

Quotes on “Materialism” [from John R. Sittema’s book, *With A Shepherd’s Heart*, 1996.]

“As secularism focuses its gaze on the here and now, materialism puts its heart on the “stuff” of the here and now...the accumulation of mammon. Materialism is not merely an idea; materialism is an idol, a master that demands worship. And like all idols, it does not give life; only the Living God does that. Materialism devours life, consuming and destroying the life of all who give it place in their heart...It takes hold of the heart, and is absolutely inconsistent with Biblical faith.

Compared with most of the population of the earth, those of us in the West are undeniably rich. [Story of man visiting from Romania—‘You have so many things you don’t need. Look at all the pictures on your walls, the things on your table, the chairs you don’t sit in, the clothes you don’t wear!’ For him, wealth was defined by utility—if one has more than he actually needs, he is wealthy!]

Throughout history, the church has always been more faithful to her Lord under persecution and hardship than she has been in times of wealth and ease. She has always been drawn closer to Him when she had to pray in utter dependence than when her eye and heart were drawn away from Him by the pleasures and joys of this life.

What are the symptoms of a materialistic society?

Consider a few:

- * The health index of our society and the well-being of our people are measured by purely economic standards: Consumer Price Index, consumer confidence (measured especially by the level of consumer spending), inflation, interest rates, etc.
- * Success to most minds is measured the accumulation and possession of things.
- * Ethics are shaped by economic goals, not absolute standards...anything that hinders the goal of “more” should be jettisoned, including a “bad” marriage, or even children in the way of “success.”
- * The media feed a pervasive dis-satisfaction with one’s lot in life, fueled by “infomercials” promising easy ways to become rich...
- * The word “greed” no longer connotes a sinful spirit; it’s been replaced by “*profit motivated*,” and considered a positive trait, not a sinful one.
- * Consistently, “Life-styles of the Rich and Famous” and similar shows lure large TV audiences...in Eastern Europe, the one that has the largest audience is reruns of “Dallas.” So dominant is the program in that land that many Christian churches have had to change the times of mid-week meetings to accommodate broadcast schedules, or face empty pews.

Materialism is profoundly dangerous, especially because it denies the spiritual dangers inherent in wealth. *Proverbs 30: 7-9*—“Give me neither poverty nor riches, but give me only my daily bread. Otherwise, I may have too much and disown you and say, Who is the Lord?” If only we learned our perspective on wealth and poverty from God instead of from TV.

Eccl. 2: 1-11—*I built houses and planted vineyards for myself. I made myself gardens and parks, and planted in them all kinds of fruit trees...I bought male and female slaves...I had also great possessions of herds and flocks, more than any who had been before me in Jerusalem...I also gathered for myself silver and gold...so I became great and surpassed all who were before me in Jerusalem...And whatever my eyes desired I did not keep from them. I kept my heart from no pleasure, for my heart found pleasure in all my toil, and this was my reward for all my toil. Then I considered all that my hands had done and the toil expended in doing it, and behold, all was vanity and a striving after the wind, and there was nothing to be gained under the sun.”*

What frustration to achieve, to have, to amass, to accumulate...and to come to realize it doesn't really matter...The only lasting meaning in things, in possessions, is in their use in the service of the Lord and His people.

Remember the words of Paul to Timothy about priorities:

1 Timothy 6: 17-19—“As for the rich in this present age, charge them not to be haughty, nor to set their hopes on the uncertainty of riches, but on God, who richly provides us with everything to enjoy. They are to do good, to be rich in good works, to be generous and ready to share, 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.”

Materialism is not a spiritual force that afflicts only the rich. None of us is immune, for it is not a sin of *having*, but one of *wanting*. It grips one in the heart, not in the wallet.

Psalm 24: 1—“The earth is the Lord’s and everything in it.”

God’s people must learn to live as if all they have—all they have enjoyed and all they will have, all they give and all they keep for their own use—belongs to the Lord, and we must give an account to Him for its use.”

