

Matthew 19-08-18a

Good morning, welcome to the Sunday morning services at Grace and Truth Bible Church. This is Sunday morning, the 18th of August 2019, and we continue our study in the Gospel of Matthew chapter 6, and we're going to pick up at verse 19 this morning and move smartly through to the end of the chapter, Lord willing, and I stay on track and on message. All the candidates now have to stay on message.

You know, people want to divert them and distract them and they're, they have to try to stay focused. This is, I'd be a terrible candidate because I seldom stay on message, but there is a message and I'm going to attempt to stay on it this morning. So we'll be picking up at verse 19, chapter 6, Gospel of Matthew.

Let's take a moment to ask God's blessing on our fellowship, on our study, cultivate the presence and power of God's Holy Spirit in our hearts so that as we look at these things together, they will stick and stay and be available in time of need. Shall we pray? Father, how grateful we are for your grace, your faithfulness, your mercies that are renewed to us every morning. We are most of all humbled and impressed at the magnitude of the work that was accomplished for us by the Lord Jesus in coming to this earth and accomplishing his ministry in perfect obedience and faithfulness in sacrificing himself on our behalf.

You have raised him from the dead. You have raised him from the earth to be seated at your right hand, to represent us and to be the symbol and the seal of our salvation. We know that his acceptability in your presence assures our own acceptability and on that day when he comes to take us to himself and bring us before your throne, we can be qualified, we can be ready, we can be acceptable in your sight.

We thank you for that wonderful provision. None of these things could we have accomplished for ourselves, for each other. It is only by your grace and by the wonderful, faithful service of the Lord Jesus that we enjoy these wonderful benefits.

We pray that as we look at this portion of your word this morning that the Holy Spirit will minister to each of our hearts, help us to understand it, and to see how meaningful it is for our own thought life, for how we navigate the world, how we perceive what is true and what is false, what is valuable and what is not, what is permanent and what is ephemeral. We pray that as we look at this together that you will bless us both individually and as a group, that our conversation and our fellowship and our interaction with each other as we reflect on these things will be pleasing in your sight, will cause us to grow and be more qualified to accomplish those good works that you have foreordained for us to walk in. We thank you for all of these blessings and privileges, and we pray these things in Jesus' name.

Amen. Matthew chapter 6 verse 19, Do not lay up for yourselves treasures on earth

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

We looked at this briefly last time, but I have done some additional work on it that helps it make a lot more sense to me, and hopefully if it makes better sense to me, it'll make even better sense to you. The underlying truth of this is not difficult. There is a difference in the temporal and the eternal, in what is related only to time and what is related to eternity, what is earthly and what is heavenly.

We think of the judgment where gold, silver, and precious stones survive the fire and wood, hay, and stubble does not, but that is a slightly different subject because it is talking about good that is done in the flesh rather than good that is done by faith and that is credited by God as righteousness and survives to be visible and effectual in the eternal future. This is a little bit different thing. What is our context? Context is everything and if you notice and recall, we looked not too long ago at the content of the chapter in terms of its introduction, take heed that you do not do your charitable deeds, your alms before men to be seen by them, otherwise you have no reward from your Father in heaven.

So Jesus establishes the contrast of something that is done before men, i.e. down on the earth, versus what is credited by the Father who is in heaven. So the heaven-earth contrast is introduced there. And then in verse 2, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do.

And we spent pretty much an entire Sunday looking at hypocrites and of course that is them. The hypocrites are over there, none of us are hypocrites. We are looking at a great safe distance at these hypocrites.

But what we saw is and reminded ourselves that Jesus was teaching in Aramaic, which has its roots and is a very close cognate with Old Testament Hebrew. And in particular, people who were talking about spiritual things would freely use the Hebrew that they would hear read in the synagogues by the scribes and talked about by the Pharisees and the elders and the priests. And so there was a very free exchange of vocabulary and ideas across the boundary from Old Testament Hebrew to the Aramaic, which was the lingua franca, that is kind of an oxymoron, of the region, of the area.

