

Check Your Thingometer

Matthew 6:19-34

Introduction: This text is not teaching that it is wrong to save money. A wise man counts the cost but hoarding materialism on earth is not rewarding. Investing for eternity is rewarding. Mark 14:1-9.

I. Where is your heart? Verses 19-23.

The Greek word thesauriate (v. 19, 20) (we get our word thesaurus from this), means do not stockpile. Do not (horizontally) pile up things without purpose, just for the sake of stashing. Pile up things (vertically) with an active purpose.

Moths ruined the wealthy's fine apparel; (Acts 16:14). Rust corrupts! Radium the size of a small coin is worth over \$100,000 but in less than 90 years it becomes common lead. Treasure corrupts, not only physically but it corrupts the heart, I Timothy 6:6-10, Luke 12:13-21.

Thieves break through the walls and steal. Easy pickings since most walls were made of clay.

Love is giving. For God so loved...that He gave. Giving to others equals giving to God, Matthew 25:35-40, Luke 14:12.

Choose to invest (v. 21):

In the heavenly rather than the earthly
In the future rather than the present
In the spiritual rather than the physical
In others rather than in self.

Pharisees gave without heart; some had hearts of greed, Achan, Judas, Ananias and Sapphira. We need cheerful giving hearts.

The light of the body is the eye (v. 22). If the heart is evil, the eye will set its affection on earthly things. A diseased eye doesn't admit light.

The single eye literally, devoted to one purpose, is known as the *generous spirit*.

James says a double minded man is unstable in all of his ways. We don't need Christians to act as spiritual schizophrenics. The phrase evil eye (v. 23) was a Jewish metaphor for a jealous spirit. Which spirit do you have?

Astigmatism gives two images instead of one, or gives an image out of focus. How is your spiritual vision? Where is your heart?

II. Who is your master? Verse 24.

We are slaves with a new Master. Our Master (Lord) paid the price and owns us. We can't have a divided allegiance. A slave didn't have any time, rights or possessions of his own.

Mammon is Aramaic for wealth. We are either slaves to money or to the Lord. The text says if we love money we hate God.

III. Why do you worry? Verses 25-34.

Therefore – since God is our master, we don't need to worry. Worry is mental strangulation.

Since our Father created the universe and controls it we don't need to worry. Five times in this text we are told not to be anxious (take no thought). The present imperative implies the disciples had worried. Anxiety serves the stock market, the old master; assurance serves the Savior, the new Master.

A. The Master provides food

Are ye better than birds? Of course (v. 26), we are the children of God and He will provide for us.

Stature (v. 27) can be used to speak of a measure of time, and later indicates age, Hebrews 11:11. Worry will not add time to your life; in fact we know the opposite to be true. Charles Mayo said, "Worry affects the heart, brain and central nervous system."

B. The Master provides fashion

Lilies (v. 28), probably purple iris or scarlet poppies common in the area. Under a microscope these are magnificent where as the purple robes of Solomon (v. 29) would only be a bunch of tiny black dots under the microscope.

Flowers (v. 30) only have a brief life. The disciples have eternal life.

The Gentiles seek (v. 32); literally run after, the temporal, we should seek (v. 33) the eternal.

C. The Master provides the future, (the morrow)

Ask for the spiritual things and He will provide the physical. His kingdom consists of an abundant life, John 10:10.

Seek ye first! Many in India starve while 20% of the grain is given to the Holy cows (which they don't eat, either). Fifteen percent of the grain goes to sacred rats, reincarnated Indians.

The morrow (v. 34) will have enough evil, literally trouble, not moral trouble but problems. We shouldn't worry about tomorrow's problems. Be thankful that God provides today.

Conclusion: My Panamanian friends would say "Don't worry, be happy." This reminds me of two passages, "be anxious for nothing" and "rejoice evermore."