

The Mind of Christ - Lesson 88

January 8, 2021

Section 54 The Sermon on the Mount

A. T. Robertson's Harmony of the Gospels

Thank you for joining me again for another edition of "The Mind of Christ". I subtitled this "Challenger Deep" because Challenger Deep is the deepest part of the ocean and I figured I needed a metaphor to identify how deep the mind of Christ is. That's why I call this study "Challenger Deep". This was a study I did back in 2010 to 2017; it produced 21 journals and what you're getting in this series IS some pretty raw material from that in-depth study I did over that period of time.

Currently, we're in the Sermon on the Mount and as I was going through this, I realize that there was a section of the Sermon on the Mount that I didn't journal back in 2010, so recently I went back and added that into the end of the 21st journal that I produced and I'm happy to be able to present that to you at this time. That section was **Matthew 6:25-34**, a pretty important section and I want to begin there today, so let's see if we can get through that part, I think, and hopefully, if we have time, we might get time to get into a little bit more of the Sermon on the Mount in Matthew 7. So let me read the text to you and then we'll jump into my commentary on it:

Matthew 6:25-34

Jesus says, ²⁵ "For this reason I say to you, do not be worried about your life, as to what you will eat or what you will drink; nor for your body, as to what you will put on. Is life not more than food, and the body more than clothing?" ²⁶ Look at the birds of the air; that they do not sow, neither do they reap nor gather crops into barns and yet your heavenly Father feeds them. Are you not worth much more important than they? ²⁷ And which of you by being anxious can add a single day {cubic} to his lifespan? ²⁸ And why are you anxious about clothing? Notice how the lilies of the field grow; they do not toil nor do they spin thread for cloth, ²⁹ yet I say to you that not even Solomon in all his glory clothed himself like one of these. ³⁰ But if God so arrays the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more clothe you? You of little faith! ³¹ Do not worry then, saying, 'What are we to eat?' or 'What are we to drink?' or 'What are we to wear for clothing?' ³² For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things. ³³ But seek first His kingdom and His righteousness, and all these things will be provided to you. ³⁴ "So do not worry about tomorrow; for tomorrow will worry about itself. Each day has enough trouble of its own.

All right, let's dig into that section and see what we can find.

Actually **Matthew 6:25-34** connects directly with the preceding verses as Jesus says, "For this reason". Anytime you see that phrase, "for this reason", you know it's connecting with what was said previously. Jesus was talking in the previous section about not being able to serve both God and mammon. Jesus says it is better to lay up treasures in Heaven where your heart should be.

The word “reason” is the word “dia”, a preposition meaning through; the ground or the reason by which something is or is not done. It is used many, many times in the New Testament ... over 580 times. In the sermon, Jesus only uses “dia” once more and that is in **Matthew 7:13** about entering ‘through’ or ‘by’ or ‘by reason of’ the narrow gate. The ‘gate’ of course, is Jesus; and Jesus, of course, is the reason for entering ... it is the reason why we can enter.

If we’re going to avoid ‘serving mammon’ and ‘keep our treasures in Heaven’ where our hearts are we’re going to have to listen to what Jesus says about anxiety. The word ‘worried’ or ‘anxious’ is “merimnao” meaning to be troubled with cares because of proximity to one’s interests (in other words, the cares are getting a little too close to the interests that we have). The focus is on provision; how can we provide what is needed ... specifically here, the daily necessities of life.

This word for *anxiety* is found six times in Matthew. It is found five of those times in this specific text. The other one is in **Matthew 10:19** where the Apostles were told to not to worry about what they would say if they were turned over to the authorities because the Spirit would give them ‘what they needed’ in that hour. That’s the only other time this word is used in Matthew. In **Luke 10:41** Jesus tells Martha that she is *worried* “about so many things” as she rushes to get dinner on the table. Luke 12 is parallel to Matthew 6 (as they both speak of comparing our worth to material things...birds, flowers etc.) Then in **1 Corinthians 7:32** Paul speaks about the unmarried who can be free from the ‘*concern*’ or the *anxiety* or the *worry* of the things of this world; and only to be concerned about the things of the Lord. So, even the word concern there about the things “of the Lord” is the word “*anxiety*” or the word “*worry*”. So, we can ‘not’ worry about the world but we can worry about the things of the Lord. Again, context helps us to understand how to apply that.

To have a single concern for the Lord makes one holy in body and in spirit, yet in **1 Corinthians 12:25** Paul says that the members of the body are to have the same care for one another or concern for one another, or the same *worry* or *anxiety* for one another.

