

**Title: “Show Me Your Treasure, I’ll Show You Your Heart”**

**Text:** Matthew 6:19-24

**Main Idea:** Where your treasure is, there the desires of your heart will also be.

**Location & Date:** Edgewood Baptist Church-Rock Island – July 30<sup>th</sup>, 2017

**Deleted:** Grandview – Davenport, IA

**Deleted:** 23

**Introduction**

Do you remember what you wanted to be when you grew up? As a kid, I was fascinated

**Comment [JC1]:** Slide 1

by television gameshows so when I grew up I wanted to be a game show host. My all-time favorite game show—still to this day—is The Price is Right. But, my second favorite and the one we’re going to play today is, Family Feud. So, if you have a sheet of paper or something you can write one-word answers on, you’re set. If you want to play, I’ll give you the question in a second and you write your answers on your sheet of paper and we’ll see if anyone gets all 5 answers.

**Comment [JC2]:** 2

You will have 30-seconds to come up with the answers. Are you ready? The top 5 answers are on the board. “Name something people wish they had more of.” You have 30-seconds. Go.

**Comment [JC3]:** 3

**Comment [JC4]:** 4

Okay, your time is up. Let’s take a look at the answers. Here we go.

**Comment [JC5]:** 5

5) Memory. 4) Property. 3) Hair. 2) Time. 1) Money.<sup>1</sup>

**Comment [JC6]:** 6-10

I don’t think any of us are surprised that “money” is number one on the list. According to

**Comment [JC7]:** 11

a Charles Schwab survey, when asked how much money is required to be “wealthy” in America, survey respondents said it’s an average of \$2.4 million. What I found interesting about the survey, though, was this: when survey respondents were asked to define wealth, their answers weren’t limited to money. They also included experiences. Here are the top five definitions of wealth from the survey:

**Comment [JC8]:** 12

**Comment [JC9]:** 13

5) Having loving relationships with family and friends (12%). 4) Living stress-free and having peace of mind (18%). 3) Being able to afford anything they want (22%). 2) Enjoying life’s experiences (24%). And 1) Having a lot of money (27%)<sup>2</sup>

**Comment [JC10]:** 14-18

<sup>1</sup> <http://www.familyfeudinfo.com/question.php?id=1586>

Merriam-Webster defines “Wealth” as “an abundance of valuable material possessions or resources.”<sup>3</sup> Several words come to mind that are synonyms of wealth: “prosperity”, “fortune”, and the word we’re going to focus on today, “treasure.”

Comment [JC11]: 19

You’ll remember two weeks ago that Pastor Brian tackled the topic, “Does God Want You to be Healthy and Wealthy?” You can find that sermon on the app or on the website.

The topic of money isn’t just personal. It’s also theological. When it comes to theological perspectives on money there are three that seem to be the most popular.

The first perspective is Poverty Theology. The basic view of poverty theology is that wealth is wrong and poverty is right. The extreme view of poverty theology says that a special class of moral excellence is bestowed on you for voluntarily choosing poverty. Now, don’t confuse this with a missionary who voluntarily chooses poverty so they can better relate to the culture where they’re ministering. That’s a family choosing poverty for the context they’re in.

Comment [JC12]: 20

Comment [JC13]: 21

The second perspective is prosperity theology. Prosperity theology wrongly assumes a works based righteousness so if God is happy with the good works you’re performing he will bless you financially. The reverse is also true. If He’s disappointed with you or not pleased by your disobedience then He begins to take away your possessions. That’s not a good God. That’s a cruel God. This idea is as crazy as the idea that God is in heaven with his lightning gun in his hand, his finger on the trigger, and he’s looking through the scope just waiting for you to mess up so he can pull the trigger and zap you with lightning. That’s not God. That’s you! That’s what you would do if you were God! You would zap people with lightning for their mistakes! That’s how you would administer justice! But you’re not God! You’re you. That’s the problem with

Comment [JC14]: 22

Comment [JC15]: 23

Comment [JC16]: 24

<sup>2</sup> <http://pressroom.aboutschwab.com/press-release/schwab-investor-services-news/cents-and-sensibility-schwab-survey-finds-americans-defi>

<sup>3</sup> <https://www.merriam-webster.com/dictionary/wealth>

prosperity theology is man is at the center of it and any theology that does not have God at the center of it is bad theology.