And we saw that behind this word hypocrite, which is speaking from behind the mask, which is a very Greek idea and talks about an actor, that behind this is the word kanaph or kaneph actually, C-H-A-N-E-P-H in Hebrew. We just covered the letter pe on Thursday night in Psalm 119. And this starts with hate, which is the fence letter, and then you've got noon in the middle, and then you've got pay on the end, kaneph.

And kaneph is an adjective that becomes a noun and has the root idea of polluting,

corrupting, defiling. You mix in something and it doesn't take a lot. And as I mentioned when we covered it, you know, the old well-known line, waiter, there's a fly in my soup.

One little fly and the whole bowl. Have you ever had something in your food? I think especially in earlier days, there's a lot of quality control now, but I can remember finding all kinds of things in my food. I was down when we had a Brahms in Claremore and back when I was eating ice cream, long decades ago, and I was munching away on something.

Oh, I got a hamburger at Brahms. It was a hamburger. I was eating a hamburger.

And I bit down to, you know, do the usual chewing process and a staple, a packing staple, had gotten into the burger. Well, this would be the lawsuit city today. I mean, I'd be, you know, calling up one of these law firms, you know, you deserve compensation.

You need the right qualified team, you know, to help you get the compensation you deserve. I didn't think anything about it. I went back up to the, I'd gotten it in the drive-thru and I just hooked back around and said, hey, you know, packing staple in my burger.

You guys might want to be careful about that and went on it. I munched down on it and one prong jammed up into the gums next to my molars where I was doing the chewing, but that would be cunniff. This is something in there that's not supposed to be there.

And I won't tell you other gory stories about things I found in my food. I did get a but it only takes one small thing to run the punch bowl, so to speak. So that's what cunniff means.

This is not simply acting one way and feeling another. We do this all the time. We feel bad.

We act like we don't. We hide our feelings. And this is often a kindness and a manners to not let on that your expectations have not been met or you're disappointed or you're off put or put off.

We do this for each other as an expression of love frequently. So the simple act of feeling in one way and acting another is not what hupokrites in this context is talking about with its Aramaic and Hebrew roots. What it's talking about is someone who has mixed two things that should not be mixed and has caused pollution, defilement, corruption in the spiritual sense.

And the cunniff in the Old Testament, and I mentioned that it's used like eight times in Job and three times in the Psalms, and it's over a dozen times in the Old Testament that this word is used. And when you look at the context there, this is someone who has ruined the spiritual service of God by mixing something else in. And you see how well that fits the context here.

If you're doing charitable deeds, don't mix in a desire to impress, a desire to be approved. This should be dedicated wholly and entirely to God. To fail to do this and to fall into the negative category that Jesus describes here is all the same as Malachi, where they were bringing diseased and malformed sacrificial animals.

Well, it's still an animal. It's mostly okay. It just has this blemish.

It just has this crooked tail or this missing piece of an ear. And that doesn't even make it to the altar. Once we start skinning this thing and chopping it up, who will know? It's just the skin.

It's the blemishes. But the meat inside is good. It's an admixture.

It is a corruption. It is a defilement. And the root meaning and the most common lexical definition for kaneph is that the verb means to pollute and the adjective slash noun means a polluter.

This is habitual. It creeps into other areas of life. You are self-interested, but you try to appear as though you're not.

But everything you do really is in the service of that self-interest. The reason I'm reviewing this a little bit is this teaching unit is going to circle back around to this very same idea that as with so many things, there is a symmetry in this teaching unit that we're going to see as we conclude the chapter. And this chapter six chapter break is very good, both at its beginning and its end.

So we talked about the hypocrite and Jesus talks about the hypocrites. And we said, you know, this is the first time in the New Testament that that concept is introduced. So we've spent a little bit of time on it.

But this pollution also has the idea of deception and you're deceiving others. If you do your charitable deeds to be seen by men, you're not saying, even though it's fairly obvious to onlookers, if you're blowing a trumpet right before you drop a coin in the beggar's cup or assist somebody to the homeless shelter or whatever it is, I don't think they had homeless shelters back then, but if you're blowing a trumpet so that these deeds are noticed, everybody but you realizes what a rascal you are. Usually the hypocrite is the last one to know, but we have a pretty good hypocrite detector.

