

## Sermon on the Mount – Matthew 6:25-34 Bellevue Church of Christ – Winter 2015

Compare with  
Luke 12:22-34

Conclusion to Jesus' presentation  
regarding "treasure," the "eye," and  
serving two masters in 19-24

"Take no thought" from  
KJV is deceptive in  
modern English. Jesus  
wants us to consider the  
birds and flowers (26-30)

25<sup>c</sup> **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*?

### Example #1 Life & Food

The point is NOT that  
disciples need not **work**,  
but that they should not  
**worry** about whether or  
not God will provide.

### Example #2 Body & Clothing

Nothing in the physical ->  
world can match the simple  
beauty of God's creation.

This way of thinking is not  
consistent with God's kingdom  
and His righteousness!

It is evidence that our faith  
is placed elsewhere.

### Seek First / Kingdom of God

To seek first the kingdom  
of God is to desire above  
all to enter into, submit  
to, and participate in  
spreading the news of the  
saving reign of God, the  
messianic kingdom already  
inaugurated by Jesus, and  
to live so as to store up  
treasures in heaven in the  
prospect of the kingdom's  
consummation. It is to  
pursue the things already  
prayed for in the first  
three petitions of the  
Lord's Prayer (6:9-10).

26<sup>c</sup> 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*? <- What is our relationship to God as  
compared to the bird?

27<sup>c</sup> And which of you by being *anxious* can add a  
single *hour* to his *span of life*?

28<sup>c</sup> And why are you *anxious* about *clothing*?  
Consider the *lilies of the field*, how they grow:  
they neither toil nor spin,

29<sup>c</sup> yet I tell you, even *Solomon* in *all his glory* was  
*not arrayed like one of these*. <- 1Ki 10:14-29

30<sup>c</sup> But if God so *clothes the grass of the field*,  
which today is alive and tomorrow is thrown into  
the oven, *will he not much more clothe you, O  
you of little faith*? <- Mt. 8:26; 14:31; 16:8

31<sup>c</sup> **Therefore do not be anxious**, saying, 'What  
shall we eat?' or 'What shall we drink?' or 'What  
shall we wear?'

32<sup>c</sup> For the *Gentiles seek after all these things*, and  
your heavenly Father knows that you need them  
all. <- Pagan thinking!

33<sup>c</sup> But **seek first the kingdom of God and his  
righteousness**, and *all these things* will be added  
to you.

34<sup>c</sup> **Therefore do not be anxious** about *tomorrow*,  
for *tomorrow* will be anxious for itself. **Sufficient  
for the day is its own trouble**. <- An appeal to common  
sense, even though it is  
against human nature.

### Do not be anxious (25,31,34)

The point here is to not  
worry about physical  
necessities, because such  
anxiety suggests that our  
entire existence focuses on  
these things -> **Faith!**

<- If the created order  
testifies to God's "eternal  
power and divine nature"  
(Rom 1:20), it testifies  
also to his providence.

<- The word *hēlikia* ("life")  
can also be rendered  
"stature" (Luke 19:3), and  
*pēchys* ("hour") means either  
"cubit" or "age" (Heb 11:11).  
No combination fits easily;  
no one would be tempted to  
think worrying could add a  
cubit to his stature (KJV),  
and a linear measure (cubit)  
does not fit easily with  
"life." Most likely the  
linear measure is being used  
in a metaphorical sense.

### Jesus' Argument

One could look at His  
argument 2 perspectives:

#### **\*From Greater to Lesser**

-If God gave us life and a  
body (greater) will He not  
also give us food and  
clothing (lesser)? - v. 25

#### **\*From Lesser to Greater**

-If God takes care of even  
the birds and the flowers  
(lesser), will He not also  
take care of us (greater)?  
v. 26-30

**Sermon on the Mount – Matthew 6:25-34**  
**Bellevue Church of Christ – Winter 2015**

**Conclusion**

**Matthew 6:19–24 (ESV)**

<sup>19</sup> “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, <sup>20</sup> but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. <sup>21</sup> For where your treasure is, there your heart will be also.

<sup>22</sup> “The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, <sup>23</sup> 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!

<sup>24</sup> “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.

**Compare To**

**Luke 12:22–34 (ESV)**

<sup>22</sup> And he said to his disciples, “Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on. <sup>23</sup> For life is more than food, and the body more than clothing. <sup>24</sup> Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! <sup>25</sup> And which of you by being anxious can add a single hour to his span of life? <sup>26</sup> If then you are not able to do as small a thing as that, why are you anxious about the rest? <sup>27</sup> Consider the lilies, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. <sup>28</sup> But if God so clothes the grass, which is alive in the field today, and tomorrow is thrown into the oven, how much more will he clothe you, O you of little faith! <sup>29</sup> And do not seek what you are to eat and what you are to drink, nor be worried. <sup>30</sup> For all the nations of the world seek after these things, and your Father knows that you need them. <sup>31</sup> Instead, seek his kingdom, and these things will be added to you.