The third perspective is **proper** theology. The proper way to view your possessions is that **they** are a trust given by God that you are responsible to manage. Everything belongs to Him and you and I are to serve as stewards whether we are blessed with a lot or with a little.

Comment [JC17]: 25

Comment [JC18]: 26

In 2010, the Tulsa World ran an article about Dewey Bartlett's wallet. Bartlett, in 2010, was the mayor of Tulsa. His friend, Mike Tidwell received a call one day from a contractor who was fixing up Tidwell's new home. "Do you know Dewey Bartlett?" the contractor asked. "Yeah." Tidwell replied. To which the contractor said, "We found his wallet." Apparently, the contractor was tearing the ceiling out of a second-floor bedroom closet and the wallet fell out of the ceiling. **Inside** the wallet were a wide variety of pictures and documents all with the name Dewey Bartlett on them.

Comment [JC19]: 27

You see, the house that Tidwell bought used to belong to Bartlett's childhood best friend, Ricky Mahan. And at some point, in the 7<sup>th</sup> grade, Bartlett left his wallet in that house at 23<sup>rd</sup> Street and Lewis Avenue, only to have it returned to him by the new **owner**, 50-years later.<sup>4</sup>

Comment [JC20]: 28

Why? Why would Tidwell return that wallet? Because it wasn't his wallet to begin with.

That's exactly what we do when we practice biblical stewardship—we give back to God treasures and possessions that were already His in the first place.

**I** invite you to open to the book of Matthew, chapter 6, verses 19-24. Matthew 6:19-24.

Comment [JC21]: 29

We're going to see that where your treasure is, there the desires of your heart will also be. If you show me your treasure, I'll show you your heart. Let's read, **Matthew** 6:19-24.

Comment [JC22]: 30-32

### Background

<sup>4</sup> [http://www.tulsaworld.com/news/government/long-lost-wallet-is-bartlett-s/article\\_17249489-20be-5926-824e-f629d8272c12.html](http://www.tulsaworld.com/news/government/long-lost-wallet-is-bartlett-s/article_17249489-20be-5926-824e-f629d8272c12.html)

We need to begin with just a little bit of background. Our text is part of the Sermon on the Mount. Jesus and his followers are up on a mountain that overlooks the Sea of Galilee and his message to his followers is this: If you're going to be a follower of mine, this is what it looks like...here's how you live it out. That teaching begins in Matthew 5 and continues through chapter 7 and so we find ourselves right in the middle of that message in Matthew 6.

Comment [JC23]: 33

### I. Make Sure Your Treasure is in the Right Location (vv. 19-21)

Here's our first point: Make sure your treasure is in the right location.

Comment [JC24]: 34

Jesus begins this section by drawing attention to what people prize the most. Jesus states, "Do not lay up for yourselves treasures on earth." It's important that we stop and notice that Jesus is not anti-treasure. He is pro-treasure. He wants you to have treasure but it's imperative that you and Jesus are on the same page about treasure. Jesus is saying that if you believe that you can somehow amass tremendous wealth and keep it safe, your thinking is flawed.

Comment [JC25]: 35

Do you remember how those surveyed by Schwab defined "wealth"? They defined it as (my summary) money and experiences. Well, here's how Jesus defines "earthly treasures" in this section: clothing, food, and valuables like money, gems, precious metals and we know this from the rest of verse 19, "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal."

Comment [JC26]: 36

In June, my wife and I went with Moody on a trip to Israel for two weeks. It gets really warm in Israel so we needed to pack clothes that were breathable, easy to wash, and fast-drying because we'd be doing laundry in our room and staying in multiple hotels. We had a few items like that but not many so we went to T.J. Maxx and here's what I did: I went over to their sport polos, found a pattern that I liked and bought the same shirt in three different colors. Done.

Why was I able to do that? Because clothing today is mass produced. In ancient times

that was not the case. Clothing was an investment, a potentially large investment. The wealthy would sometimes have golden threads woven into their clothing so their clothes both displayed and stored their wealth. But the best clothes were made of **wool** and moths love to eat wool making it difficult for even the richest person to protect their clothes.