We have a pretty good self-interest detector built in and it works on everybody else except us. It's like the stud finder. As long as you're using it on the wall, you can find the studs in the wall.

Or a metal detector, you're trying to use it away from yourself. I was carrying a shovel and using a metal detector out here trying to find something. And I noticed that it was going off a lot when it would get close to me, but it's because I was carrying this shovel

and the big shovel blade was getting detected.

And it's useless on me. It's going to find belt buckles and rings and any metal I've got in my pockets. So you want it.

It works well out away from you. Well, our pollution detector, our self-interest and conceit detector works really well on others. It doesn't always work so well on ourselves.

And we have to be cautious because we can't use our own judgment. We need help. We need to see ourselves as we really are.

And this has to come from an outside view. And sometimes we get feedback from people, but the safe, reliable, and always accurate detector comes from God himself. And Jesus is about to talk about that.

So seeing that he's talking about deceit and seeing that he's talking about lack of understanding. These people that blow the trumpet and pray their prayers in public and fast and make big noise about it don't realize, do they? That pretty much everybody else knows they're putting on a show in the hopes of being appreciated and being well thought of. And they're the last to realize that everybody's pretty well tagged them.

When Jesus says, don't do it as the hypocrites, does everybody say, hypocrites? What? You mean that there are people that actually pray just to be seen? Everybody knows this, don't they? When he says, don't be like the hypocrites, everybody says, oh yes, I know exactly what you're... It's just as clear as when he said, look at the mustard seed or, you know, look at the birds in the trees or look at when a man plows a field. These were common observations that were a part of everyone's experience. So when he says, don't be like the hypocrites, they get a picture right away.

They just saw one yesterday down at the temple. Somebody blew a trumpet and somebody dropped a big bag of alms money into the receptacle there. And they say, ooh, so you mean I could be like that? And it forces an inward look.

Well, so then he moves through from alms giving to talking about, you are the salt of the earth. You are the light of the world. He talks about salt and light.

And he says, he talks about lighting a lamp, giving light to all who are in the house. I just remind you that he talked about salt. What do you use salt for? We don't shine our shoes with it.

They didn't use it to make their sandals more durable. What did they use salt for? Flavor on what? Food. Salt is in the context of food.

It's used as a preservative, used as a seasoning. We talked about that several weeks back. And light is used to illuminate, to be able to see clearly, to navigate.

You don't bark your shins on the furniture. You don't bump into walls. And Patty and I were recently in a cave in Missouri.

And the guy said, you haven't seen darkness until you've been down here in the cave where there is absolutely zero light. And so he turned off all the lights and turned off his flashlight. And he said, now just let your eyes adjust.

And we stood there for several minutes. And, you know, our pupils were probably as big as our eyelids by that time. And he said, you can't even see your hand in front of your face, can you? And of course you cannot.

It is as though you have gone utterly and totally blind. Your optic nerve has been severed. There is no input to your brain.

And he said, if you stand here long enough, your brain will get so agitated at not being able to see anything that you'll start seeing things. Your brain will start making stuff up. Your visual cortex is going to start trying to find patterns in the noise.

And you'll see things, but there's nothing there. It's not coming from the eye gate. It's coming from the brain trying to make sense of this utter and complete darkness.

And very fascinating. And there's no greater relief than when you hear click and the light comes back on. It's like, wow.

You know, I begin to wonder, am I still standing straight? Am I about to fall over and, you know, break the rules and break one of these stalactites or mites or something that, you know, they say, don't touch anything because here's where people touched it. Look how it's discolored. And that's going to be here for millennia and so on.

Light. Let your light so shine before men, verse 16. So that was back in chapter five.

Well, we're coming back around to this in chapter six. I'm sorry if I forgot to mention that I went back to chapter five talking about salt and light, and then talking about hypocrisy in chapter six. And then he talked about prayer.

He talked about alms and then he talks about prayer. Do not be like the hypocrites. They love to pray standing in the synagogues and on corners of streets that they may be seen by men.

I used to think I was watching people pray, but that never happens anymore. I never see people pray publicly. When I think they're praying, they're looking at their phone.

