

The Greatest Life Ever Lived

A Study in the Incarnate Life of Jesus Christ and An Exposition of the Four Gospels

LESSON XLV: THE SERMON ON THE MOUNT — PART 9: THE RIGHTEOUSNESS OF THE KINGDOM IN PRACTICE

Matthew	Mark	Luke	John	related passages
6:19-34				

“Righteousness in relation to God requires not only the sincere devotion of the heart to the heavenly Father (6:1-18) but also unlimited trust in Him under all circumstances.... The truth [of unlimited trust, 6:19-34] is made clear, first of all, by the condemnation of its opposite, namely lack of trust in God, that is, feverish anxiety. The latter:

Amounts to idolatry, for its accompanying attachment to mammon means detachment from God (v24);

Blurs the vision, for, by being preoccupied with piling up material wealth, it obscures the real goal of our existence (v22,23);

Confuses values, for it attaches primary significance to that which is secondary, and vice versa, as if food were more important than life, and clothing than the body (v25); and

Defies all reason, for it barter away heavenly for earthly treasures, the imperishable for the perishable (v19- 21); forgets that it cannot even add one cubit to a person’s life span (v27); borrows tomorrow’s troubles as if today’s were inadequate (v34); and, worst of all, refuses to consider that if, even as Creator, God feeds the birds and clothes the lilies, then certainly, as heavenly Father, He will care for His children (v26, 28-32).

Secondly, this truth (the necessity of unlimited trust in God) is also stated positively; for over against the negative commandments (‘Do not gather ... do not be anxious ... do not become anxious’) of, respectively, v19,25,31,34, stand the positive (‘But gather ... look at ... consider’) of respectively, v20,26,28, climaxed by the powerful and very comforting words of v33, ‘But seek first His kingdom and His righteousness, and all these things will be granted to you as an extra gift.’” [Hendriksen, *Matthew*]

v19,20 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: : first the negative command is given then the positive admonition. Jesus begins by illustrating how foolish it is to treasure up earthly treasures that pass away while losing eternal imperishable heavenly riches.

Lay not up treasures: “Literally, *treasure not treasures*. So Wycliffe, *Do not treasure to you treasures*.” [Vincent, *Word Studies*] “What blindness is it for a man to lay up that as a treasure which must necessarily perish! A heart designed for God and eternity is terribly degraded by being fixed on those things which are subject to corruption.” [Clarke, *Commentary*]

Moths refer to the tiny insects which deposit its eggs in woollens. In the larval stage the moth feeds on the cloth until the garment is destroyed. **Rust** probably indicates the corrosion of metals, gradually destroyed in a chemical reaction. “Rust: That which *eats*; from the verb *to eat*.” [Vincent, *Word Studies*] “*Rust* — Or *canker*, from *I eat, consume*. This word cannot be properly applied to rust, but to any thing that consumes or cankers clothes or metals.” [Clarke, *Commentary*] “In all probability the terms ‘moth’ and ‘rust’ represent all those agencies and processes that cause earthly treasures to diminish in value and finally to cease completely to serve their purpose. Thus bread becomes moldy, garments wear out, fields (particularly neglected ones) become weed-infested, walls and fences break down, roofs cave in so that houses being to leak, and gold and silver become tarnished and perish. Add the havoc brought about by termites, hurricanes, typhoons, tornadoes, earthquakes, plant diseases, soil erosion, etc. The list is almost endless.” [Hendriksen, *Matthew*]

Doth corrupt: “The same word which is used above of the hypocrites *concealing* their faces. The rust *consumes*, and therefore *causes to disappear*. So Wycliffe, *destroyeth*.” [Vincent, *Word Studies*]

Thieves in those days literally could dig through or under the clay walls and steal the treasures. “Break through: literally, *dig through*, as a thief might easily penetrate the wall of a common oriental house of mud or clay. The Greek name for a burglar is a *wall-digger*.” [Vincent, *Word Studies*] Added to this list to remove our riches could be inflation, oppressive taxation, bank failures, stock market slumps, and expenses due to prolonged illnesses, among other such items.