Comment [JC27]: 37

Wealth was also often held in grain. The word for “rust” that is used in our text refers to rot, decay, corrosion and **literally** means “an eating.” Picture worms on spoiling food. That’s the idea here. Jesus is reminding his listeners that no matter how large or great their food supplies were, those supplies would eventually succumb to rats, mice, worms, and other creatures.<sup>5</sup>

Comment [JC28]: 38

Now, **notice** that Jesus says, that “moth” and “rust” do something...they “destroy.” Do you remember the movie **Toy Story**? The movie about Woody and Buzz Lightyear? In the movie Woody and Buzz have to move from rivals competing for the affections of Andy to friends who work together to be reunited with Andy as his family prepares to move to a new home.<sup>6</sup>

Comment [JC29]: 39

Comment [JC30]: 40

Who is the villain in the story? It’s **Sid**...Sid Phillips...Andy’s next-door neighbor who tortures toys for his own amusement. Sid “destroys” toys. He makes them unrecognizable.

Comment [JC31]: 41

When Jesus says, “Don’t store up treasures here because they will be *destroyed*.” **That** word means “to ruin, to disfigure or render invisible.” **Just** like the toys in Sid’s back yard, treasures, refers to things that once had high value and eventually become unrecognizable.

Comment [JC32]: 42

Comment [JC33]: 43

Finally, **a** person’s gold and silver were never safe in the ancient world. You and I can place our money in a checking account at a bank. And, if you want extra security, you can pick a bank that is FDIC insured. In the ancient world, that wasn’t an option so they buried things of value in their home. “Break-in” literally means “**dig** through”. It was not difficult for thieves to

Comment [JC34]: 44

Comment [JC35]: 45

<sup>5</sup> John MacArthur, *The MacArthur New Testament Commentary: Matthew 1-7*, (Chicago: Moody Publishers, 1985), 411.

<sup>6</sup> [https://en.wikipedia.org/wiki/Toy\\_Story](https://en.wikipedia.org/wiki/Toy_Story)

burrow their way through the mud-brick walls of a Palestinian home and steal family valuables.

Jesus says, “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal...” Nothing we own is completely safe from destruction or theft. And even if we keep our possessions secure our entire lives, we will be separated from them at death.<sup>7</sup> It’s important that we address something here because we might read this text and incorrectly interpret it to mean that Jesus wants his followers to be naked, hungry, and poor and that’s just not true. The Bible doesn’t prohibit wealth any more than it bans saving for a rainy day. What Jesus is prohibiting is the selfish accumulation of goods and we need to notice that this practice—this selfish accumulation of goods—has been in place for some time. This command is in the present tense. It literally means to “stop storing up.” We’re to stop doing something that by nature we’ve been doing for most of our lives. Jesus knows that our natural, inborn desire is to accumulate things. In Luke 12:15 Jesus says, “Take care, and be on your guard against all covetousness, for one’s life does not consist in the abundance of possessions.”

But notice, our text doesn’t say, “Do not lay up for yourselves money on earth.” It says, “treasures,” and while the word refers to money, it is not limited to money. What Jesus has in mind are people who get their entire satisfaction from things that belong to this world only. He warns us against focusing our ambitions, interests, and hopes on the things of this life. Maybe you haven’t set your mind on acquiring lots of cash. Perhaps it’s something else like a home, a car, a boat, a job. Any of those could be a sinful treasure. If anything in this world is everything to you, it’s an earthly treasure.<sup>8</sup> That doesn’t mean that we can’t have material possessions, or own property, or save for the future. The key lies in the little phrase, “for yourselves.” Jesus is

Comment [JC36]: 46

Comment [JC37]: 47

Comment [JC38]: 48

Comment [JC39]: 49

<sup>7</sup> MacArthur, 411.

<sup>8</sup> R. Kent Hughes, *The Sermon on the Mount: The Message of the Kingdom*, Preaching the Word (Wheaton: Crossway Books, 2001), 207.

forbidding the selfish, self-centered accumulation of goods as the major goal of your life.

