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Matthew 6

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Learn the Bible at Home

Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Matthew 6.

Topics.

- Hypocrites and giving to the needy.
- Jesus teaches the disciples to pray and fasting.
- Treasures on earth and treasure in heaven.
- The eye is the lamp of the body.
- No-one can serve two masters.
- Do not be anxious about your life.

The Previous Chapter: in the previous chapter Jesus gives his famous Sermon on the Mount. He speaks about, the salt of the earth, being sued, promises, an eye for an eye and a tooth for a tooth, giving, loving your enemies and being perfect, he talks of rewards in heaven, righteousness that exceeds the Pharisees, adultery, divorce, remarriage, plucking out the right eye, promises, being sued, loving your enemies and rewards in heaven.

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

Matthew 6:1--4

Hypocrites and Giving to the Needy.

- **Matthew 6:1-4:** "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. 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. ³But when you give to the needy, do not let your left hand know what your right hand is doing, ⁴so that your giving may be in secret. And your Father who sees in secret will reward you.

Do not let your left hand know what your right hand is doing means do the things you do for others secretly, don't boast of the good you have done. Jesus is saying don't do things to appear as a good and generous person to get the approval of others, do things in secret and not to be noticed, if we do things to get the approval of others, we will have no reward from God. Those in the Synagogues are giving not because they care about the needy, but to get the praise of others by appearing to be good.

Matthew 6:5-8

Praying in Secret.

- **Matthew 6:5-8:** "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. ⁶But 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 (vain repetitions in KJV) as the Gentiles do, for they think that they will be heard for their many words. ⁸Do not be like them, for your Father knows what you need before you ask him.

Ego, self and pride crave approval, praise and exaltation from others, these people from the synagogues are praying no-doubt very eloquent and most likely very long prayers, but they are simply praying them to receive the praise of those who are listening. Jesus is bringing the motivation of the heart into focus (i.e., are we praying to look good to others or because we believe God is constantly hearing what we say and seeing what we do. Prayer requires faith, it is to walk in a continual and real and spiritual relationship with God and be aware that He is with us every moment of the day.

Do not continually repeat prayers: this is not talking about ongoing prayer for a thing that is a burden to one's heart, the key phrase in this verse is, "empty phrases" and "vain repetitions" it has in mind constantly repeating positive affirmations or repeating Scriptures as clichés to bring about a positive outcome, it applies to those who think if they repeat something enough it will force God to answer. This does not mean repeating positive affirmations or favourite Scriptures does not have its place, doing these things can be beneficial as they change negativity in our mind, but they become wrong when we begin to use them as a mechanical technique in prayer to change the mind of God.

God already knows what we need before we even ask (v8) knowing this should give us confidence that we do not have to try to force God to do something when we pray. It is interesting to note that whenever the sick and disabled came to Jesus for a need they knew he had the power to heal them, but they did not know if he would, so they asked him to heal them, no-one demanded or claimed a healing from Jesus they simply went with a humble spirit and asked.

Matthew 6:9

The Lord's Prayer.

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- **Matthew 6:9:** Pray then like this: "Our Father in heaven, hallowed be your name.

Jesus has just spent the last eight verses teaching his disciples how not to pray; now he is going to teach them the correct way to pray. Remember in the previous verses the focus was hypocrites praying for approval from others, now Jesus is about to show those he is teaching what the attitude of the heart should be in prayer. The last eight verses have shown that ego, self and pride have no place in prayer, but rather humbleness toward God and most importantly not to be looking to others for their approval and praise. A prayer full of broken English and stammering words prayed from a humble and honest heart is valued far more by God than one that is beautifully spoken in King James language but spoken to gain the favour and approval of others.

NOTE: this is not a blanket statement it does not mean that every prayer prayed in the King James language is of no value before God, the statement is simply making the point that it is the motivation behind the prayer that makes it valuable to God and not the language or the eloquence.

Matthew 6:10

- **Matthew 6:10:** Your kingdom come, your will be done, on earth as it is in heaven.

Our attitude of heart in prayer should be for God's will not ours the focus in prayer should always be what God wants not what we want, your Kingdom come applies to the following two kingdoms: -

1. To God's Kingdom of righteous, joy and peace coming into our minds and heart by faith and being outwardly manifested in our behaviour.