Again, there’s good anxiety and there’s bad anxiety I guess. That’s kind of how we have to interpret this.

In **Philippians 2:20** Paul says of Timothy that no one else would have a genuine *concern* or *anxiety* or *worry* for their welfare. But in **Philippians 4:6** Paul tells us that we’re to be anxious for *nothing!* We’re getting mixed views here on *anxiety* or *worry* or *concern* and all the translations that I’ve referred to here are the same word. So, the idea is that there is some unhealthy anxiety and then there are things that we should be concerned about, and sometimes we use that in a kind of ‘accommodative’ way. We say, “Well, I’m not really worried, I’m just concerned.” Well, I think it’s not quite that simple to say it that way. There is “harmful anxiety” and then there is “helpful anxiety”.

Actually, I corresponded with a quite well-known psychiatrist. His name was Hans Selye and he wrote a book called “Stress Without Distress”. Stress is normal in life; distress, though, is what will kill you and we need to know the difference. So let’s see what else Jesus says. Perhaps it is a certain type of anxiety.

Jesus says, do not be anxious for your life. Life, here, is psuche (ψυχη). Psuche here is a human component which can be associated with physical life like the animals, and it can also be associated with eternal life depending on the context. It can be translated soul. So what is the focus of ‘psuche’ in this passage as to what you shall eat or what you shall drink, nor for your “body” as to what you shall put on? So the aspect of life or psuche that He’s concerned about here is those things that concern us on a physical level; food, drink and clothing. Another word is introduced and that is the word body or “soma” (σωμα). So “psuche” is associated with body and “soma” *here*, and with eating and drinking.

The focus of the *anxiety* is food, drink and clothing. Learning to be content daily in the prayer is about ‘give us this day, our daily bread’ (**Matthew 6:11**), like manna, to learn to be happily dependent on the Father to supply daily necessities of life. This is the kind of focus of “psuche”; it’s when we are concerned about our daily necessities of life. That’s the way He’s using “psuche” in this particular context. So, is this a very narrow focus in this text? If that is so, we still have **Philippians 4:6** that tells us to be anxious for nothing ... which certainly broadens our array of concerns.

So, where does Jesus direct our attention? First He directs it to birds ... they are easily observable. Other animals are often rarely seen unless you go look for them, but birds are everywhere. The word He uses there is *observe* or *look*, “emblepo” (εμβλεπω) meaning ‘to *turn one’s eyes*, or *gaze*, *behold* or *consider*. Jesus wants us to see God’s care for the birds.

The world is God’s aviary, if you will. He has billions of ‘birds’ in it. He has designed the ecosystem so that the birds have ample food available; they do not have to seek it in a very hard way. There are bugs and seeds readily available, and in other generations man would “live off the land”, but as the population grew and we became urbanized, food availability changed and we couldn’t just pull an orange off of a neighbor’s tree. We had to have some money to purchase it at the store or we had to qualify for a food bank donation.

What about storing food? My freezer and pantry are full. Is that a violation of the intent of Jesus’ teaching here? Is the goal here daily dependence on God like in the days of manna? Am I thwarting this teaching by storing up food for the days ahead?

It seems to me that the 40 years of manna was because they did not trust God to give them the fields and the vineyards that they did not plant and the fortified cities that they did not build. God tried to give them a self-sustaining system and they rejected it through unbelief and they were tested and trained in the desert for 40 years with a daily ration of food. So I’m not sure that manna in the desert was the standard, or was the gold standard at least, of how we were supposed to live our lives, because God had offered them a ready-made vineyard, if you will, of food in the cities of Canaan but they rejected those things and then God put them on food rations for 40 years.

The fact that birds do not sow or reap, at least as humans do, I don’t think is meant to say that we should not sow or reap. Jesus talked about both in His ministry. Birds are not people but they do have a manner of sowing and reaping. Often they eat seeds that do not digest and are eliminated as they fly dropping the seeds to take root elsewhere and one day, produce a harvest.

But I think Jesus' point is that the birds do not stress over daily bread. The resources are there and they just go about their day and it happens. Probably most important is that birds do not 'gather into barns', but some animals do. I don't think Jesus is condemning sowing, reaping or gathering. He wants us to recognize it is God, the heavenly Father, who feeds them. God is the provider. God sees the needs of His creatures and He provides.

Perhaps "heavenly Father" is mentioned because God's gifts come from above. Manna came down. "Every good thing bestowed and every perfect gift is from above coming down from the Father of lights with whom there is no variation or shifting shadow," **James 1:17**.