So, what do we do? The famous oil baron, John D. Rockefeller had three simple rules for anyone wanting to become rich: 1) Go to work early. 2) Stay at work late. 3) Find oil.<sup>9</sup>

So, seriously, what do we do? The answer is that we need to obey Jesus' instruction related to wealth. His instruction is to, "lay up for yourselves treasures in heaven..." How do we do that? In this context, storing up treasures is to compassionately use your material resources to meet the physical and spiritual needs of others, in keeping with the priorities of God's kingdom.

There are a lot of good non-profit organizations working to do respectable things in our community. Advocacy agencies, social justice groups, social service agencies, shelters, food pantries, cancer research, refugee resettlement, youth camps, support groups, groups run by Christians, groups not run by Christians. But, ultimately, organizations working to do respectable things in our community and in order to do that, they need your support.

Let me tell you how this plays out in our home because we too get asked for support. For us, it comes back to the priorities of God's kingdom: what are the different organizations doing to advance God's kingdom? If that's not a priority for them then it's not likely we're going to come alongside them financially. Now, we might use a different resource like time and volunteer with them. But our charitable finances (those finances that are beyond the 10% tithe that we give back to God) those we reserve for organizations seeking to advance God's kingdom.

When our time, energy, and possessions are used to serve others and to further the Lord's work, they build up heavenly resources that are free from destruction or theft. And there's an opportunity to get a lot of those resources. That's what it means to lay-up. Picture a banker stacking coins in multiple piles, that's the image being presented here when Jesus says, "lay up."

Comment [JC40]: 50

Comment [JC41]: 51-53

Comment [JC42]: 54

Comment [JC43]: 55

Comment [JC44]: 56

Comment [JC45]: 57

<sup>9</sup> <http://www.sermonillustrations.com/a-z/w/wealth.htm>

Next Jesus says, “For where your treasure is, there your heart will be also.” We tend to think of the word “heart” as emotions or affections but the Bible uses it to describe the core of our total being. Christ is telling us that where your treasure is there you will find your total being. It is a good thing for your job, your education, your home to occupy a large place in your thoughts but it is not good for those things to completely absorb you.

So, what do you treasure? Here are five questions to help you see where your heart and your treasure can be found: 1) What occupies your thoughts when you have nothing else to do? 2) What do you worry about most? 3) Apart from loved ones, what or whom do you dread losing? 4) What are the things that you measure others by? This question is very revealing because we measure other people by that which we treasure. 5) What is it that we know we can't be happy without? “Where your treasure is, there your heart will be also.” Is your heart on earthly treasure? If so, there is a danger that it will be destroyed. Don't let your heart become like your treasure. Let's turn to Jesus' second point, “Make sure your view of finances is healthy.”

Comment [JC46]: 60-64

Comment [JC47]: 65

## II. Make Sure Your View of Finances is Healthy (vv. 22-23)

We arrive at verses 22 and 23 and it almost feels like they're out of place. Jesus says, “The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!” What does that mean? To me, it has that feeling I experience when I'm watching a show and the channel changes and nobody knows who has the remote. “What is this?! Turn it back!” Well, it actually does flow and we're going to see how.

In our master bedroom, we have two windows and normally at night we close the shades over those windows. Last Thursday night, I went to bed while the thunderstorms were passing through and I decided to leave the shades open because I'm fascinated by thunderstorms. The

lightning that night was non-stop followed by a continual roll of thunder. Since the shades were open, the light coming in to my bedroom varied between bright and dim...bright and dim. But one thing remained the same: there was consistently light coming into my room.

The eye is the window through which light comes into the body. If a window is clean and clear, the light that comes through it will illuminate every part of the room. If the window is dirty, or if the glass is uneven or tinted or discolored, the light will be impeded, and only part of the room will receive the light. The amount and quality of the light that comes into a room depends on the condition of the window through which it comes. The same is true of the eye. The condition of the eye determines the quality of the light that enters the body. If you are color-blind, all the reds and greens of Christmas decorations are lost to you. If you have cataracts, you may sit next to someone and perceive only a shadow. If your eye is blind, “how great is the darkness.” There are no colors, no forms, no motion.