Um, always used to be, if you saw somebody bowed with their head bowed and not talking, they were praying. I used to see people praying public all the time. See him in restaurants, see him at tables.

And you'd be kind of quiet because here's somebody that's focused on meditating and they're praying. Well, now if, if you can get a better angle, they've got a phone and they're, they're not praying. They're reading, they're texting, they're doing something on the never see public prayer.

I never see anybody praying a restaurant except us. Uh, never see it. I'm sure there's people that do.

I just wasn't there at the time, but it's very, very infrequent. But, um, so where would you see somebody praying to be seen in the places where people pray, which is usually church or Christian gatherings, uh, used to pray before football games. Can't do that anymore.

Uh, they have a moment of silence and you can think about, you know, Gautama Buddha or, uh, run a few Vedic hymns through your mind or think about Confucius or try to pull up a platonic or Aristotelian thought. I guess, I don't know what you do. Think about, have I got enough change to buy a hot dog? I don't know what they think about in the moment of silence, but probably looking at their phone.

Um, in any case, he talks about prayer. He says, um, don't do it to be seen and don't use vain repetitions as the pagans do as the heathens do. Uh, all of this is a deception.

So then we saw the model prayer and then we went down to fasting, putting on a sad countenance, disfiguring your face, appear to men to be fasting. All of this is deceiving others. You see it.

It's, you're trying to appear righteous and holy and godly to people when you really have no thought of that at all. You just want to gain an advantage. You want to be well thought of, you want leverage of some kind.

Well, beginning at 19, which is where we pick up this morning, Jesus is going to shift to a different kind of deception. Con F is deception. You're, you've corrupted a thing, but you're trying to hide it.

You're trying to appear that it's not corrupt. You're trying to dress a thing up. Uh, you've, you know, you've whitewashed the blemishes on your sacrifice so you can bring it down there anyway and be well thought of, but you're cheaping out.

So do not lay up for yourselves. Do not lay up for yourselves treasures on earth, laying up treasures. This is now sort of a self deception.

Do not like, do not be like the self deceivers. Jesus could have said, but when you lay up treasure, lay it up in heaven. Don't lay it up on earth.

But he shifts the form here because we're shifting the kind of deception. Now, Jeremiah

says, the heart is deceitful above all things and desperately wicked. Who can grasp that? Who can understand it? Who can know it? Jeremiah 17, 9, the heart is deceitful.

We deceive ourselves and there's no worse deception than self deception because we are literally the last to know. So do not lay up for yourselves treasures on earth. Now, what gospel are we in here? Gospel of Matthew.

What's his profession? What does he know best? Luke was a physician. John was a fisherman. Mark was a protege and a companion of the apostle Peter who was a fisherman.

What's Matthew's profession? What does he do for a living? Also known as Levi, the tax collector. He's thinking in monetary terms, right? And we saw that the model prayer that Jesus gave in verses 9 through 13 is given in a slightly different form in Luke. But in Luke, he says, forgive us our sins as we forgive those who sin against us.

Forgive us our trespasses as we forgive those who trespass against us, right? But what is the word used by Matthew? Forgive us our debts. Why? The man understands money and this is his view. It's still talking about wrongs that are done, right? But there are many aspects of wrongs.

This is why the work of Jesus on the cross is so complex. The work of Christ on the cross to secure our salvation involves not just the payment of penalty, not just the removal of a debt, but there is offense, there is corruption, there is alienation. We need reconciliation to overcome the alienation.

We need redemption to be rescued out of the status of slavery to sin that results from sin. We need propitiation, which is the payment of the debt, the cost for the crime. And it is a hydra-headed problem.

Just saw Jason and the Argonauts yesterday afternoon, had to rest for a little bit. And there's the hydra. And they did a really great job.

1963, they don't make them like that anymore. But the hydra, it's got multiple heads and each head has teeth. And the teeth of the hydra come into play in that story.

Well, there are multiple aspects to sin that need to be addressed. And so one, the facet that Matthew brings out, because Jesus would have given this instruction many times, and the occasion in Luke is different than the occasion in Matthew. Here, he's up on the hill.

In Luke, it's a different context. In fact, Jesus volunteers this in the course of his teaching in Matthew. In Luke, it is the response to a request.