Compared with those are the treasures in heaven of which we are just now receiving a foretaste. Among these treasures could be included being fully pardoned, answered prayers, the Father’s love, a heavenly mansion, peace, joy, and the permanent indwelling of the Holy Spirit.

Practical: there are those among our ranks which speak against savings and preparation for the future (some even decry the need of

insurances). Is this the understanding of Christ's words here? Is it impossible to be rich and in the will of God? I think not; for example, it was in the providence of God and by God's decree that Joseph advised Pharaoh to store up grain for future use. Proverbs uses the ant as an illustration of common sense by providing during the summer for the needs of the winter (Prov 6:6; 30:25). Paul speaks to parents to make proper preparation for their children (2 Cor 12:14b). Paul elsewhere condemns those who do not take care of their own as being worse than an infidel (1 Tim 5:8). Christ uses banks and businesses in a positive sense in many of His parables (Matt 25:14-30; Lk 19:11-23). Abraham, Job, Zacchaeus and Joseph of Arimathea are just a few of the biblical examples that a man may be rich with many worldly possessions and still remain true to the word. Therefore to state it sin or "lack of faith" to make such preparations is an extreme view of scripture. This of course must be balanced with the scriptural warnings to the rich of placing those riches above their faith (Matt 19:24; Lk 12:16-21; 1 Tim 6:10). Therefore **the meaning of these verses point to the spiritual attitude within rather than the physical riches itself.** "Let our desires and efforts go after heavenly things. These are not liable to any decay within themselves, nor can they be taken from us by force or fraud. Does not wisdom bid us seek such sure possessions? ... Lord, let me be rich towards Thee. I had better send on to my treasury in heaven more of my substance than I have already sent. I will at once remember the Church and its Missions, orphans, aged saints, and poor brethren: these are Thy treasury boxes, and I will bank my money there." [Spurgeon, *Matthew*] "If a person's real treasure, his ultimate aim in all his striving, is something pertaining to this earth — the acquisition of money, fame, popularity, prestige, power — then his heart ... will be completely absorbed in that mundane object. All of his activities, including even the so-called religious, will be subservient to this one goal. On the other hand, if, out of sincere and humble gratitude to God, he has made God's kingdom, that is, the joyful recognition of God's sovereignty in his own life and in every sphere, his treasure, then there is also where his heart will be. Money, in that case, will be a help, not a hindrance." [Hendriksen, *Matthew*]

v21 For where your treasure is, there will your heart be also. : Jesus makes it plain that our affections cannot be in two places at once. *Either we have our hearts set on heaven or our hearts are set on earth.* "This is a grand moral motive for keeping our desires above groveling objects. **The heart must and will go in the direction of that which we count precious.** The whole man will be transformed into the likeness of that for which he lives. Where we place our treasures our thoughts will naturally fly. It will be wise to let all that we have act as magnets to draw us in the right direction. If our very best things are in heaven, our very best thoughts will fly in the same direction: but if our choicest possessions are of the earth, our heart will be earth-bound." [Spurgeon, *Matthew*] "If God be the treasure of our souls, our hearts, i.e. our affections and desires will be placed on things above. An earthly minded man proves that his treasure is below; a heavenly minded man shows that his treasure is above." [Clarke, *Commentary*]

v22,23 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! : not that the eye is the *source* of light but rather is the *light-bringer*, the guide which the body depends for illumination and direction. A diseased eye which is in poor condition will cause darkness in spite of the great light to which it may be exposed. The implication is that as our natural eye is what brings man into contact with his earthly environment, so man has a *spiritual eye* to guide him morally and spiritually. But if through inordinate yearning for earthly treasure our eye becomes darkened then great is the sin. **By missing what should be our goal (i.e. the promotion of God's glory), a man loses everything.**