[Cracker chewing—compare to meditating—long, slow, not gulp down, taste flavors]

Matthew 6: 19-21

Do not lay up for yourselves treasures on earth,
 where moth and rust destroy and where thieves break in and steal,
but lay up for yourselves treasures in heaven
 where neither moth nor rust destroys and where thieves do not break in and steal.
For where your treasure is, there your heart will be also.
 [what not to do—what to do—and why]

Context

Matthew 6: 1-18—The context is focused on doing right things for the wrong motive
 —to receive the reward of men
 or doing right things for the right motive
 ---for the reward from God in heaven

Take heed that you not do your alms, prayers or fasting before men, to be seen by them.
 (“that they may have glory from men.”)

Otherwise you have no reward from your Father in heaven.
 (“they have their reward.”)

Let all those things be done in secret
 (“and your Father who sees in secret will Himself reward you openly.”)

[Matthew Henry’s commentary—“Christ, having warned us against coveting the praise of men, proceeds next to warn us against coveting the wealth of the world; in this also we must take heed, lest we be as the hypocrites are, and do as they do: the fundamental error that they are guilty of is, that they choose the world for their reward; we must therefore take heed of hypocrisy and worldly-mindedness, in the choice we make of our treasure, our end, and our masters.”]

Root meanings

Lay up (2343)—to amass or reserve, (keep) in store,
lit. “stack up” like cordwood, piled up for future use [MacArthur]
Treasure (2344)—a deposit, i.e. wealth

Cross references/related scriptures

Luke 12:15-21—“And he said to them, ‘Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions.’ And he told them a parable, saying, ‘The land of a rich man produced plentifully, and he thought to himself, ‘What shall I do, for I have nowhere to store my crops?’ And he said, ‘I will do this: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.’ But God said to him, ‘Fool! This night your soul is required of you, and the things you have prepared, whose will they be?’ So is the one who lays up treasure for himself and is not rich toward God.”

Luke 12:32-34—“Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also.”

Matthew 5:11-12—“Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.”

Col. 3:24—“knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ”.

Psalms 50: 14-15, 23—“Offer to God a sacrifice of thanksgiving, and perform your vows to the Most High, and call upon Me in the day of trouble; I will deliver you, and you shall glorify Me...the one who offers thanksgiving as his sacrifice glorifies Me; to one who orders his conversation rightly I will show the salvation of God!”

1 Thess 5: 18—“Give thanks in all circumstances; for this is the will of God in Christ Jesus for you.”

Proverbs 4: 23—“Keep your heart with all diligence, for out of it spring the issues of life.”

Applications

“Do not treasure up for yourself treasures on earth”

Our tendency and temptation is to try and build security in things

“Where moth and rust can destroy and thieves break in and steal”

Nothing we can build here is safe from destruction and loss

“But lay up for yourselves treasure in heaven.”

With the same zeal and effort we would put into earthly treasures we are to seek to treasure up treasures in heaven and those cannot be ruined or taken away.

Much of what we are aiming for depends on whether we are trying to glorify God or have glory for ourselves. Glorifying Him lays up treasure in heaven.

Doing His will glorifies Him.

Looking to Him glorifies Him.

“Where your treasure is there your heart will be also.”

God looks at our heart.

God wants our whole heart.

God tests our heart to reveal what is in it.

What we really treasure most will be what motivates and captivates our heart.

Matthew 6: 22-23

The eye is the lamp of the body.

So, if your eye is healthy,

your whole body will be full of light,

but if your eye is bad,

your whole body will be full of darkness.

If then the light that be in you is darkness,

how great is the darkness!

Context

Between laying up treasures on earth or in heaven and where your heart will be,(v. 19-21)

and

the impossibility of being loyal to and loving God and mammon—a divided heart (v. 24)

Root meanings

Eye (3788)—by impl. *vision*; fig. *envy* (from the jealous side-glance)

[Vine’s---v.22—singleness of motive]

[Vine’s---v. 23—metaphorically of ethical qualities—evil (envious)]

Lamp (3088)—a portable lamp or other illuminator

Healthy (573)—is literally *spread out without folds*, meaning single, simple, without complexity of character or motive. In the NT this idea of simplicity is always favorable.