2. To the literal Kingdom of God to come to earth when the Lord Jesus Christ returns to rule and reign as King of kings and Lord of lords to establish God's Kingdom of righteousness, justice, joy and peace on earth.

Matthew 6:11

- **Matthew 6:11:** Give us this day our daily bread.

Pray for God to supply us with what we need each day to live, everyday we should be conscious of God in our lives and thankful that we have food to eat, fresh water and shelter since a third of the world does not even have these basic needs.

Matthew 6:12

- **Matthew 6:12:** and forgive us our debts, as we also have forgiven our debtors.

Forgive us our offences as we forgive those who have offended us, notice the language, "as we have forgiven," (i.e. forgive us in the same way that we forgive others). God's forgiveness toward us is in accordance with how we forgive others (see v14-15).

Matthew 6:13

- **Matthew 6:13:** And lead us not into temptation, but deliver us from evil.

The apostle James says, let no one say when they are tempted, "they are being tempted by God," for God cannot be tempted with evil, and he himself tempts no one (James 1:13). It is not God who leads us into temptation, therefore the words, "lead us not into temptation" most likely means, "keep us from temptation" (i.e. don't allow us to get into situations where we could be tempted). The desire of the heart expressed in these words is one of not wanting to do anything that is offensive to God.

Matthew 6:14-15

- **Matthew 6:14-15:** For if you forgive others their trespasses, your heavenly Father will also forgive you, ¹⁵but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.

Once again God's forgiveness toward us can be limited by our lack of forgiveness to others this is why a person harbouring bitterness, resentment and a craving for revenge often lacks real emotional freedom peace and joy. Forgiveness sets the human spirit free from emotional hurt and tension. Trust is different to forgiveness; forgiveness does not mean a person has to become a close friend (unless they choose to) or even see those that have hurt them (especially if it may put them in more danger).

A woman who has been raped, will have to forgive to set her mind free from the horror she has suffered, but she would be foolish to have contact with that man until he had proven he could be trusted. Forgiveness in this context is about attitude. It is about not allowing others who have offended or harmed us in some way to continually destroy us by our hatred toward them, until we forgive that person still has power over us. This is why God wants us to forgive, not only does it have the potential to change a life, heal a relationship, but it sets us free from our own emotional pain.

Overview: in this example of prayer Jesus is teaching that all prayer should be a true and honest expression of the heart. A man with a sick child went to Jesus and asked him to help his unbelief, the true expression of this man's heart was unbelief and he admitted it to Jesus and guess what! Jesus healed his child (Mark 9:20-30). God will not condemn us for our lack of faith, but He will if we pretend as the hypocrites did in the synagogues, thus Jesus is teaching God honours honesty and integrity of the heart not hypocrisy. Prayer is simply the honest expression of the human heart communicating with God in heaven.

Matthew 6:16-18

Fasting.

- **Matthew 6:16-18:** "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. ¹⁷But when you fast, anoint your head and wash your face, ¹⁸that 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.

Jesus is saying, when you fast don't put on a big show and walk around saying "O' Woe is me I am so hungry" so that everyone around you will know you are fasting, don't give self, ego and pride the satisfaction of getting praise from others by displaying your spiritual life before them, but do it for quietly before God and not for self-approval. Ego, self and pride desperately want to be exalted by others, keeping things secret requires dying to self and its two powerful entities ego and pride.

The fast the Lord delights in: the people of Israel delighted to fast and seek the LORD daily to draw near to Him, but the LORD said their fasting was not acceptable to Him because they were fasting simply to seek after the things they desired and their daily lifestyle was totally contrary to God's ways. The LORD tells Israel the fast He approves of is to:

- Stop going their own way seeking their own pleasure.
- Help those who are oppressed and share their food with those who are hungry.
- Bring the homeless into their own homes and give clothing to the poor.
- Stop speaking idly and acting wickedly.