When we need food, drink and clothing where do we look ... up, out or in? Well, if we look in, we may be counting on ourselves. If we look out, we may be counting on others. And if we look up, we may be counting on the Father.

The key to this teaching is that the Father considers man *worth more* than birds. The word for worth is "diaphero" (διαφέρω) and is used three times in Matthew. It is used in **Matthew 10:31** where it says we are "**worth** more than many sparrows". How many sparrows am I worth in the context of the limited commission and how God would take care of the Apostles as they were sent out on that journey? Then in **Matthew 12:12** Jesus was showing that the Pharisees *valued* their sheep more than they did 'sick people'. So how much more valuable is a man than a sheep?

Well, Jesus makes these comparisons to help us understand either our value or the value of others. We can only get this by looking through God's eyes. So how do we assess the **value** of a person? In the case of the Pharisees, they valued what was a benefit to them. Do I do that? Is it easy to dismiss a person who I think cannot benefit my ministry? Seeing the inherent **value** of a person is Jesus' point. This is what God does and out of this point of view, God, provides. (**Galatians 2:6** might be well to study in this regard. I'll just throw that in.) In **Philippians 1:10** it urges us to approve of what is *excellent* or *valuable*. We must learn to see value and worth where it can be found. This is one of the challenges of man ... it is to know what is valuable and what is not.

Jesus turns from provision to addition. Who can add a single hour to his life, He asked in **Matthew 6:27**. "And which of you by being anxious can add a single day {cubic} to his life's span?" The word here is "pechus" (πηχυν) meaning, really, a cubit, which was a measurement from the joint of the elbow to the tip of the middle finger ... about 18 inches. No one can lengthen their life. Can we cut it short? Well, perhaps, but can we lengthen it?

Well, I suppose there are some ways to lengthen life through modern medicine and the ability to sustain life longer than we would naturally when this was written. But the cubit is used in **John 21:8** and also used in **Revelation 21:17**. So, why use a linear measurement in this context? "Hour" seems more appropriate, but cubit is more visual. The word translated life in **Matthew 6:27** is "helikia" (ηλικια) sometimes translated 'lifespan', 'age', 'time of life', a term or a length of time', but it can be translated "thatcher" (ηλικιασ) as in **Ephesians 4:13** where Paul says, "the measure of the stature of the fullness of Christ". Stature here is the word for 'lifespan' that would be another translation.

Hebrews 11:11 speaks of Sarah being “past age” to have a child. In other words, her lifespan had been extended. In **Luke 12:25**, the same as in **Matthew 6:27** I sometimes think about my lifespan. My mother died at age 50. My father died at age 93. The average would be 71.5. For some reason, that seems like what I should expect. My older brother lived to 65, two years younger than I am now. My next brother is still alive at age 77, ten years older than I am. So why do I even think about these numbers? I guess we’re all curious, particularly the older we get, as to how long we’re actually going to live. I guess we just want to know. Would I live differently if I did know exactly how long my life would be?

Then Jesus turns to clothing, “enduma”. In **Matthew 3:4** John wore a garment of camel hair. Was that the extent of his wardrobe? In **Matthew 22:12** Jesus mentions wedding clothing and the false prophets who are “wolves in sheep’s clothing” in **Matthew 7:15**. So, why is there anxiety over what we wear? Well, because we care what others think from the birds, to lilies of the field or the wildflowers, God adorns these small flowers and when found in great quantity they can be very stunning in appearance.

But we wouldn’t dare talk of lilies as worrying about their appearance. God designed them, created them and gave them the ability to reproduce. Solomon could not compete with the lilies in glory. Today we are impressed with bigger and bigger closets ... walk-in, rooms for dozens of shoes and places to hang up our clothing, and many drawers for clothes for all seasons and occasions. ***Surely Jesus, who wore a seamless garment and the soldiers who gambled for His clothes at the cross didn’t need a closet***, except perhaps for a place to pray.

The word ‘observe’ in **Matthew 6:28** is “katamanthano” (καταμανθανω), only found here. It means to observe thoroughly, to examine carefully, and to consider well. This is when we’re considering the lilies of the field. The name for ‘lilies’ is “anemones” and Israel is covered by these in March and April. Many are a deep, fiery red color and associated with the cross today. Since there are many look-alike flowers here, we have to look closely to see which ones are the lilies. The crown anemone has six petals. In Israel it is illegal to pick these wildflowers. John Chancellor in his book, “Flowers and Family of the Bible”, 1982, says this is likely the poppy anemone, or it could have been a white rayed chamomile. Some believe lilies were merely all wildflowers from various species. Regardless, we are instructed to ***observe these carefully*** to be reminded of how God will take care of us.

