespasses, your heavenly Father will also forgive you,*
 - ¹⁵ *but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.*
 - b. Do not be like the hypocrites (Matthew 6:5).
 - c. We see that word “hypocrite” come up again.
 - d. Alongside what Jesus had shared earlier, He continues. Jesus is using visual imagery. We can imagine them standing on a street corner to be seen as they pray.
 - e. Once again, Jesus says they have their reward.
 - f. Prayer in secret (Matthew 6:6).
 - g. Again, visual imagery—go into your room, close the door, pray in secret. Your Father sees it “in secret” and will reward you.
 - h. This is an “inner room” or “closet,” the Greek word means “room.”
 - i. **The “chamber” could have been a storeroom; most people did not have private rooms in their houses, and only that room would have a door on it.** *Standing was a common posture for prayer.⁷*
 - j. Notice how “secret” is repeated a number of times.

⁷ Craig S. Keener, [*The IVP Bible Background Commentary: New Testament*](#) (Downers Grove, IL: InterVarsity Press, 1993), Mt 6:5–6.

- k. DL Moody: say long prayers in private and short prayers in public.⁸
- l. We must learn the principle of praying, but not just using words: Learn the principals to pray and no just the words.
- m. A pastor was getting up to pray, and it was his first time leading public prayer, and he was nervous. As he started the Lord's Prayer, he said, "Now I lay me down to sleep, a bag of peanuts at my feet..." he was so nervous that he wasn't thinking about what he was saying.⁹

C.S. Lewis's book *Letters to Malcolm: Chiefly on Prayer*, consists of a series of letters to a (fictional) friend. In Letter 21, Lewis addresses a comment made by Malcolm's wife Betty: "all this about prayer and never a word on the practical problem: its irksomeness." An excerpt follows.

The truth is, I haven't any language weak enough to depict the weakness of my spiritual life. If I weakened it enough it would cease to be language at all. As when you try to turn the gas-ring a little lower still, and it merely goes out...

Well, let's now at any rate come clean. Prayer is irksome. An excuse to omit it is never unwelcome. When it is over, this casts a feeling of relief and holiday over the rest of the day. We are reluctant to begin. We are delighted to finish. While we are at prayer, but not while we are reading a novel or solving a cross-word puzzle, any trifle is enough to distract us...

The odd thing is that this reluctance to pray is not confined to periods of dryness. When yesterday's prayers were full of comfort and exaltation, today's will still be felt as, in some degree, a burden.

Now the disquieting thing is not simply that we skimp and begrudge the duty of prayer. The really disquieting thing is it should have to be numbered among duties at all. For we believe that we were created "to glorify God and enjoy Him forever." And if the few, the very few, minutes we now spend on intercourse with God are a burden to us rather than a delight, what then? ... What can be done for — or what should be done with — a rose-tree that dislikes producing roses? Surely it ought to want to? ...

The painful effort which prayer involves is no proof that we are doing something we were not created to do. If we were perfected, prayer would not be a duty, it would be delight. Some day, please God, it will be. The same is true of many other behaviours which now appear as duties. If I loved my neighbour as myself, most of the actions which are now my moral duty would flow out of me as spontaneously as song from a lark or fragrance from a flower...

I must say my prayers today whether I feel devout or not; but that is only as I must learn my grammar if I am ever to read the poets...

I have a notion that what seem our worst prayers may really be, in God's eyes, our best. Those, I mean, which are least supported by devotional feeling and contend with the greatest disinclination. For these, perhaps being nearly all will, come from a deeper level than feeling.¹⁰

- n. Do not heap up empty phrases like the gentiles do (Matthew 6:7).
- o. Our prayers are not about how many words we use.
- p. We can see in 1 Kings chapter 18:26-29 and all the words the priest of Baal used... "O Baal hear us..."
- q. *The babbling of **Gentiles** may refer to the meaningless gibberish that appears in Greek magical papyri. Like the familiar "abracadabra," these formulas were*

⁸ Open Line; Kitchen Table Partner Bible study moment; 05.19.2022

⁹ Dr Rydelnic; Open Line; 01.02.2021

¹⁰ C.S. Lewis, *Letters to Malcolm: Chiefly on Prayer* (New York: Harcourt, 1992), pp. 112-116. <https://www.cslewisinstitute.org/resources/reflections-august-2020/>