Light (5460)—*lustrous* i.e. *transparent or well-illuminated*, (fig.) bright, full of light

Bad (4190)—*hurtful*, i.e. *evil* (prop. In effect or influence), mischief-making, delighting in injury, doing evil to others, dangerous, destructive. [Vine’s—*evil that causes labor, pain, sorrow; used with the meaning of bad or worthless (of things)*]

Darkness (v. 22), [(1652)—*pitiable*:—miserable]

Darkness (v.23), [(4655)—obscurity—darkness of any kind]

Cross References

1 John 2:15-17—“Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world— the desires of the flesh and the desires of the eyes and pride in possessions—is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever.”

Proverbs 1:10-19—“My son, if sinners entice you, do not consent. If they say, ‘Come with us, let us lie in wait for blood; let us ambush the innocent without reason; like Sheol let us swallow them alive, and whole, like those who go down to the pit; we shall find all precious goods, we shall fill our houses with plunder; throw in your lot among us; we will all have one purse’— my son, do not walk in the way with them; hold back your foot

from their paths, for their feet run to evil, and they make haste to shed blood. For in vain is a net spread in the sight of any bird, but these men lie in wait for their own blood, they set an ambush for their own lives. Such are the ways of everyone who is greedy for unjust gain; it takes away the life of its possessors.”

Proverbs 15:27—“Whoever is greedy for unjust gain troubles his own household, but he who hates bribes will live.”

James 4: 1-4—“Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members? You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask. You ask and do not receive, because you ask amiss, that you may spend it on your pleasures. Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.”

Application

Our vision or outlook affects our whole being

If we are single-minded and focused on the Lord and His glory we will walk in the light

If we pursue wrong things and entertain wrong motives what we think is light will actually be darkness, and when that happens we are deceived

Matthew 6: 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.

Contrasts

Hate—Love

Devoted to—Despise

God—Money

Murmurings on words

“No one”—an absolute applying to everyone; no one can do this—to think we can is to deceive ourselves

“can serve”—(1398) be a slave to [voluntarily or involuntarily]; carry out the desires of another; fully please their superior; completely give themselves to the service of

“two masters”—[(2962)—supreme in authority]; these masters then are in opposition to each other-- ; they cannot co-exist in headship over the same slave—they both demand supremacy. The slave cannot love and be loyal to both either because he cannot be a good servant with a divided heart.

“For either”—As slaves these are given as the two possible options of response to the masters.
The response will reveal our true object of love and devotion and our real master.

“He will hate the one”—[(3404)—to detest (espec. To persecute); by exten. To love less];

“And love the other,”—[(25)—to love (in a social or moral sense)];

[Lexicon—“to love, to wish well, to take pleasure in, to long for; this is the word used of God’s love to men; it is also the word ordinarily used of men’s love for God; and it is the word used of love to one’s enemies.”]

“Or he will be devoted to the one”—[(472)—to adhere to, to hold fast, hold to, support]

NKJV = “to be loyal to”

“And despise the other.”—[(2706)—to think against, to dis-esteem]

“You cannot”—another absolute statement—it cannot be done by anyone

“Serve God and money (mammon)”—[Lexicon—“gain, wealth”];

ESV—a Semitic word for money or possessions;

Vine’s—a common Aramaic word for riches, akin to a Hebrew word signifying to be firm, steadfast, hence, that which is to be trusted.;

Gesenius regards it as derived from a Hebrew word signifying “treasure.”

Cross references

1 Tim. 6:9-12--- “But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs. But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness. Fight the good fight of the faith. Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses.”

John 14:21-24 —“Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.... If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father’s who sent me.”

Application

This is the third of a three-fold witness based on choices:

Laying up treasures on earth or in heaven as a heart focus

Having a single-mindedness or a darkened, evil heart

Serving God or serving money as an expression of our heart

We need to understand that at a heart level, to the degree we love money (i.e. the treasures of this life, which are ultimately rooted in the love of money.), the less we will love God and to the degree we love God the less we will esteem money—No one can serve two masters. No one can serve God and money.