Now, Jesus is not giving us a lesson on eyesight. He is saying that the light that comes into your soul depends on the spiritual condition of the eye through which it has to pass because the eye is the window of your body. That’s the basic meaning. But there is a more specific and deeper meaning depending on the two words “clear” (healthy) and “bad.” “Clear” here seems to mean “generous,” and “bad” seems to mean “ungenerous.” The Greek word translated “clear” was often used to mean generous in the Greek translation of the Old Testament as in Proverbs 11:25, “A generous man will prosper”. The word carries the same meaning in the New Testament. For example, in James 1:5 God is described as one “who gives generously to all.” The same idea is seen elsewhere. Here in our text the specific meaning is “the generous eye.”

Likewise, the phrase “bad” eye or “evil” eye regularly refers to an ungenerous spirit. The rabbis said that an evil eye indicated a grudging, cheap, ungenerous heart. Proverbs 28:22 says,

Comment [JC48]: 66

“A man with an evil eye hastens after wealth”. Proverbs 23:6 says, “Do not eat the food of a stingy man” (literally, “a man who has an evil eye”).<sup>10</sup>

What’s the application? The application is that an eye that is clear represents a heart that has single-minded devotion. The idea is that if your heart, represented by the eye, is generous (it’s clear), your whole spiritual life will be flooded with spiritual understanding, or light.

But, if your eye is bad, if it’s diseased or damaged, no light can enter and your whole body will be full of darkness. If your heart is full of material concerns you become blind and insensitive to spiritual concerns. The eye that is bad is the heart that is selfishly indulgent. The person who is materialistic and greedy is spiritually blind. Since he has no way of recognizing true light, he thinks he has light when he does not. What he thinks is light is actually darkness.

Listen, the way you view and use your money is a barometer of your spiritual condition.<sup>11</sup>

Comment [JC49]: 68

Well, now we arrive at our third point, “Make sure your money isn’t your master.”

### III. Make Sure Your Money Isn’t Your Master (v. 24)

There’s an old Jack Benny skit where an armed robber approaches Benny and demands, “Your money or your life!” Benny hesitates and says nothing. Finally, the robber says, “Well, what will it be?” To which Benny replies, “Don’t rush me, I’m thinking about it!” Your money is really your life but Jesus says in verse 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.”

Once when Mark Twain was lecturing in Utah, a Mormon acquaintance argued with him on the subject of polygamy. After a long and rather heated debate, the Mormon finally said, “Can you find for me a single passage of Scripture which forbids polygamy?” “Certainly,” replied

<sup>10</sup> Hughes, 213.

<sup>11</sup> MacArthur, 414.

Twain. “No man can serve two masters.”<sup>12</sup>

This verse is foundational, isn't it? Before you can determine where you're going to lay up treasures and before you can determine which of the two visions you're going to set your eyes upon you have to determine who or what is going to be your master. Why? Because you can't have two masters and Jesus tells you why that's not possible, “for either he will hate the one and love the other, or he will be devoted to the one and despise the other.”

In verse 24, when Jesus uses the word “master” he has in mind the word “lord” and refers to a master of slaves. By definition a slave owner has total control of the slave. For a slave there is no such thing as part-time obligation to a master. If you're a slave you owe full-time service to a full-time master. You are owned, totally controlled by, and obligated to your master. You have nothing left for anyone else. To give anything to anyone else would make your master less than a master. It is not simply difficult, it's absolutely impossible, for you to serve two masters and fully or faithfully be the obedient slave of each.<sup>13</sup>

In your life, right now, you have two masters that are competing for your attention, both making total demands on you, wanting your entire devotion. Jesus meaning is clear: You will always prefer one master over the other. If you've placed your faith in Jesus Christ for salvation, you belong wholly to One owner which means that all other owners are ruled out. To have a second owner is impossible.