Lord, teach us to pray the way John the Baptist taught his followers to pray. John the

Baptist, one of the few things we know beyond the introductory sections of the Gospels about what he taught when he was preaching is that he taught people to pray. And the disciples want to know how to pray from the Lord Jesus.

And he gives many of these same elements. But there are seven requests here in the prayer that Jesus gives in Matthew. There are five requests in the form of it that we find in Luke.

So the future aspects tend to be left out in Luke. Your kingdom come, and so on, is different. Deliver us from the evil one is not in Luke either.

So those two are left out. But here, back to verse 19, do not lay up for yourselves treasures. Here's another aspect of monetary pecuniary element that Matthew would be particularly sensitive to.

Levi, the tax collector, would understand. And you can link debt and detours back in verse 12. I've just circled it and run a line over to treasures over in verse 19, because debts and treasures.

Jesus' whole emphasis here is, what do you see as the issues in life? Are you concerned with material things? And of course, material things get taxed, whether it's your car, your house, your income, your purchases, they get taxed. And they're prominent in that regard. So do not lay up for yourselves treasures.

Now, Jesus could have said, do not lay up for yourselves the kind of treasures that disappear. He could have talked about something related or illustrated by the lilies of the field that are here today and gone tomorrow. They bloom and they wilt.

They have value. They quickly fade. He could have talked about the quality of the treasures.

Don't lay up the kind of treasures that are going to pass away. But he doesn't, does he? What does he talk about here? This is not the quality of the treasures. It is the location.

He identifies these treasures, not in terms of what are they made of, but where do you put them? So you can circle in verse 19, do not lay up for yourselves treasures on earth. On earth, where? Where these things happen. Verse 20, lay up for yourselves treasures in heaven, where? It's about location.

The emphasis is, are you doing things on earth or are you doing them in heaven? In verse 21, where your treasure is, there your heart will be also. Not talking about wood, hay, and stubble versus gold, silver, precious stones. It's talking about where is your investment? Ask anybody who does stocks and bonds and securities and financial investment instruments.

Oh, well, I've got an investment or I've got, I own some stocks or I own some bonds. Well, it's not just that you own them. It's, what are they? Who, where are they? Who is managing them? Do you have, is it a managed portfolio and somebody is pulling out of foreign things and going domestic or pulling out of domestic and going foreign? And you know, is it, where are they? If they're in the right place, they're going to earn.

If they're not in the right place, it's not necessarily the kind of instrument, it's where it is invested. Well, same idea here. Where is your investment? Are you investing on earth or are you investing in heaven? Where is your treasure? Wherever your treasure is, that's where your heart is.

And it's the same idea as the preceding. If you're looking for approval on earth, you're going to be like the hypocrites. You're going to be the polluters and corruptors.

You're taking what ought to be a spiritual thing and turning it into an earthly means of gain or approbation. And you've corrupted it to your own purpose instead of it being dedicated to the glory of God. And so now in general, he says, your treasure, your treasures, where are you going to put them? And this sums up everything that Jesus has said to this point and leads to what he's going to talk about beginning in verse 25.

So it's where, where, where three times. And when it says, I remember I was talking a little bit about, about rust. And well, if you're, if the quality of your treasure is gold, silver, and precious stones, they don't rust.

So why is he talking about rust? Well, I was dissatisfied with that. So I went back and did some more work on it. And the word translated rust here doesn't mean rust.

This word means eating. And it is, it's, it only ever means that. It never means deterioration of material goods.

It means consuming food. It's from the verb that means to eat, you know, manja, have a meal. So this literally says, and you'll find some English, once I looked around at some of the English translations, there are even translations that say this, do not lay up for yourselves treasures on earth where moth and eating destroy.

And destroy means to be consumed, to be diminished, to be, uh, diminished, to, you know, to be less, to go away. Well, you think about this because now if it's, if it's moths and eating, these are your personal possessions that are, that are in fact consumables. It's your clothing and your food, right? And it's very important to get this right in my view.