Specifically the lilies do not toil nor spin. ²⁸ *Notice how the lilies of the field grow; they do not toil nor do they spin thread for cloth.* Their beauty is natural. A flower does not have to work at being beautiful. It simply is because of its design. Our clothing is like the petals of a flower ... adornment, but the true beauty of a person is inward (**1 Peter 3:4**); not outward adornment. Our true selves should come through and be what we are remembered by.

Toil here about lilies not toiling is “kopiao”, (κοπιωω) to grow tired or exhausted, or burdened or wary of some effort. We see none of this with a lily. In **Matthew 11:28** Jesus tells those who labor thus to come to Him to find rest for their souls. So those of us who do labor and spin can find rest with Jesus. In **Luke 5:5** where Peter toiled all night and caught no fish; this is exhausting labor, and lilies do not participate in exhausting labor. The reason it’s exhausting is because there is no reward.

In **John 4:6** Jesus had this kind of toil, this weariness from his journey, He but revived as He spoke with the woman at the well. The word ‘spin’ here is “netho” (νηθω); it’s only found here and in **Luke 12:27** in the same context. It refers to the spinning of cloth, to make thread, to make clothing. It’s quite a process; plant-based clothing instead of skins.

Matthew 6:30 says that God is the one who so adorns the grass of the field. Perhaps, ‘the flowers in their beauty’ is the clothing for the grasses which are more plain and ordinary. God adorns the grass with flowers to make them seem more beautiful. What a fitting picture for us. *He* makes our lives more beautiful; not our clothing. Grass comes and goes, here adorned with flowers one day and burned up another day. Why would God go to the trouble of clothing something that will only be here for a short time?

We are clothed so that we will not be naked. The first family made fig leaves and God gave them animal skins. Adam and Eve were ashamed. Is grass without flowers shameful? Is it that God does not want us put to shame? Clothing today is abundant. There is always something to cover the body. Some of the clothing even has flowers on them.

Concerning grass, **1 Peter 1:24** says quoting **Isaiah 40:6** and following, “all flesh is like grass; and all this glory like the flower of grass.” Grass withers and the flower falls off. Here, His point is that the Word of God stands forever in contrast ... but that’s the point! *Something even as temporary as grass is given glory, but we are potentially eternal and surely God would see us more valuable than grass.* By the way, it seems some folks’ flowers have already fallen off.

The ‘furnace’ is “klibanos” (κλιβανος), an earthen vessel for baking heated either from the inside or from the outside so that bread can be baked correspondingly. It is an oven. That’s what He’s talking about here.

Our inability or reluctance to believe that God will provide is given by Jesus the admonition, perhaps, or the rebuke, “**You of little faith!**” Perhaps rebuke is a good word to use here because we *need to be reminded of how weak our faith sometimes is.* This idea of ‘*little faith*’ is really one word, “oligopistos” (ολιγοπιστος) meaning *trusting too little*. **Matthew 14:31** as Peter is walking on the water and begin to sink, Jesus says to him, “*You of little faith! Why did you doubt?*” Then in **Matthew 16:18** it’s used by Jesus while the disciples discussed among themselves that they had no bread, and He says, “*You men of little faith!*” Then in **Matthew 8:26** it is used of the disciples of Jesus in the storm. He is asleep and when they wake Him He says to them, “Why are you so timid, you men of *little faith?*”

From these, we see two enemies of faith: one is *doubt* and the other is *timidity*. They are real and they are relentless. How different life would be if they never entered our heart. But then we would think ourselves foolish. We would be risk-takers.

So, where is the line between the two? Maybe I should memorize this word, “oligopistos” (ολιγοπιστος) and say it when I feel doubt or fear. Maybe I would hear Jesus’ words in my ear. Maybe I would be reminded of His promises and assurances. Why is it so hard to believe He loves me and will provide?

In **Matthew 6:31**, “Do not worry then, saying, ‘What are we to eat?’ or ‘What are we to drink?’ or ‘What are we to wear for clothing?’” is a summary conclusion in this particular section. Jesus has made His case from nature; lilies and birds. In **Matthew 6:32** Jesus will add **two more points**. For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things.