- nonsensical combinations of sounds that were believed to have special power. Ancient texts show that Jews sometimes embraced these practices.*¹¹
- r. *Jewish scholars were debating the use of fixed prayers in this period; they generally held them to be acceptable if one's intent was genuine. Greek prayers piled up as many titles of the deity addressed as possible, hoping to secure his or her attention. Pagan prayers typically reminded the deity of favors done or sacrifices offered, attempting to get a response from the god on contractual grounds.*¹²
 - s. *Pagans repeated the names of their gods or the same words over and over without thinking (cf. 1 Kings 18:26; Acts 19:34). Jesus is prohibiting mindless, mechanical repetition, not the earnest repetition that flows from the imploring heart (Mark 14:39; 2 Cor. 12:8; cf. Psalm 136; Isa. 6:3).*¹³
 - t. Your Father knows what you need before you ask (Matthew 6:8).
 - u. God knows everything. His is omniscient.
 - v. Chuck Swindoll thinks that Matt. 6:8 is key to the whole message. "Do not be like them." Who are "them"? The answer is, the scribes and the Pharisees.¹⁴
 - w. Example of how to pray (Matthew 6:9-13)
 - x. This is an order for prayer.
 - i. Petitionary worship (Matthew 6:9): we begin with worship. This is also a request. Let God's Name be revered, surrendered to, and submitted to as holy in our lives.
 - ii. Submission to the Lord's Kingdom (Matthew 6:10): a theme in Matthew is that the Kingdom of God is at hand. This is submitting to the Kingdom. God's Kingdom is His rule. Are we submitting to His rule.

Piper

Well, when it says to pray for the kingdom to come and for God's will to be done as in heaven, that phrase "as in heaven" means not just that God's sovereign will would be done the way Judas did it — that's not the way it's done in heaven — but that it would be done the way angels do it. And the angels do it full of joy, full of faith. So, think of the Lord's Prayer as a prayer for unbelievers to believe and obey and do the will of God the way the angels do it in heaven. I thought that was a remarkable, insightful answer.

*There are a lot more direct answers. I'm not sure why he went there — maybe that was just all that came to his mind at the time — but I thought it was remarkable.*¹⁵

¹¹ Charles L. Quarles, "[Matthew](#)," in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1509.

¹² Craig S. Keener, [The IVP Bible Background Commentary: New Testament](#) (Downers Grove, IL: InterVarsity Press, 1993), Mt 6:7.

¹³ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 1831.

¹⁴ Insight for living on 03.08.2021

¹⁵ https://www.desiringgod.org/interviews/should-we-pray-for-unbelievers-or-for-evangelists?utm_campaign=Daily%20Email&utm_medium=email&_hsmi=213402574&_hsenc=p2ANqtz-8jJTYAckCgTnoQzOVZeJY9aCwHFFfMUKQ66_uVFjDiy4V2LM2OrI25kbogAASNrQWXyOy0vw0MUHeaqxkgVUAG6AvDw&utm_content=213402574&utm_source=hs_email

- iii. Petition (Matthew 6:11): we ask for our daily needs.
- iv. Confession (Matthew 6:12): confess our sins. We also own up to forgiving others (Eph. 4:32). See also verses 14-15.
- v. Petition for help staying away from sin (Matthew 6:13)
 - We must recognize the weight of our sin as high treason against God.
 - God will not tempt us (James 1:13)
 - “Lead us not into temptation” Hebrew Idiom
 - His will test us. This is saying don’t allow me to be in places where I will be tempted.
 - This is semitism, a way of speaking, “God, I’m following Your lead, keep me from the path of temptation.” God may put us in the path where we will be tempted to test us.
 - The word for temptation is the same word as for testing.¹⁶
 - This is Synonymous parallelism: lead us not into temptation but deliver us from evil. Synonymous parallelism says the same thing with a slight alteration in language.

Dallas Willard:

In the Lord’s Prayer, we are taught, “Do not put us to the test, but deliver us from evil.” What do you think that means? It means that we are to constantly ask for the protection of God against evil. We are on a battlefield. It is as if there are two armies, one of good and one of evil, and we are in the middle. But Satan cannot do anything about God; he is far too big. And Satan has a limited sphere of activity within which the only way he can get at God is to do evil to God’s creatures.