The contrast in this passage is not really between love and hate or loyalty and despising. Because of the sentence structure, the contrast set up is between hating God or being devoted to God. (the opposite of that being loving or despising “the other”---money)

Matthew 6: 25-26

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.
Is not life more than food and the body more than clothing?
Look at the birds of the air,
For they neither sow nor reap nor gather into barns;
Yet your heavenly Father feeds them.
Are you not of more value than they?

Context

This is the conclusion, or crowning point of all that has been said so far in chapter six. The prevailing theme up to now has been the heart. Now the practical outworking of a heart of faith is brought into focus.

Murmurings

“Therefore”—means, ‘based on what has just been said’; a conclusion, or outcome, or action is about to be stated; in order to fully grasp the significance of what is now being said, I may need to go back and review again and again what was said before.

“I say to you”—The “I” who is speaking is God the Son—Jesus—the Way, the Truth, the Life is telling me an important conclusion and directive about how to walk in His way, how to manifest His truth, and how to experience His life.

“Do not”—emphatic; an absolute from the mouth of God; a very clear directive and command

“Worry”—[(3309)to be *anxious* about:—to have care, take thought—comes from a base that has *care* in a sense of being a *distraction*. That base word comes from another base word having a sense of *to disunite*.] Worry puts our attention on self (which is our biggest distraction), and often then shifts our faith or hope onto self (which disunites us from resting in the Lord).

“About your life”—[(5590)—refers to the natural, physical life]

“What you will eat or what you will drink”—basic essentials that sustain our physical life

“Nor about your body”—referring to bodily needs beyond the life sustaining needs of food and drink

“What you will put on”—an essential of life for the sake of protection, as well as modesty

“Is not life more than food and the body more than clothing?”—a probing rhetorical question forcing our thinking beyond our felt needs to a perspective bigger than functioning on an animal level. It challenges our outlook and tests where our heart and mind are most occupied and most satisfied. “More than” raises the sights in a realm called “life” that exceeds purely physical essentials and challenges us to pursue those higher aspects of life. Here the challenge lifts us beyond the realm of sight into the realm of faith.

“Look at the birds of the air”—Here an example of something visible and abundant that is not provided for by man; and birds of the air are of little direct value to man, unlike domestic birds or most game birds, that spend more time on the ground than in the air.

“For they neither sow nor reap, nor gather into barns”—unlike man who does these things out of necessity due to the curse of sin (“in the sweat of thy face shalt thou eat bread”). Also, unlike the ant or bee, birds have no government or social framework that provides or organizes feeding and storing procedures.

“Yet your heavenly Father feeds them”—Behind the scenes God is at work even providing for those creatures in His creation which seem insignificant to any greater purpose. “Your heavenly Father” draws our attention back to our provider and the heart of our provider. We cannot argue the obvious—the birds of the air are getting fed, and have been since creation began.

“Are you not of more value than they?”—a challenge to make a value comparison with what is being considered—the birds of the air.

[(1308)—to be of more value, to surpass, to be better, to be more excellent]

If God feeds the birds and we are of much more value to Him and to His created purposes than the birds, we must make the conclusion that His provision for our essential, physical needs (food/drink) will be not only as adequate as for the birds, but even far greater.

Quote from Matthew Henry’s commentary—“They (the birds of the air) trust your Father’s providence, and will not you trust it? In dependence upon that, they are careless for the morrow; and being so, they live the merriest lives of all creatures; *they sing among the branches (Ps 104:12)*, and, to the best of their power, they praise their Creator. If we were, by faith, as unconcerned about the morrow as they are, we should sing as cheerfully as they do; for it is worldly care that mars our mirth and damps our joy, and silences our praise, as much as anything.”

Related Scriptures

Matthew 19: 29-31—“Are not two sparrows sold for a penny? And not one of them will fall to the ground apart from your Father. But even the hairs of your head are all numbered. Fear not, therefore; you are of more value than many sparrows.”

Psalm 84: 11-12—“For the Lord God is a sun and shield; the Lord bestows favor and honor. No good thing does He withhold from those who walk uprightly. O Lord of hosts, blessed is the one who trusts in You.”