The LORD tells Israel when they fast in this way then He will hear their prayer, guide them continually and satisfy their desire in difficult times (Isaiah 58:1-14). The reason the LORD calls this a fast is because to help requires putting others before self. To help someone in need requires some kind of self-sacrifice (i.e. money, time, labour, lack of privacy etc.), doing this is fulfilling the second Commandment love your neighbour as yourself (Lev. 19:18) (Matt. 19:19). This is called the Royal law in the New Testament (James 2:8). Jesus said the most important Commandment is:

- The Lord is one and we are to love Him with all our heart, soul, mind and strength and the second most important commandment is, you shall love your neighbour as yourself.

Jesus goes on to say that there is no other commandment greater than these two. (Mark 12:29-31) thus the fast the Lord approves of and loves is to love God and to treat other humans with respect and decency, the apostle James says if we do this we are doing well (James 2:8) and Paul says the entire law regarding mankind is summed up in the words, you shall love your neighbour as yourself. (Rom. 13:9) (Gal. 5:14).

Matthew 6:19-21

Treasures on Earth and Treasure in Heaven.

- **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, ²⁰but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. ²¹For where your treasure is, there your heart will be also.

Treasure on earth: refers to excessive material wealth (i.e. overindulgent and excessive spending and opulent and excessive living). It is owning extremely expensive houses, cars, clothing etc., and storing up more than we need to live a comfortable life. Treasure on earth is about being so self-indulgent that we do nothing to help those who are less fortunate than ourselves and being so obsessed to possess the things of this world we have no time for God. To build a life on worldly treasure is foolishness, simply because it is all temporal, has no power to extend life and can all be robbed or destroyed overnight.

Treasure in heaven: laying up treasure or rewards in heaven is doing things for God and for others, whenever we do something good for another person, whether it is a word of encouragement or comfort or giving financial aid or physical help etc., it is laying up treasure in heaven. Whatever we do to help another human in need is being recorded in the vaults of heaven. Treasure in heaven is kept in the vault of God's mind so no-one can penetrate, rob or destroy it contrasted to treasure stored up on earth that can be stolen and destroyed. To build a life on heavenly treasure is wisdom simply because its fruit is eternal rewards and no-one can rob or destroy it.

Where your treasure is, there your heart will be also: the more a person values the things of this world and the more they are attached to material possessions, fame, wealth, power etc., the more their heart will be in the world and controlled by the influences of the world. Contrasted to this the more one surrenders to the things of God and desires to help others the more they will be detached from the temporal and materialistic things of this world and the more their heart will be with God.

There are literally two worlds on earth we can choose to live in:

1. The world of mammon which embraces craving for more wealth and material possessions than is needed to live comfortably and hungering after power, fame or importance all of which self, ego and pride crave, in this world self is the most important person and greed and profit are king.
2. The world of God on earth this world embraces living in God through Christ and doing what is right and helping others, in this world God and others are the most important, humbleness is crowned and Christ is King.

But, the reality of human life is that with all its complexities the two worlds are not so black and white or as easily defined, most of us probably live somewhere between the two it is up to each person's conscience before God to decide what is right for them according to their own circumstances. In this we all walk alone with Christ, simply because everyone's circumstances and difficulties differ. If we are honest and open before God in prayer, He will gently convict our hearts if we are not right with Him. It is this conviction and His Spirit we should heed and respond to rather than being controlled by what others think or might try to impose upon us.

Matthew 6:22-23

The Eye is the Lamp of the Body.

- **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, ²³but 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!

A lamp shines light in a room so that everything can be seen in that room in the same way the eyes radiate the life that is inside a person (i.e. joy and happiness or sorrow and depression etc.), Jesus is challenging his listeners to look inside themselves and see how much darkness (love of the world) is in them, then says if they want inner life they need to die to self, ego and pride and live for God and His approval by being more focused on others rather than self. The entire context of this chapter is about focusing on self and doing things to satisfy ego and pride by gaining the praise of others, contrasted to being focused on God and His approval and considering others rather than self. Therefore, darkness in this context is about self, ego, pride and being totally focused on material possessions and the things of this world contrasted to this is light which is being focused on God and others. Jesus is asking the question, "How much of our life is focused on self and this world and how much of it is focused on God and others."

Matthew 6:24

No-one can serve Two Masters.

- **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."