I’m saying all of this to you because evil is real. And we have to understand that. We also need to know that God is against it and that he has set the means in place to protect us. God’s angels are all around us. Jesus says in Matthew 18:10, when he is warning against offending little children, “Their angels continually see the face of my Father in heaven.” Their angels. Jesus was very concerned about little children. He knows the terrible things that can happen to them. They are so precious to God that his care is over every one of them. Now, when children grow up and become old and ugly, like I am, maybe the angels just walk off. Do you think that’s how it works? Well, I believe that they stay right there. God resists evil. He is not the author of it. He stands against it. We are in the arena of human history, in which the good purposes of God are to be accomplished.¹⁷

- We must understand the dangers of sin and pray for God’s help.
- y. More teaching on forgiveness (Matthew 6:14-15)
 - i. We must forgive others.
 - ii. MacArthur shares: But the forgiveness spoken of here is not the judicial forgiveness of justification. It is the daily, parental forgiveness we are to seek when

¹⁶ Dr. Rydelnic, Open Line; 05.22.2021 and 06.05.2021

¹⁷ From *The Allure of Gentleness: Defending the Faith in the Manner of Jesus*. Copyright © 2015 by Dallas Willard. All rights reserved. Used with permission of HarperCollins Publishers. <https://link.biblegateway.com/view/5ef5099517331778f6648f69guphz.i4w/d2b415c6>

our sin has grieved our heavenly Father. One interpretive key is the prayer's address: "Our Father." This is a prayer for parental, not judicial, forgiveness.¹⁸

- IV. Fasting (Matthew 6:16-18)
- a. Matthew 6:16–18 (ESV)
 - b. ¹⁶ *"And when you fast, do not look gloomy like the hypocrites, for they disfigure their faces that their fasting may be seen by others. Truly, I say to you, they have received their reward. ¹⁷ But when you fast, anoint your head and wash your face, ¹⁸ that your fasting may not be seen by others but by your Father who is in secret. And your Father who sees in secret will reward you.*
 - c. Notice Jesus says "when" not "if" you fast.
 - d. Don't fast like the hypocrites (Matthew 6:16).
 - e. Notice the common refrain of hypocrisy and wanting to be seen by others.
 - f. Again, "they have their reward in full.." (See Matthew 6:2, 5)
 - g. Fast in such a way that people do not know you are fasting (Matthew 6:17-18).
 - h. You anoint your head... You wash your face... these are things so you look clean and kempt.
 - i. Verse 18 again, you will be rewarded when your Father sees you in secret (3rd time: Matthew 6:4, 6).
- V. Treasure (Matthew 6:19-24)
- a. Matthew 6:19–24 (ESV)
 - b. ¹⁹ *"Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, ²⁰ but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. ²¹ For where your treasure is, there your heart will be also.*
 - c. ²² *"The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, ²³ but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!*
 - d. ²⁴ *"No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.*
 - e. Do not lay up treasures on earth (Matthew 6:19).
 - f. Earthly treasures are temporary treasures (Matthew 6:19).
 - g. Lay up treasures in heaven (Matthew 6:20). These are eternal treasures.
 - h. Where your treasure is your heart is (Matthew 6:21). This is a key statement.

Today in the Word June 22, 2019

Archivist Neil Dickson discovered a collection of rare books in a forgotten library cupboard. Working his way through the archives of Watt Library in Greenock, Scotland, in 2012, he came across a cabinet that hadn't been opened in decades. Imagine his surprise when he found a number of volumes, including a 1538 edition of Cicero's letters and an 1827 illustrated edition of Milton's Paradise Lost.

For where your treasure is, there your heart will be also. Matthew 6:21

¹⁸

https://www.gty.org/library/blog/B160429?utm_source=feedblitz&utm_medium=FeedBlitzRss&utm_campaign=gtwyblog

We should be storing up treasures in heaven as carefully as that librarian stored this treasure trove of books. Today's passage is parallel to yesterday's, so it might sound familiar. We shouldn't worry about our material needs, because they're only temporal. Instead, we should pursue eternal things. Temporal things don't last, and can be spoiled or stolen even here on earth. Eternal things, on the other hand, endure and will never be at risk from thieves or decay (vv. 19–20).

While the "heart" represents the whole person, the "eyes" represent our ability to recognize truth (vv. 22–23). If our eyes are healthy, we'll be able to see the truth and follow the right path. If not, we'll be morally and spiritually blind, unable to see which treasures are worth valuing and pursuing.