Jesus places the emphasis upon the eye being *single*. The basic underlying meaning of the word is *simple, single, uncomplicated*. It is used in reference to the heart (Eph 6:5; Col 3:22) to mean *sincerity, integrity, uprightness*. It is used in 2 Cor 11:3 to mean *sincere devotion*. The heart therefore is to be "single", meaning *unmixed with ulterior or selfish motivations*. Wuest: "If therefore your eye be in single focus, pure, sound, your whole body will be well lighted." "If thine eye be single, simple, uncompounded; i.e. so perfect in its structure as to see objects distinctly and clearly, and not confusedly, or in different places to what they are, as is often the case in certain disorders of the eye; one object appearing two or more — or else in a different situation, and of a different color to what it really is. This state of the eye is termed *evil*, i.e. diseased or defective. An evil eye was a phrase in use, among the ancient Jews, to denote an envious, covetous man or disposition; a man who repined at his neighbor's prosperity, loved his own money, and would do nothing in the way of charity for God's sake. Our blessed Lord, however, extends and sublimates this meaning, and uses the sound eye as a metaphor to point out that simplicity of intention, and purity of affection with which men should pursue the supreme good. We cannot draw more than one straight line between two indivisible points. We aim at happiness: it is found only in one thing, the indivisible and eternal GOD. If the line of simple intention be drawn straight to him, and the soul walk by it, with purity of affection, the whole man shall be light in the Lord; the rays of that excellent glory shall irradiate the mind, and through the whole spirit shall the Divine nature be transfused. But if a person who enjoyed this heavenly treasure permit his simplicity of intention to deviate from heavenly to earthly good; and his purity of affection to be contaminated by worldly ambition, secular profits, and animal gratifications; then, the light which was in him becomes darkness, i.e. his spiritual discernment departs, and his union with God is destroyed: all is only a palpable obscure; and, like a man who has totally lost his sight, he walks without direction, certainty, or comfort." [Clarke, *Commentary*]

darkness: "Seneca, in one of his letters, tells of an idiot slave in his house, who had suddenly become blind. 'Now, incredible as the story seems, it is really true that she is unconscious of her blindness, and consequently begs her attendant to go elsewhere because the house is dark. But you may be sure that this, at which we laugh in her, happens to us all; no one understands that he is a avaricious or covetous. The blind seek for a guide; we wander about without a guide.' " [Vincent, *Word Studies*]

v24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. : in plainest terms Jesus says it is impossible to have two masters; a man with a misplaced *heart* (v21) and a misdirected *mind* (v22,23) also will have a misaligned *will* (v24). "The master of our heart

may be fitly termed the love that reigns in it. We serve that only which we love supremely. A man cannot be in perfect indifference betwixt two objects which are incompatible: he is inclined to despise and hate whatever he does not love supremely, when the necessity of a choice presents itself.” [Clarke, *Commentary*]

Mammon is the transliteration of the Gk word *mammōnai*, used only four times in the NT (Mt 6:24; Lk 16:9,11,13). While the derivation of the word is uncertain, the meaning is clear: it refers to wealth, treasures, property, clothes, etc. Wuest: “*You are not able to be rendering a slave’s obedience to God and to a passion for accumulating wealth.*” “*Mamon* is used for money in the Targum of Onkelos, Ex 18:21; and in that of Jonathan, Jud 5:19; 1 Sam 8:3. The Syriac word *mamona* is used in the same sense, Ex 21:30. Dr. Castel deduces these words from the Hebrew *ma aman*, to trust, confide; because men are apt to trust in riches. Mammon may therefore be considered any thing a man confides in. Augustine observes ‘that mammon, in the Punic or Carthaginian language, signified gain.’ ... Our blessed Lord shows here the utter impossibility of loving the world and loving God at the same time; or, in other words, that a man of the world cannot be a truly religious character. He who gives his heart to the world robs God of it, and, in snatching at the shadow of earthly good, loses substantial and eternal blessedness. How dangerous is it to set our hearts upon riches, seeing it is so easy to make them our God!” [Clarke, *Commentary*]

The world and the Lord are shown here in equivalent fashions: each may be our masters, each may be either loved or hated, each may be clung to, and each may be that which we serve. **This points to the reality behind what we say** for there are those Christians which state they love the Lord yet live for the world. Their true devotion shows forth in what they do; hence the common saying “*your actions are speaking so loud I cannot hear a word you are saying!*” **Loving the Lord is a matter of our wills:** placing everything at His disposal (our time, talents and treasures are the three “T’s” used by many pastors in preaching).