Christ says here, “You can be a slave to God or you can be a slave to money.” “Money,” is the word “mammon” and it refers to all of a person's material resources: your possessions, your earthly goods, things in which you have confidence. But, not just “things.” Powerful things. Jesus personifies “money,” “mammon,” as a slave owner. It has control over you. Money is not

Comment [JC50]: 69

Comment [JC51]: 70

Comment [JC52]: 71

Comment [JC53]: 72

Comment [JC54]: 73

Comment [JC55]: 74

<sup>12</sup> <http://www.sermonsearch.com/sermon-illustrations/4166/no-many-can-serve-two-masters/>

<sup>13</sup> MacArthur, 414-15.

just a neutral medium of exchange, but a “power” with a life of its own which seeks to control, and even consume us. The goal of this Money Master is total domination of your value system, without you even being aware of it. Author and apologist Craig Blomberg writes,

Comment [JC56]: 75-76

Many perceptive observers have sensed that the greatest danger to Western Christianity is not, as is sometimes alleged, prevailing ideologies such as Marxism, Islam, the New Age movement or humanism but rather the all-pervasive materialism of our affluent culture. We try so hard to create heaven on earth and to throw in Christianity when convenient as another small addition to the so-called good life. Jesus proclaims that unless we are willing to serve him wholeheartedly in every area of life, but particularly with our material resources, we cannot claim to be serving him at all.<sup>14</sup>

If you’re serving the Money Master, Jesus says you will be unable to fully serve God. He doesn’t say, “you better not” or “it would be unwise to serve both,” He says, “you cannot serve both God and money.” How we handle our money has a lot to do with how serious we are about obeying God. His words are straightforward. If you love money, you will end up hating God. If you are devoted to the pursuit of possessions and the making of money, you will find yourself despising the things of God.

Comment [JC57]: 77

I would guess that most of you do not want to hate God. In fact, you’re probably here because you want to learn how you can get to know Him better. The Bible makes it absolutely clear. You will never be able to fully love God if you are in love with money and all that money can buy. Loving God and loving money are mutually exclusive.

Comment [JC58]: 78

To be a committed Christ-follower is not merely a matter of the emotions but also of our minds and wills. To love God requires service and even sacrifice. This type of allegiance can’t be given to two parties. Whatever we devote ourselves to becomes our God. The tension that many of us experience when we try to love both God and money will sooner or later begin to show where our real loyalty lies. Only one master will win out.

<sup>14</sup> Craig Blomberg, *Matthew*, vol. 22, The New American Commentary (Nashville: Broadman & Holman Publishers, 1992), 124.

Jesus says, “No one can serve two masters, for either he will hate the one and love the other...” So, while I have the stage, let me be clear about something: I hate the Green Bay Packers. But don’t worry, I’m an equal opportunity offender, I hate the Chicago Bears too. Now that doesn’t mean that I wish ill-will on the players or anyone associated with those organizations. Merriam-Webster’s definition of “hate” is an “intense hostility and aversion usually deriving from fear, anger, or sense of injury.” Now, that isn’t how I hate or why I hate those teams nor is it the type of hate that Jesus is talking about in verse 24. What Jesus is explaining here is the same thing that he means about hate in Luke 14:26 when he says, “If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple.”

Comment [JC59]: 79

Comment [JC60]: 80

So, what does he mean? It’s a Semitic expression, a Jewish expression, referring to the absolute commitment required in discipleship. Your “love” for Jesus, your love for one master makes the affection you have for the other look like “hate.” So, “hate” becomes an expression for “loving less” or “love less than.” My love for the Minnesota Vikings makes any affection I may have for the Green Bay Packers or the Chicago Bears look like hate.

Comment [JC61]: 81

Comment [JC62]: 82

Listen, my illustration might be humorous but Jesus is absolutely serious when he says, “You cannot serve God and money.” They are both calling for your undivided attention and obedience but you cannot serve them both. You will either hate the one and love the other or you will be devoted to the one and despise the other. You cannot serve God and money.

### Conclusion

What do we do now? How do we apply today’s sermon? Here are a couple of application points that come to mind.

First, transfer ownership of what you have to God. Nothing you have truly belongs to

Comment [JC63]: 83

you. It has been entrusted to you for you to take care of for a season. Acknowledge in your heart that everything you have is already God's and transfer ownership of your relationships, your possessions, your treasures back to God.

**Second**, we should worship God by celebrating what he has done and continues to do through your generosity. There is a history at Edgewood of friends—friends that are here in this room and friends who have come before us—who understood that first principle...that nothing they possess truly belongs to them. It's all God's. As a result of the generosity and the sacrifice of those who call Edgewood and the goodness and grace of God, we are in a financial position where we have no debt and almost a million dollars in reserve. Let's celebrate that! We are in a position for us to take the next step of faith God is calling us to and if you come to the business meeting at 6pm on Sunday, August 6<sup>th</sup>, you will learn more about the upcoming next steps.