Jesus is not saying money is bad, there are hundreds of rich people in the world who do a lot of good by helping others by giving the excess money they have, but he is saying loving and being possessed by money is going to ruin your life. A rich believer can store treasure in heaven by using their excess money to help the poor and needy, money is neutral as far as good and bad goes it only becomes harmful when it becomes a person's master and the controller of their mind, thoughts and behaviour.

It is interesting to note: that our entire world's money system is based on the Babylonian system of credit and not God's financial system. The Babylonians were money-lenders not only out of dedicated policy but also with fervour, zest, and relish. One of their proverbs expresses this outlook clearly:

- The giving of a loan is like making love; The returning of a loan is like having a son born."

They were thus a breed of happy, proud, heartless and ruthless moneylenders. Their whole world of business moved in terms of credit financing, and their whole concept of social control and of imperialism rested on usury. It is not surprising that Babylon the Great, the harlot, is the type in Revelation of the one-world order which shall seduce all nations. In a biblical economy, loans are not the basis of normal operation as with Babylon, but of abnormal circumstances. As such, and only as such they have their place, but they operate in terms of absolute understanding as well as clear, definite and obvious restrictions.

The following two kinds of loans in the Bible were recognized:

1. To the believer without interest, but with security.
2. To the unbeliever, with interest and security.

But, in both instances the security is the something real, it is a tangible asset, in goods or in money that is transferred and involves only the two parties involved to the contract. Modern banking however, is radically different. Banks create money by an official authorization and by one party simply recording a loan and a deposit on their books. The consequence of this is not the personal and limited action of a biblical loan, but inflation, the decreasing of the prior relationship of money value to total goods and services. As a result, there is a decreasing of all money,

and such loans mean an element of robbery in that they reduce the value of all other money previously in existence. Modern central banking (i.e. the Federal Reserve System) are modern applications of the old Babylonian principles and are equally seductive in helping to bring about the lure of the dream of empire.

The Federal Reserve system: prior to the introduction of central banking, the ability to create money by an official authorization was relatively limited, and it depended in large measure on the confidence of the individuals in the local bank. Today, the instrument of control has passed to the Federal Reserve System, its directors and stockholders, the Treasury Department, the Federal Deposit Insurance Corporation, and other agencies who are engaged in manipulating the money supply. Biblical law is hostile to a money system that is based on credit, because it creates an abnormal and oppressive lifestyle of debt for a country or individuals who lives by it.

The Babylonian system: of economics today is anti-biblical and as such will incur the wrath of God, whose advance judgment Scripture proclaims the merchants of the earth have grown rich from the power of Babylon's luxurious living (Rev. 18:3). Babylon the Great is fallen is fallen (Rev. 18:2). The merchants of the earth shall weep and mourn over her Babylon since no one buys her gold, silver, jewels, pearls and fine linen anymore (Rev. 18:11-12).

Matthew 6:25

Do not be anxious about your Life: a key to understanding the following words of Jesus is to know that he is teaching the difference between those who know God and those who don't. The Christians attitude toward life should be entirely different to those who do not know God (see verse 32).

- **Matthew 6:25:** "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?"

The focus of these verses is life and death, living and dying.

Anxious: (merimnao) (merimna) (take no thought in KJV) means to care about a thing, feeling nervous worried or afraid, especially about something that is going to happen or might happen it carries the idea of distraction or being enticed away. It is a disquieting, tormenting thought, which troubles the mind and hangs it in suspense disturbing it of peace and quiet, hindering sleep and our joy in God, and enjoyment of ourselves and our friends. To those who do not know God the things of the world are their greatest concern, it should not be this way with Christians. In the book of Job Satan said to the LORD "All that a man has he will give for his life" (Job 2:4).

This statement is true of the human race in general, but obviously there are exceptions Job clearly was one of them (obviously there are many more). Job would not bow down to Satan's will to save his own life. Job understood what Jesus is saying in these verses when he says, "Life is more than food and clothing." Most of human existence for those without God is about avoiding death, yet Jesus is saying life is far more than living to stay alive and avoiding death. The words:

- Don't be anxious about what you eat, drink or what you put on (v25).