This devotion is not a “snap-shot picture” of our lives but rather a continuous motive for our living. Wuest: “*No one is able to be habitually serving two masters...*”. I do not know of any believer who has not struggled with this at times in their Christian life. Any believer may be overcome by a temporary “loss of our spiritual focus” and place our eyes on the world. But **the Lord will not allow the true believer to rest his devotion there** and the Holy Spirit will bring the wandering heart back. As has been said in many a sermon, **the most miserable person on earth is the believer living for the world.** “The psychological tension that is built up in the soul of a person who imagines for a while that he will be able to love and serve both masters becomes so severe and unendurable that in attitude, word, and deed he will sooner or later begin to show where his real allegiance lies.” [Hendriksen, Matthew] This then becomes another positive outcome of our trials: while a believer may be of mixed allegiance for a while (perhaps even unknowingly), the Lord through trials will show forth to others *and to the believer himself* where his true allegiance lay.

v25 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? : the *therefore* connects this with what has been said. The sense is: **since earthly treasures are transitory, cannot satisfy, and setting our hearts on them means we forfeit heavenly treasures; and since the yearning for such treasures blurs our spiritual vision; and since we must make a choice concerning these matters; therefore do not continue to set our hearts on such things as food and clothing. DO NOT CONFUSE PRIORITIES!**

The tense used could be translated several different ways. It may refer to a continuing command, “*do not have this bad habit.*” Or it may be taken as, “*if you have already fallen into it, then break this habit.*” Wuest: “*Stop worrying about your life, what you shall eat, or what you shall drink, and about your body, with what you will clothe yourself.*”

Take no thought: the Gk word is *merimnate*, meaning to *draw in different directions, distract*; hence is used to denote *that which causes distraction (anxiety, worry, the cares of this world)*. An example may be found in Martha whose attention was *divided* (Lk 10:41, “*Martha, thou art careful and troubled about many things*” — same word). Paul repeats the words of Jesus in Phil 4:6, “*be careful* for nothing, but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.” “It may include the ideas of *worry* and *anxiety*, and may emphasize these, but not necessarily. See, for example, ‘*careth* for the things of the Lord’ (1 Cor 7:32). ‘That the members should have the same *care* one for another’ (1 Cor 12:25). ‘Who will *care* for your state?’ (Phil 2:20). In all these the sense of *worry* would be entirely out of place. In other cases that idea is prominent, as, ‘the *care* of this world,’ which chokes the good seed (Matt 13:22, cp Lk 8:14). Of Martha; ‘Thou art *careful*’ (Lk 10:41)... I have heard of a political economist alleging this passage as an objection to the moral teaching of the Sermon on the Mount, on the ground that it encouraged, nay, commanded, a reckless neglect of the future. It is uneasiness and worry about the future which our Lord condemns here, and therefore Rev. rightly translates *be not anxious*. This phase of the word is forcibly brought out in 1 Pet 5:7 ... ‘Casting all your *care* (*merimnan, anxiety*) upon Him, for He *careth* (*melei*) for you’, with a fatherly, tender, and provident care.” [Vincent, *Word Studies*]

v26-30 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? : Jesus uses several illustrations to bring home His point: the birds, our stature (or life), flowers, and grass.

The birds of the air: the author of *All the Birds of the Bible* (A. Parmelee) states the land in which the Sermon on the Mount was delivered was “the cross-roads of bird-migrations.” As the inhabitants of Palestine were very much aware, it was the Lord that

took care of these birds since they never grew crops nor harvested into barns yet fed by the Father. This could never be misinterpreted for encouragement for idleness since while the birds are fed by the Lord, they are responsible for seeking for this food, gathering bugs, worms, insects, etc. Two things about birds however: **they never overdo a good thing.** Birds could never be accused of gathering as the rich, hoarding more than necessary. Something else about birds is that **while they daily gather their needs they are not filled with care and worry.** “There is a saying among the rabbins almost similar to this — ‘Hast thou ever seen a beast or a fowl that had a workshop? yet they are fed without labor and without anxiety. They were created for the service of man, and man was created that he might serve his Creator. Man also would have been supported without labor and anxiety, had he not corrupted his ways. Hast thou ever seen a lion carrying burthens, a stag gathering summer fruits, a fox selling merchandise, or a wolf selling oil, that they might thus gain their support? And yet they are fed without care or labor.’ “ [Clarke, *Commentary*]