Psalm 37: 3-5, 22-25—“Trust in the Lord, and do good; dwell in the land, and feed on His faithfulness. Delight yourself also in the Lord, and He shall give you the desires of your heart. Commit your way to the Lord, trust also in Him, and He shall bring it to pass...For those blessed by Him shall inherit the earth...The steps of a good man are ordered by the Lord, and He delights in his way. Though he fall, he shall not be utterly cast down; for the Lord upholds him with His hand. I have been young, and now am old; yet I have not seen the righteous forsaken, nor his descendants begging bread.”

Matthew 6: 27-30

Which of you by worrying can add one cubit to his stature?

So why do you worry about clothing?

Consider the lilies of the field,

they neither toil nor spin;

yet I say unto you that

Even Solomon was not arrayed like one of these.

Now if God so clothes the grass of the field,

which today is,

and tomorrow is thrown into the oven,

will He not much more clothe you,

O you of little faith?

Context

Again while moving from the focus of the heart to the practical outworking of a faith walk, the subject changes from food and drink to clothing. The interim question, “*Which one of you by worrying can add one cubit to his stature?*”, brings the attention to the absurdity of worrying about something that is unchangeable and that has been determined by the wisdom and purpose of God.

Murmurings

“So why do you worry about clothing?”—parallel or deductive reasoning (*If this*—cannot add to my height by worrying, *then that*—worrying about clothing is equally fruitless; a waste of mental and emotional energy.) God has determined ahead of time our stature and that cannot be changed even if we struggle with accepting it.

The question, “*So why do you worry?*”, touches the issue of heart motivation in our seeking clothing and also our heart belief in God’s sufficiency, sovereignty and goodness.

“Consider the lilies...even Solomon was not arrayed like one of these.”—Look at creation and learn. Everything in it speaks of perfect sovereignty, perfect beauty, perfect wisdom, perfect provision; and none of the created things have to labor to have it. Nothing brought forth through the effort of man can match it—even the richest and wisest king who ever lived could not come up with adornment that equals the lilies of the field.

“Now if God so clothes the grass of the field...will He not much more clothe you?”—When our heart treasures what it should treasure, and our eye is singly on God and His purposes, and we love Him more than the things of this life, then we will begin to see the value God puts on His bride. Not only is she far above the physical things of this life, but His provision for her is sure and already established according to His good pleasure.

“O you of little faith.”—We walk by faith, or we walk by sight; the more we walk by sight the less we walk by faith and our faith stays little.

Related scriptures

Psalm 78:18-22 —“They tested God in their heart by demanding the food they craved. They spoke against God, saying, ‘Can God spread a table in the wilderness? He struck the rock so that water gushed out and streams overflowed. Can he also give bread or provide meat for his people?’ Therefore, when the Lord heard, he was full of wrath; a fire was kindled against Jacob; his anger rose against Israel, because they did not believe in God and did not trust his saving power.”

2 Cor. 5:1-9—“For we know that if the tent, which is our earthly home, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this tent we groan, longing to put on our heavenly dwelling, if indeed by putting it on we may not be found naked. For while we are still in this tent, we groan, being burdened-- not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life. He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee. So we are always of good courage. We know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. Yes, we are of good courage, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him.”

Romans 8:28-39 —“And we know that for those who love God all things work together for good, for those who are called according to his purpose...If God is for us, who can be against us? He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?...Christ Jesus is the one who died—more than that, who was raised— who is at the right hand of God, who indeed is interceding for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?... No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

Matthew 6: 31-33

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.

Murmurings

“Therefore”—a concluding statement is going to follow and is based on what has already been said

“Do not worry, saying”—Worry is a murmuring of the heart not based on faith in God. Out of the abundance of the heart the mouth speaks, so what we murmur about in our heart will eventually flow out of our mouth. What we speak reveals what is prevailing in our heart

“For after these things (food, drink, clothing) the Gentiles seek”—To the Jew, the Gentiles represented those outside the covenant promises and blessing of God. Their kingdom is of this world. God’s people are of a different kingdom, one not of this world; so to have the same focus for life as those in the other kingdom blurs the distinction and causes us to have our affection on things on earth instead of things above.