Mean don't be obsessed by food, don't live your life to eat and don't worry about what you put on, these words carry the idea of worrying about how one looks before others. People had make-up and rich clothing even in the Roman era, and many of those who had only robes to wear obviously envied those who had the rich and beautiful clothing, if they didn't there would be no need for Jesus to make this statement.

Today: those who control the fashion industry have simply become more sophisticated at influencing the populations of the world through global media, magazines and TV that we need their fashion products to be up to date with the fashion world and to be one of the in crowd. "Being anxious about what one wears" is about trying to keep up with the world's system of fashion and spending unnecessary dollars to do it. These fashion companies constantly change the fashion of the day to sell more of their products and so increase their profits and they do it very successfully by influencing mass populations that they need their clothing products to look good. Jesus is basically saying don't let the fashion industry influence you, life is way more than designer clothing and being obsessed with dainty food.

This principle of conforming to the world system applied in the Roman era as it does today simply because self, ego and pride are the same no matter what era they are in. Jesus is saying, if no human can add even one hour to his or her life no matter how much they stress or are anxious about a matter what is the point of being anxious and stressing it doesn't make any logical sense especially since it cannot change a thing. Worries only real power is to rob from joy and peace and lead one into despair and depression, Jesus is saying life is far more than these things.

God's clothing: is, spiritual it is mental, emotional inner joy, love, peace, contentment, righteousness and eternal life.

Matthew 6:26-27

The Birds of the Air.

- **Matthew 6:26-27:** 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?
²⁷And which of you by being anxious can add a single hour to his span of life?

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The birds are fed without any care or project of their own; they do not sow reap or gather into barns they make no provision for the future themselves, and yet every day provision is made for them, but this does not mean we are to be lazy and not work the focus and example of the birds is the lack of worry in what they do. They are set forth as example of being careless for the future, living without worry and anxiety. Because birds live in this way, they live the merriest lives of all creatures whereas the ant is set forth as a good example of being industrious and having good sense in dealing with practical matters and carefully managing resources to provide for the future. Jesus is using the birds to teach us if we lived in faith as unconcerned about tomorrow as the birds that trust God's providence do in their daily lives we would sing as cheerfully as they do because it is worldly care and the care of our mortal life that ruins our inner joy, peace and praise.

Matthew 6:28-31

Consider the Lilies of the Field.

- **Matthew 6:28-31:** And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, ²⁹yet I tell you, even Solomon in all his glory was not arrayed like one of these (lilies). ³⁰But 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? ³¹Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'

In this example the birds and lilies are free from care and do not toil to earn their clothing, but that does not mean that we should neglect to do the proper business of this life. The apostle Paul says:

- For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat (2 Thess. 3:10).

Paul commands us to let a lazy person starve, thus Jesus focus is not about work, but obsession in conforming to this world and anxiety about possessing its inventions, latest fashions and materialistic products. The array of Solomon doubtless was very splendid, magnificent and would have been the richest of clothing yet dressed as fine as was he came far short of the beauty of the lilies, and a bed of tulips, our goal should not be the desire to be clothed like Solomon, but rather to trust that the Lord will clothe us according to His eternal and perfect will. The focus is not upon taking care about how we look, but upon coveting fine apparel, and about making the putting on of apparel our adorning because just as the beauty of the lilies will perish so to will the clothes we are so proud of wearing fade and be cast, into the grave. Nevertheless, Jesus is not saying we are to walk around in sackcloth, nor is he teaching that we should dress like a pauper (unless we are then that is OK). The idea is being obsessed and stressing about not having the things of this world, or working day and night to possess them and having no time for God. The clothing the Lord considers beautiful and that we should be seeking after is humbleness, kindness, mercy grace and love.

NOTE: even the birds and lilies eventually decay and some are destroyed by the storms of life. Jesus focus is not so much about preserving our bodies of flesh, but our attitude toward life as we live in our mortal and decaying bodies.

Matthew 6:32-34

Seek first the Kingdom of God.

- **Matthew 6:32-34:** For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. ³³But 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.

A key to understanding these words of Jesus is to know that he is teaching the difference between those who know God and those who don't. The Christians attitude toward life should be entirely different to those who do not know God (the Gentiles) (v32). Those without God seek after all these things (i.e. designer clothing with its expensive accessories, dainty food or expensive restaurants), but it should not be so for a Christian.