First of all, the Gentiles eagerly seek all these things. What separates us from the Gentiles or the pagans? It is the word ‘ethnos’. So when we hear ‘gentiles’ it is the word ‘ethnos’. ***His audience is Jewish and the Jews are held to a higher standard, because they have had more advantages to know God and His ways*** (see Romans 2).

Gentiles, He says, eagerly seek food, drink and clothing. The word that He uses here about ‘eagerly seeking’ is “epizeteo” (ἐπιζητεῶ). This word is also used in **Matthew 12:39**, an evil and adulterous generation “craves” or “seeks eagerly” for a sign. It is also found in **Matthew 16:4**, the cravings of our heart must be considered ... kept in check and balanced with what God says is most important. Then in **Hebrews 11:14** and in **13:14** the word is also found. The focus is “seeking a city or a country in which to live” ... a heavenly one just as the Jewish ancestors searched for the Promised Land.

The prefix on this word “epizeteo” (ἐπιζητεῶ) “epi” gives the word intensity. This is no casual search. Whatever is being sought is *very* important. So the Gentiles *eagerly* search for food, clothing and water. Back in **Matthew 5:47** Jesus compares the Jews also to the Gentiles in the way they greet their own. Even the Gentiles greet their own. We should do more than that. He says, “**And if you greet only your brothers and sisters, what more are you doing than others? Even the Gentiles, do they not do the same?**”

In **Matthew 5:20** He says, a Christian’s righteousness must exceed that of the Pharisees. “**Unless your righteousness far surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.**” This comparison is meant to encourage us as His Christ-followers to take our game ‘up a notch or two’. We should be more focused, more serious, and more committed than the self-righteous Pharisees and the common Gentiles. Our faith is meant to take us higher.

The second point in **Matthew 6:32** is “**for your heavenly Father knows that you need all these things.**” In our final pursuit of daily necessities, do we stop to realize that our Father knows what we need? What difference does this make ... **none** unless our Father is also good and able to provide, and He is *both*. The word “know” here is “eido” (εἶδω) and it means simply “to know”. The word for ‘need’ here (God knows what we need) is “chrezo” (ξρηζω) and here means seeking to be tied to the needs that we have. What we ‘think’ we need is what we ‘seek’. This is why we must be very careful to know what we really need.

If it is a *legitimate* need then God already knows that we need it. If it is just a *want* or even an *unholy desire* God knows that **we don’t need it** and that we shouldn’t desire it. The question I should have is “What does God know that I need?” Then **I** can adjust **my** desire in *seeking to what He knows I need*.

What is a human necessity to God? If He were packing my bag for a journey what would He put into it? What is mere “clutter”? What is unnecessary to God? What is excess baggage and weight and what are the needs I can’t put into the bag, but are *essential for my sojourn*?

This is where **Matthew 6:33** comes in. “But seek first His kingdom and His righteousness, and all these things will be provided to you.” In our text, we are told to seek two things first, so God knows we need these two things. The word ‘first’ is the word protos (πρωτος) meaning priority or in prototype. It is interesting in **Matthew 19:30** that Jesus says, “But many who are first will be last; and the last, first”. This is *another indication that God looks at first and last differently than we do*. We tend to put the wrong things or the wrong people first! Also in **Matthew 20:27** Jesus says, “and whoever desires to be first among you shall be your slave.” Priority is a tough lesson to learn.

Then in **Matthew 22:38** Jesus said the greatest and foremost (or first) commandment is ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ **To miss the first** is “*to miss them all*”. Often, much is rolled up in the first commandment that can’t be found in the second or the third. When we settle for the inferior needs, we are often disappointed. It’s like drinking a soda, when I could have had a V8! But in **Matthew 6:33**, when we seek the Kingdom and righteousness **first** we also get our other needs met ... the ones that God knows about.

Our seeking the *priorities* of life does not mean that we forfeit the lesser needs. They are still needed; food, drink and clothing. But if I seek these **first**, His kingdom and His righteousness may not be thrown into the gift. This is a very important lesson from Jesus. He is helping us prioritize our lives to get the most out of them. It’s like in the story of getting rocks and pebbles and sand into the glass jar. They have to go in, in order; a priority to get them all into the jar.

The two priorities are His Kingdom and His righteousness. God knows that we need both, but we do not always know it. The Kingdom has already been part of the prayer that we’ve been studying here in **Matthew 6:10**. “Thy Kingdom come, Thy will be done on earth as it is in Heaven.” Jesus also told us that our righteousness must exceed that of the Scribes and Pharisees in order for us to enter the Kingdom of Heaven. In this Jesus connects the two needs. One is key ★ to the other. We need Kingdom rule in our lives. Without it we will also go astray.