Look at the next section of your Bible. What's the title of the section? In my Bible, The ESV Bible, it's, "**Do Not Be Anxious**." There's no way that's a coincidence. It's very fitting that Jesus would transition from talking about possessions to talking about worry. According to a Gallup poll from April of 2016, 64% of Americans are worried about not having enough money for retirement, a 4% increase from the year before. 51% are worried about not being able to maintain their standard of living. Up 5% from the year before. Treasure, especially a wholehearted pursuit of it, can give us much reason to worry.

**Listen** to the words of Jesus,

<sup>25</sup> "Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? <sup>26</sup> Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? <sup>27</sup> And which of you by being anxious can add a single hour to his span of life? <sup>28</sup> And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, <sup>29</sup> yet I tell you, even Solomon in all his glory was not arrayed like one of these. <sup>30</sup> But if God so clothes the grass of the field, which today is

Comment [JC64]: 84

Comment [JC65]: 85

Comment [JC66]: 86

Comment [JC67]: 87

Comment [JC68]: 88

alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? <sup>31</sup> Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' <sup>32</sup> For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. <sup>33</sup> But seek first the kingdom of God and his righteousness, and all these things will be added to you. <sup>34</sup> "Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.

You have to choose your master and that leads us to our third application point: Don't expect your possessions to give you a satisfaction that can only come from Jesus. For some of us, we are looking to our possessions to give us something that they will never be able to provide.

My spiritual gift is sweating and I mentioned earlier in the message that Suzy and I spent the first two weeks of June in Israel. While we were there we walked an average of 4 to 5 ½ miles every day. The last couple days of our trip were spent in Jerusalem and at this particular hotel, our room was a suite and even though we spent very little time in the room, my expectations went way up.

So, after a long day of walking and sweating, the thing I looked forward to the most at the end of the day was the shower. I don't know about you but after exercise or after hard work, I like to step into a shower, get adjusted to the water temperature, and then gradually make that water cooler and cooler. There's something refreshing about it.

Well, at this hotel, I turned on the shower and the water was comfortable so I got in the shower. My body quickly adjusted to the water temperature so I looked at the two knobs on the wall: One was for water pressure the other was for temperature so I turned the temperature knob just a little bit to make the water cooler and nothing changed. So, I turned it a little more and still nothing changed. Finally, I turned it as far as it would go and still nothing changed. The only water coming out of the shower was lukewarm water. It was just a little more refreshing than the Dead Sea. The water temperature on the day we went "swimming" in the Dead Sea was 89

degrees. There was very little refreshment to my shower. I could say that I had a shower and was now clean but the experience that I was hoping for—the experience of taking a shower to cool off—that experience was a big letdown.

For some of you, your relationship with possessions is like my experience in the shower. Possessions have such a grip on your heart that you look to them to refresh you, to give you satisfaction, and every time you look at them you look with eager anticipation of how great these things could be but in the end you're left dissatisfied by the experience they provide.

The Bible is full of promises of satisfaction for the discontent. John 6:35, "I am the bread of life; whoever believes in me shall never thirst." Psalm 107:9, "For he satisfies the longing soul, and the hungry soul he fills with good things." Psalm 22:26, "The afflicted shall eat and be satisfied; those who seek him shall praise the Lord! May your hearts live forever!" And Psalm 16:11, "You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore."

You were designed for more than the trivial pursuit of pleasure. The hard truth is that we will never find relief if we continue to seek it through possessions or through people. Seeking satisfaction in the things of this world *is* like chasing the wind. Once you're finally exhausted and weary from your pursuit, you're left empty-handed and disappointed. You've wasted valuable time chasing nothing when you could have been pursuing true joy and peace.<sup>15</sup>

Store up treasures in heaven. Be generous with the resources you have been entrusted with. And serve the Master who created you and redeemed you. Show me your treasure and I'll show you your heart. Let's pray. **(Hit the gospel in your prayer).**

---

<sup>15</sup> <http://www.desiringgod.org/articles/only-christ-can-truly-satisfy>