Height or life-span: the word *hālikian* may refer either to *age* or to *height, stature*. The same word is used of Zacchaeus as being small in stature (Lk 19:3) and to Sarah as being long past the age of conceiving (Heb 11:11). Some prefer the reference to that of *age* since (a) for one to add eighteen inches to his height could hardly be considered a *small thing* (Lk 12:26); and (b) it would be hard to imagine anyone but the smallest of individual who would even desire being eighteen inches taller. Some would therefore prefer the interpretation “who of you by worrying can lengthen the pathway of his life by ever so little”. The sense would therefore be like one today saying when he reached the age of eighteen saying he had reached another mile-stone in his life. Adding eighteen inches to eighteen miles would be indeed a small thing. “I think *hālikian* should be rendered age here, and so our translators have rendered the word in John 9:21, *he is of age*. A very learned writer observes, that no difficulty can arise from applying a *cubit*, a measure of extension, to time, and the age of man: as place and time are both quantities, and capable of increase and diminution, and, as no fixed material standard can be employed in the mensuration of the fleeting particles of time, it was natural and necessary, in the construction of language, to apply parallel terms to the discrimination of time and place. Accordingly, we find the same words indifferently used to denote time and place in every known tongue. Lord, let me know the MEASURE of my days! Thou hast made my days HAND-BREADTHS, Ps 39:5. Many examples might be adduced from the Greek and Roman writers. Besides, it is evident that the phrase of adding one cubit is proverbial, denoting something minute; and is therefore applicable to the smallest possible portion of time; but, in a literal acceptance, the addition of a cubit to the stature, would be a great and extraordinary accession of height.” [Clarke, *Commentary*]

The lilies of the fields: as with divine provisions for the birds so a person may be kept alive, Jesus illustrates the Father as the divine provider of clothing as well. The obvious reference to the flowers is that they take no concern nor worry about their growth yet without any effort they are gorgeously arrayed. The word Jesus used for *consider* carries with it the sense of *note carefully, study closely*. Wuest: “*Consider well the lilies of the field, and learn thoroughly in what way they grow.*” *Consider* — diligently consider this, lay it earnestly to heart, and let your confidence be unshaken in the God of infinite bounty and love.” [Clarke, *Commentary*]

The grass of the field: the argument presented by Christ is that if God provides for short-lived grass, He will surely provide for His children who are destined for eternal glory. “Christ confounds both the luxury of the rich in their superfluities, and the distrust of the poor as to the necessities of life. Let man, who is made for God and eternity, learn from a flower of the field how low the care of Providence stoops.... *Tomorrow is cast into the oven* — The inhabitants of the east, to this day, make use of dry straw, withered herbs, and stubble, to heat their ovens.... If God covers with so much glory things of no farther value than to serve the meanest uses, will He not take care of his servants, who are so precious in His sight, and designed for such important services in the world?” [Clarke, *Commentary*]

v31,32 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. : Jesus “nips the problem in the bud”. Not only should continuous concern and worry be avoided but here Jesus says do not even permit the first step. “These three inquiries engross the whole attention of those who are living without God in the world. The belly and back of a worldling are his compound god; and these he worships in the lust of the flesh, in the lust of the eye, and in the pride of life.” [Clarke, *Commentary*]

Two reasons are given for us not to worry:

- **that would be as those who have no heavenly Father.** Of course the Gentiles who are completely ignorant of the promises of God concerning His watch care over us would be concerned of these things. Yet for the believer to do so would be to act as one who has not received these promises. “To concern ourselves about these wants with anxiety, as if there was no such thing as a providence in the world; with great affection towards earthly enjoyments, as if we expected no other; and without praying to God or consulting His will, as if we could do any thing without Him, is to imitate the worst kind of heathens, who live without hope, and without God in the world.” [Clarke, *Commentary*]
- **your Father knows of these needs prior to our even mentioning.** Yet believers have a heavenly Father who not only will provide our needs but knows our needs prior to our even having these needs. “God, our heavenly Father, is infinite in wisdom, and knows all our wants. It is the property of a wise and tender Father to provide necessities, and not superfluities, for His children. Not to expect the former is an offense to His goodness; to expect the latter is injurious to his wisdom.” [Clarke, *Commentary*]

v33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. : Jesus concludes with a climatic command to reinforce the lesson. In contrast to the Gentiles who crave the world, the believer is to seek

God's kingdom first.