In order to have consistent Kingdom rule we must *replace* out “**filthy rag**” righteousness with the splendid robes of Jesus’ righteousness secured for us on the cross. **His** righteousness provides entrance into **His** Kingdom. Later, Jesus will tell us much about the nature of this Kingdom; what it means to be a part of it. For now, He just wants us to **know** what a **priority** it is.

Jesus told Nicodemus this with other words. Jesus said we must be “born again” or “from above” to be able to see, or to enter, the Kingdom of God. Jesus makes a promise to those who enter His Kingdom by His righteousness ... that “all these things (food, drink and clothing) will be to you.”

The word ‘**add**’ is a word which means ‘to put to’ or ‘to add’. It is the word He uses in **Matthew 6:27** about adding a single hour or cubit to one’s life. Just as we can’t add length to our lifespan, neither can we add necessities to our spiritual lives. But Jesus can. How He does so is curious. It is not hard to see in some circumstances. But in a land where almost all have their basic needs met, we must not think *everyone* is putting His Kingdom and His righteousness first. If it worked that way, we could easily ‘see’ who belongs to God and who doesn’t. Then we might conclude a curse has been put on a poor person even though James says that God chose the poor to be rich in faith.

Practically, this is a hard Scripture to apply. I know more Kingdom-driven people who have missed meals than those who are not so driven. Regardless of our poverty, it is true; we need more focus on the Kingdom and righteousness. That’s all that will matter one day.

Just a note on His Kingdom and His righteousness: *it is His, it’s not ours*. Our rule, in Christ, is over. It is not *my righteousness* that counts. These two words preceded by “**His**” sums up our dependence on the Father. Without Him running our lives and Him saving us, our boat is sunk. There would be no hope.

Jesus ends with a warning about being anxious worried about ‘tomorrow’; of course, an experience not promised to us. I need to “*get that*”. Tomorrow is not promised to us. Only today; and even if tomorrow were promised, it will have trouble ‘of its own’. The word ‘trouble’ is “*kakia*” (κακία), a general word dependent on context as to what the meaning is. No specific trouble is mentioned here or what kind of trouble it may be, but it might *infer* the trouble is lack of food, drink or clothing. That could be the trouble that we would be in.

The Gentiles are said to be filled with trouble (**Romans 1:29**). **1 Corinthians 14:20** warns us not to be mature ‘*in trouble*’ or ‘*in evil*’ in another translation. But be infants in regard to those things. The contrast to trouble here is ‘our thinking’. It is usually when we stop thinking that we get into trouble! **Ephesians 4:31** tells us to put it away from us (trouble or evil). It is translated “malice” here, but it also can be translated “evil”. **1 Peter 2:16** warns us not to use our freedom as a cover for malice (or trouble). Trouble never takes a vacation, and each day has enough trouble of its own.

Matthew 6:34, “*So do not worry about tomorrow; for tomorrow will worry about itself. Each day has enough trouble of its own.*” The word ‘enough’ here is “*arketos*” (αρκετος). It is used in **Matthew 10:25**. “It is enough”, he says, “for the disciple to be like his teacher and the slave to be like his master. I wonder when some people have had enough trouble, yet they seem to want more so they ‘borrow’ it from ‘tomorrow’. Peter reminds his readers that they have spend enough time, or sufficient time, carrying out the desires of the Gentiles filled with all manner of sin including sensuality, lust and drunkenness, carousing and drinking parties and abominable idolatries. The party crowd often dips into tomorrow’s troubles.

Keeping our plate clean each day is a better way of living. Clean up the messes as they happen. Don’t carry them over to tomorrow. Forgive today! Reconcile today! Enjoy your daily bread today. Pursue peace and Kingdom and righteousness today. And don’t worry.

Well, I thought I might be able to get to more today, but that's going to have to be for the next class; and I'm not going to "worry" about that today.

So that's enough. We've explored a very important part of our lives and that is how do we handle the cares and the concerns that we have on a daily basis? What does Jesus teach us about that?

Thank you for joining me for this. I know that this is a very in-depth study. It's one that you would probably do well to have your hand on the "pause" button so that you can jot down scriptures and so that you can think about the different things that I have brought up in these lessons.

Until next time, I wish you well and if you want to find some of the previous recordings that we have on this subject as well as others, you can go to <https://www.centraisarasota.org/> and you can find all we have right there.

God bless you and take care.