<sup>32</sup> “Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom. <sup>33</sup> 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. <sup>34</sup> For where your treasure is, there will your heart be also.

**Take No Thought**

**Matthew 6:25 (KJV 1900)**

<sup>25</sup> Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

**God’s Creation**

**Romans 1:20 (ESV)**

<sup>20</sup> For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.

**Sermon on the Mount – Matthew 6:25-34**  
**Bellevue Church of Christ – Winter 2015**

**Life & Hour**

The word *hēlikia* (“life”) can also be rendered “stature” (cf. Luke 19:3), and *pēchys* (“hour”) means either “cubit” (about eighteen inches) or “age” (Heb 11:11). No combination fits easily; no one would be tempted to think worrying could add eighteen inches to his stature (KJV), and a linear measure (eighteen inches) does not fit easily with “life.” This disparity accounts for the diversity of translations. Most likely the linear measure is being used in a metaphorical sense (cf. “add one cubit to his span of life” [RSV]), akin to “passing a milepost” at one’s birthday. Worry is more likely to shorten life than prolong it, and ultimately such matters are in God’s hands (cf. Luke 12:13–21). To trust him is enough.<sup>1</sup>

***Hour***

**4388** πῆχυς (*pēchys*), εως (*eōs*), ὁ (*ho*): n.masc.; ≡ DBLHebr 564; Str 4083—**1.** LN 81.25 **cubit**, the distance from the elbow to the end of the fingers on the same hand (Mt 6:27; Lk 12:25; Jn 21:8; Rev 21:17+), for another interp, see next; **2.** cf. LN 67.151 **a measurement of time**, a cubit of time (Mt 6:27; Lk 12:25+), for another interp, see prior<sup>2</sup>

**4083.** πῆχυς *pēchus*; a prim. word; *the forearm*, i.e. *a cubit*:—hour(2), yards(2).<sup>3</sup>

***Life***

**2461** ἡλικία (*hēlikia*), ας (*as*), ἡ (*hē*): n.fem.; ≡ Str 2244; TDNT 2.941—**1.** LN 67.151 **lifetime**, the period of time when one is alive (Mt 6:27; Lk 12:25; Heb 11:11+), for another interp, in Gospels see last; **2.** LN 67.156 **mature**, of age (Jn 9:21, 23+); **3.** LN 81.4 **stature**, bodily height (Mt 6:27; Lk 2:52; 12:25; 19:3; Eph 4:13+)<sup>4</sup>

**2244.** ἡλικία *hēlikia*; from ἡλιξ *hēlix* (*of the same age, mature*); *maturity*, i.e. *age*:—age(2), life(2), life’s span(1), stature(3).<sup>5</sup>

NIV - Can any one of you by worrying add a single hour to your life?<sup>6</sup>

NIV84 - Who of you by worrying can add a single hour to his life?<sup>7</sup>

NASB95 - And who of you by being worried can add a *single* hour to his life?<sup>8</sup>

---

<sup>1</sup> Carson, D. A. (1984). Matthew. In F. E. Gaebelin (Ed.), *The Expositor’s Bible Commentary: Matthew, Mark, Luke* (Vol. 8, p. 180). Grand Rapids, MI: Zondervan Publishing House.

<sup>2</sup> Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

<sup>3</sup> Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Anaheim: Foundation Publications, Inc.

<sup>4</sup> Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

<sup>5</sup> Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Anaheim: Foundation Publications, Inc.

<sup>6</sup> *The New International Version*. (2011). (Mt 6:27). Grand Rapids, MI: Zondervan.

<sup>7</sup> *The Holy Bible: New International Version*. (1984). (Mt 6:27). Grand Rapids, MI: Zondervan.

<sup>8</sup> *New American Standard Bible: 1995 update*. (1995). (Mt 6:27). LaHabra, CA: The Lockman Foundation.