What we treasure reveals who we are and leads to what we do (v. 21). And since we can only serve one master, it's wise to choose God over money (v. 24; see also Col. 3:5). The idea of "storing up" shows that following God and treasuring His kingdom is a series of choices that build habits and character. Paul compared it to a construction project (1 Cor. 3:10–15). Some people use wood, hay, and straw as their building materials; others use gold, silver, and jewels. When the fire of judgment strikes, it's clear which one will endure.

- i. Jesus gives an example to help us understand treasures (Matthew 6:22-24).
 - i. The eye (Matthew 6:22-23):
 - ii. *Jesus speaks literally of a "single" eye versus a "bad" or "evil" one. This saying may involve several plays on words. A "single" eye normally meant a generous one but also sets the reader up for 6:24. A "bad" eye in that culture could mean either a diseased one or a stingy one. Many people believed that light was emitted from the eye, enabling one to see, rather than that light was admitted through the eye. Although here Jesus compares the eye to a lamp, he speaks of "diseased" eyes which fail to admit light. Such eyes become a symbol for the worthlessness of a stingy person.¹⁹*
 - iii. We cannot serve God and money (Matthew 6:24)
 - iv. ***Serve** (Gk. douleuō) indicates the work of a slave, not an employee. Since a slave is the sole property of one master, he must give the master exclusive service. A disciple's loyalties cannot be divided—that is, one is either a slave to **God** or to **money**.²⁰*

VI. Anxiety (Matthew 6:25-34)

a. Matthew 6:25–34 (ESV)

- b. ²⁵ *Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? ²⁶ Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? ²⁷ And which of you by being anxious can add a single hour to his span of life? ²⁸ And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, ²⁹ yet I tell you, even Solomon in all his glory was not arrayed like one of these. ³⁰ But if God so clothes the grass of the*

¹⁹ Craig S. Keener, [The IVP Bible Background Commentary: New Testament](#) (Downers Grove, IL: InterVarsity Press, 1993), Mt 6:22–23.

²⁰ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 1833.

*field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith?*³¹ *Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'*³² *For the Gentiles seek after all these things, and your heavenly Father knows that you need them all.*³³ *But seek first the kingdom of God and his righteousness, and all these things will be added to you.*

³⁴ *"Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.*

- c. Do not be anxious (Matthew 6:25)
- d. 3 types of fears
 - i. we can have an objective fear, fear of heights
 - ii. We can have an angst: unspecific fear. This can be hidden things causing anxiety.
 - iii. restlessness: this is the manifestation of a type of anxiety. This is nameless like the angst until Augustine named it as our hearts are restless until they find their rest in thee.²¹
- e. "How much more" argument begins in verse 26 (Matthew 6:26-31)
- f. God provides for the birds (Matthew 6:26-27) and so how much more will He provide for us...
- g. God provides for the lilies, how much more will He provide for you (Matthew 6:28-30).

MacArthur

An anonymous poem expresses this lesson simply:

Said the wildflower to the sparrow:

"I should really like to know

Why these anxious human beings

Rush about and worry so."

Said the sparrow to the wildflower:

"Friend, I think that it must be

That they have no heavenly Father,

*Such as cares for you and me."*²²

- h. Arguments conclusion (Matthew 6:31-34), put God first
- i. "seek first" is a present tense imperative. It means "keep seeking."
- j. Verse 34: Handle today's trouble today; handle tomorrow's trouble tomorrow."
- k. like driving distracted with our map programs... we are trying to think about our next turn and turn after that, etc and distracted from our current driving. We must be focused on what is current... God has 5 miles ahead taken care of... we don't need to worry about 5 or 10 miles ahead.

It was spring, but it was summer I wanted, the warm days, and the great outdoors.

It was summer, but it was fall I wanted, the colorful leaves, and the cool, dry air.

It was autumn, but it was winter I wanted,

the beautiful snow, and the joy of the holiday season. I was a child, but it was adulthood I wanted,

the freedom, and the respect.

²¹ Sproul, *Renewing Your Mind*, 02.11.2022

²²https://www.gty.org/library/blog/B121115?utm_source=feedblitz&utm_medium=FeedBlitzRss&utm_campaign=gtyblog

*I was twenty, but it was thirty I wanted,
to be mature, and sophisticated.*

*I was middle-aged, but it was thirty I wanted,
the youth, and the free spirit.*

*I was retired, but it was middle-age that I wanted, the presence of mind, without limitations.
My life was over,*

but I never got what I wanted.