“For your heavenly Father knows that you need all these things”—God is over those who belong to Him and as a Father knows what we need and provides what we need and does “*exceeding abundantly above what we think or ask.*”

“But seek first the Kingdom of God and His righteousness”—Before worrying, before trying to meet our own need, before going after what the world seeks first, we are to first seek the care and provision and promises in Him that are ours as citizens of His Kingdom. His ways are not our ways, thus we must seek. By seeking the Kingdom of God and His righteousness, it cannot mean trying to be righteous by our own efforts and lining up with the rules, laws and standards of His Kingdom. The emphasis is not on us, it is on Him. His Kingdom and His righteousness are just and right. His kingdom and righteousness is that which is consistent with His own name, nature and promises. He is Jehovah-jireh, the Lord our provider. He is true. He is faithful. He has promised to “*never leave or forsake us.*” We are to seek to embrace and believe who He is instead of who we are or who we are trying to make ourselves to be. “We look unto Him as the Author and Finisher of our faith.”

“And all these things shall be added to you”—Instead of “*these things*” being the root of our life focus, they become the fruit of being properly rooted in Him. These things become an unimportant issue that is taken care of simply within the process of abiding in Him.

Related Scriptures

Jeremiah 32:17-19 —“Ah, Lord God! It is you who has made the heavens and the earth by your great power and by your outstretched arm! Nothing is too hard for you. You show steadfast love to thousands, but you repay the guilt of fathers to their children after them, O great and mighty God, whose name is the Lord of hosts, great in counsel and mighty in deed, whose eyes are open to all the ways of the children of man, rewarding each one according to his ways and according to the fruit of his deeds.”

Psalms 19:14 —“Let the words of my mouth and the meditation of my heart be acceptable in your sight, O Lord, my rock and my redeemer.

Phil. 4:19 —“And my God will supply every need of yours according to his riches in glory in Christ Jesus.”

Ephes. 3:14-21— “For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God.

Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.”

Matthew 6: 34

Therefore

do not worry about tomorrow,

For tomorrow will worry about its own things.

Sufficient for the day is its own trouble.

Murmurings

“Therefore”—a final concluding statement based on what has been stated

“Do not worry about tomorrow”—This can be referring to the future as in terms of another twenty-four hour day, but it also can be in general reference to that which has not yet happened. Our walk with God is in the present, even though we are looking for the day of His return and we long for that day. Faith is a present focus for the present day, hope is a present focus for the future day.

“For tomorrow will worry about its own things”—We will deal with what is next when it gets here. We are not lazy or negligent to properly prepare for our next day’s responsibilities, but we do not allow ourselves to be anxious about them and worry. Besides worry being wrong, it also presumes upon the next day and presumption is also wrong.

“Sufficient for the day is its own trouble”—[trouble (2549)—badness, depravity, malignity, naughtiness, wickedness], We have enough to wrestle with right now and must entrust the future to the Lord who is “*the same yesterday, today and forever*”, and accept that His grace is sufficient for everything in this life.

Supporting Scriptures

Psalm 46: 1-2—“God is our refuge and strength, a very present help in trouble. Therefore we will not fear, even though the earth be removed, and though the mountains be carried into the midst of the sea.”

Psalm 86: 7-8—“In the day of my trouble I will call upon You, for You will answer me. Among the gods there is none like You, O Lord; neither are there any works like Your works.”

James 4:13-16—“Come now, you who say, ‘Today or tomorrow we will go into such and such a town and spend a year there and trade and make a profit’— yet you do not know what tomorrow will bring. What is your life? For you are a mist that appears for a little time and then vanishes. Instead you ought to say, ‘If the Lord wills, we will live and do this or that.’ As it is, you boast in your arrogance. All such boasting is evil.

2 Cor. 9: 8—“And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work.”

[Note: Matthew Henry’s or Matthew Poole’s commentary on these scriptures are well worth reading if you have access to them.]