NOTE: this does not mean a Christian woman cannot dress herself up to go out with her husband or friends and have a nice meal at a restaurant. The focus is caring about being able to do these things it is not about enjoying the things of this world but making them the things that are of value to our life to such an extent that they cause us anxiety, worry and stress.

Take no thought for the life of the body: because there are greater and better things to think about, such as the sound words of the Lord Jesus Christ and teaching that accords with godliness, our life before God and eternal life; these are the needful things (Luke 10:41-42), that should occupy our thoughts, because when worldly cares have the dominant and first place in our minds they are commonly neglected. If we were more careful to honour God, we would be less occupied with pleasing ourselves. The most effective cure for being obsessed and influenced by the world and overcoming worry is to occupy our minds by taking thought for what is eternal and what honours God. It is, knowing that we are mortal and everything of this world is temporal and all will pass away and therefore it is foolishness to give all our time to the things of this world and give no thought to God. The path to overcoming the cares of this world is to love God even more than we love our mortal life even if it means death, to

people who have this kind of love and faith Jesus says he will give an eternal crown (Rev. 12:11). Jesus in this message to his disciples is saying the things concerning eternal life and not the things concerning mortal life or this world should be the passion and underlying thoughts our minds. We overcome the world by our faith and knowing that whenever we think about the things of God He hears and when we do something for His Kingdom or a good deed for another person we are storing up treasure in heaven, it is by loving God more than loving our own life that we overcome the cares of our mortal life and this world.

The apostle Paul warned Timothy: that there were godly people who have been enticed away from the faith because they craved the things of this world, they believed that being a Christian was a means of gain (i.e. wealth, success, prosperity, etc.). Paul warns Timothy that those who allowed the world to influence their minds and dominate their life are often trapped by senseless and harmful desires that lead them to ruin. In contrast to this those who understand that the love of money and the things of this world can lead to all kinds of worry and anxiety and even worse entice people away from the faith, overcome these things by knowing that they brought nothing into the world, and they cannot take anything out of the world so they are content simply to have food and clothing meaning the necessities to live. They know that life is about more than accumulating materialistic products, inventions and niceties (1 Timothy 6:1-10).

NOTE: one of the best measures of how spiritual we are is to examine how content we are because godliness brings contentment (1 Timothy 6:1-10).

The birds and the lilies: the example of the birds and the lilies teaches us to cast our care of the world upon God and trust him knowing that if God clothes the short-lived grass, He will much more clothe those who are made for immortality. Seek first the Kingdom of God, and his righteousness, and all these things shall be added unto you, does not mean we will become abundantly wealthy, successful and prosperous in all that we do, but that God will provide the things that are needful for life for those that belong to Him (i.e. food and clothing, not dainties, but necessities). One of the reasons why we should not worry about tomorrow is because we cannot alter or control all circumstances that come into our lives or whether by tomorrow our mortal body will be called to put on its grave-clothes, therefore to live in peace we must surrender ourselves and our life to God's wisdom, care, and guidance even though He may take us in a different direction in this life to the way we might wish to go.

Conclusion of riches of this world and fine clothing: is what all those that are without God live for and constantly need to feel alive or happy this should not be the way of Christians. Jesus is saying life is more than excessive money, dressing to look good to others and opulent material possessions. In the Kingdom age the entire world will belong to those who seek God's Kingdom, but for this present age, Jesus is saying die to ego, self and pride live for God and you will inherit everything including eternal life. This was the attitude of Shadrach, Meshach and Abed-nego who told the king that their God was well able to deliver them from the fiery furnace, but even if He didn't they would praise Him, they were not anxious or worried about their mortal existence because they knew God and accepted His will for their lives (Daniel 3:15-18), this attitude is also seen in the apostle Paul, Peter and Christ.

Added to this the book of Revelation says:

- They have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death (Rev. 12:11).

The "him" in this verse refers to the great dragon, the ancient serpent, the devil and Satan all symbols of everything of the world and in the world that is against God and His ways.

NOTICE: how they overcame all these powers, "They loved not their lives even unto death." This means that God was more important to them than the things of this world and that Christ was pre-imminent in their mind, heart and life.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

Bible House of Grace