**Sermon on the Mount – Matthew 6:25-34**  
**Bellevue Church of Christ – Winter 2015**

RSV - And which of you by being anxious can add one cubit to his span of life?<sup>9</sup>

NRSV - And can any of you by worrying add a single hour to your span of life?<sup>10</sup>

KJV - Which of you by taking thought can add one cubit unto his stature?<sup>11</sup>

NKJV - Which of you by worrying can add one cubit to his stature?<sup>12</sup>

**Solomon**

**1 Kings 10:14–29 (ESV)**

<sup>14</sup> Now the weight of gold that came to Solomon in one year was 666 talents of gold,<sup>15</sup> besides that which came from the explorers and from the business of the merchants, and from all the kings of the west and from the governors of the land. <sup>16</sup> King Solomon made 200 large shields of beaten gold; 600 shekels of gold went into each shield. <sup>17</sup> And he made 300 shields of beaten gold; three minas of gold went into each shield. And the king put them in the House of the Forest of Lebanon. <sup>18</sup> The king also made a great ivory throne and overlaid it with the finest gold. <sup>19</sup> The throne had six steps, and the throne had a round top, and on each side of the seat were armrests and two lions standing beside the armrests,<sup>20</sup> while twelve lions stood there, one on each end of a step on the six steps. The like of it was never made in any kingdom. <sup>21</sup> All King Solomon's drinking vessels were of gold, and all the vessels of the House of the Forest of Lebanon were of pure gold. None were of silver; silver was not considered as anything in the days of Solomon. <sup>22</sup> For the king had a fleet of ships of Tarshish at sea with the fleet of Hiram. Once every three years the fleet of ships of Tarshish used to come bringing gold, silver, ivory, apes, and peacocks.

<sup>23</sup> Thus King Solomon excelled all the kings of the earth in riches and in wisdom. <sup>24</sup> And the whole earth sought the presence of Solomon to hear his wisdom, which God had put into his mind. <sup>25</sup> Every one of them brought his present, articles of silver and gold, garments, myrrh, spices, horses, and mules, so much year by year.

<sup>26</sup> And Solomon gathered together chariots and horsemen. He had 1,400 chariots and 12,000 horsemen, whom he stationed in the chariot cities and with the king in Jerusalem. <sup>27</sup> And the king made silver as common in Jerusalem as stone, and he made cedar as plentiful as the sycamore of the Shephelah. <sup>28</sup> And Solomon's import of horses was from Egypt and Kue, and the king's traders received them from Kue at a price. <sup>29</sup> A chariot could be imported from Egypt for 600 shekels of silver and a horse for 150, and so through the king's traders they were exported to all the kings of the Hittites and the kings of Syria.

---

<sup>9</sup> *The Revised Standard Version*. (1971). (Mt 6:27). Oak Harbor, WA: Logos Research Systems, Inc.

<sup>10</sup> *The Holy Bible: New Revised Standard Version*. (1989). (Mt 6:27–28). Nashville: Thomas Nelson Publishers.

<sup>11</sup> *The Holy Bible: King James Version*. (2009). (Electronic Edition of the 1900 Authorized Version., Mt 6:27). Bellingham, WA: Logos Research Systems, Inc.

<sup>12</sup> *The New King James Version*. (1982). (Mt 6:27). Nashville: Thomas Nelson.

**Sermon on the Mount – Matthew 6:25-34**  
**Bellevue Church of Christ – Winter 2015**

**Little Faith**

**Matthew 8:26 (ESV)**

<sup>26</sup> And he said to them, “Why are you afraid, O you of little faith?” Then he rose and rebuked the winds and the sea, and there was a great calm.

**Matthew 14:31 (ESV)**

<sup>31</sup> Jesus immediately reached out his hand and took hold of him, saying to him, “O you of little faith, why did you doubt?”

**Matthew 16:8 (ESV)**

<sup>8</sup> But Jesus, aware of this, said, “O you of little faith, why are you discussing among yourselves the fact that you have no bread?”

**Seek First the Kingdom of God**

To seek first the kingdom (“of God” in some MSS) is to desire above all to enter into, submit to, and participate in spreading the news of the saving reign of God, the messianic kingdom already inaugurated by Jesus, and to live so as to store up treasures in heaven in the prospect of the kingdom’s consummation. It is to pursue the things already prayed for in the first three petitions of the Lord’s Prayer (6:9–10).<sup>13</sup>

**Matthew 6:9–10 (ESV)**

<sup>9</sup> Pray then like this: “Our Father in heaven, hallowed be your name.

<sup>10</sup> Your kingdom come, your will be done, on earth as it is in heaven.

---

<sup>13</sup> Carson, D. A. (1984). Matthew. In F. E. Gaebelin (Ed.), *The Expositor’s Bible Commentary: Matthew, Mark, Luke* (Vol. 8, pp. 181–182). Grand Rapids, MI: Zondervan Publishing House.