Seek, used in both the last verse and this, implies *being absorbed in the search for, a persevering and strenuous effort to obtain*. “*Seek — I seek, to seek intensely, earnestly, again and again: the true characteristic of the worldly man; his soul is never satisfied — give! give! is the ceaseless language of his earth-born heart.*” [Clarke, *Commentary*]

The emphasis is one of priorities: seek *first* His kingdom above all else. “*All these things shall be added unto you. — This was a very common saying among the Jews: ‘Seek that, to which other things are necessarily connected.’ ... Ask great things, and little things shall be added unto you; ask heavenly things, and earthly things shall be added unto you.*” [Clarke, *Commentary*]

Along with the kingdom is the righteous the Lord has been impressing upon His listeners, an inherent part of the kingdom. Both of these are gifts, described as being *His* kingdom and *His* righteousness. “That holiness of heart and purity of life which God requires of those who profess to be subjects of that spiritual kingdom mentioned above.... The business of our salvation ought to engross us entirely: hither all our desires, cares, and inquiries ought to tend. Grace is the way to glory — holiness the way to happiness. If men be not righteous, there is no heaven to be had: if they be, they shall have heaven and earth too; for godliness has the promise of both lives. 1 Tim 6:3.” [Clarke, *Commentary*]

v34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. : *providing* for tomorrow is one thing, *being anxious* about tomorrow is another. The only way in which we may provide for tomorrow yet not worry about it is to seek His kingdom today. “**Care taking is not only useless in itself, but renders us miserable beforehand.** The future falls under the cognizance of God alone: we encroach, therefore, upon His rights, when we would fain foresee all that may happen to us, and secure ourselves from it by our cares. How much good is omitted, how many evils caused, how many duties neglected, how many innocent persons deserted, how many good works destroyed, how many truths suppressed, and how many acts of injustice authorized by those timorous forecasts of what may happen; and those faithless apprehensions concerning the future! Let us do now what God requires of us, and trust the consequences to him. The future time which God would have us foresee and provide for is that of judgment and eternity: and it is about this alone that we are careless!” [Clarke, *Commentary*]

Sufficient unto the day is the evil thereof: “Sufficient for each day is its own calamity. Each day has its peculiar trials: we should meet them with confidence in God. As we should live but a day at a time, so we should take care to suffer no more evils in one day than are necessarily attached to it. He who neglects the present for the future is acting opposite to the order of God, his own interest, and to every dictate of sound wisdom. **Let us live for eternity, and we shall secure all that is valuable in time.**” [Clarke, *Commentary*]

“Understand the former verses as the argument to this ‘*therefore*’. Anxiety cannot help you (v27); it is quite useless, it would degrade you to the level of the heathen (v32); and there is no need for it (v33) — therefore do not forestall sorrow by being anxious as to the future. Our business is with today: we are only to ask bread day by day, and that only in sufficient abundance for the day's consumption. **To import the possible sorrows of tomorrow into the thoughts of today is a superfluity of unbelief. When the morrow brings sorrow, it will bring strength for that sorrow.** Today will require all the vigor we have to deal with its immediate evils; there can be no need to import cares from the future. To load today with trials not yet arrived, would be to overload it. **Anxiety is evil, but anxiety about things which have not yet happened is altogether without excuse.** ‘Cast foreboding cares away, God provideth for today.’ O my heart, what rest there is for thee if thou wilt give thyself up to thy Lord, and leave all thine own concerns with him! **Mind thou thy Lord's business, and He will see to thy business.**” [Spurgeon, *Matthew*]