And I had to come back to this because I didn't catch it my first time through. But as I got to the end of the chapter, what is Jesus going to say in verse 25? Therefore, I say to you, do not worry about your life, what you will eat or what you will drink, neither about your body, what you will put on. He's returning to what he talked about back here.

Don't worry about your clothing and don't worry about your food. Well, your treasures, what do you spend your treasures on? Food, clothing, you know, this is living expenses. And even a sizable fortune can be diminished just by what they call CODB in business, cost of doing business.

CODB, just the cost of being a business, doing a business, keeping the lights on, having your office equipment work properly, paying rent, air conditioning, all the rest of it will eat away. Anybody that has a business, anybody that's trying to launch a business and work in those realms understands that overhead can eat you alive. Our church gloriously and beautifully has low overhead because we don't have to pay for space.

People graciously donate the use of space so that we can meet and worship and our costs are very low. So when Jesus says, do not lay up for yourselves treasures on earth where moth and eating diminish them, destroy them, take them away, they are soon gone. And the whole picture in retirement is, can I sock away enough treasure while I'm young and able and working to live to the end when I'm old and feeble and not working? I need something that I can live on when I can no longer have the earning power I have when I'm in my 20s and 30s and such.

So Jesus says, do not lay up for yourselves these treasures. Instead, lay up for yourselves treasures in heaven where neither moth nor eating destroys. And thieves do not break in and steal.

And of course, theft, the other side of it is, this is part of the fallen world. You have both the inside demands on that treasure and moths are on the inside. In the ancient world, they didn't have great screens and raid and the kind of stuff we have to keep moths down.

So that was something that got in and consumed clothing pretty much exclusively. Wool, moths, you know, if you've ever had a wool garment and you pull it out after you haven't looked at it in a while and hold it up to the light and it looks like a shotgun hit it. This happened in my Naval Academy robe.

And so I had to laboriously, this is back when I was younger and had time on my hands. I went back and on the edges, I pulled threads out of the inside seams and did what you can have done professionally. I re-wove it.

I wove the warp and the woof together with spare threads from the excess that was sewed in the seams. And I fixed almost all, there's one or two little tiny ones that don't show and don't matter, but any of the large holes that showed, I carefully re-wove it. You leave the tag ends of your re-weaving threads on the inside.

Now, if you're really diligent, you can even tie them in there. But nobody really knows that my navel, what we call a B-robe, my bathrobe from Navy, which is wool, has been

large, was devastated by moths because I had to repair it. But whenever I come to this passage, that's the first thing that comes to my mind is, it's like, oh, you know, I've had this since, you know, 1975 and look, there's holes.

So moths attack clothing. They attack woven goods of wool and eating whatever monetary things you have, you've got to eat. And it'll whittle away at whatever you've laid up, whatever you've stored up, especially if your family is large.

And thieves break in and steal. This is 2008 in the stock market. This is, you know, you have numbers on paper and you say, oh, look, I've got this.

Well, you wake up the next morning and, well, there was a crash and you've got that. And that is only a fraction of this. And to me, the whole financial market thing is a real precarious undertaking because these things can be manipulated now.

There's computerized trading and such. And it's essentially theft. When people make big money in the stock market, you know where every dollar of that money came from? Somebody like me that no longer has it.

You know, there's a fixed amount of money. And if these guys make a killing in the market, it's because all of us took a loss. And you notice I always put myself in the loss category because I've never made a killing.

I've never even had the wherewithal to go try to do a killing. But even in a limited sense, if you've got a retirement socked away somewhere that your employer set up, you know, that thing got devastated back when the market crashed. And to me, that's thieves breaking in and stealing.

Rascals, you know, the thing ought to be a little more secure, but it's not. But where your treasure is, there your heart will be also. Everything he has said in chapter six is a reflection of where is your heart? Is your heart in the world, on the earth, pleasing people, trying to get an earthly benefit, or is your heart in heaven? Think about that.

That's where your heart is. If you're laying up treasures in heaven, your heart's in heaven. What does it mean if your heart's in heaven? Where's Tony Bennett's heart? Well, he left it in San Francisco, right? That's where, what does he mean when he says, I left my heart in San Francisco? And by the way, this is San Francisco many, many decades ago.

No normal person leaves their heart in San Francisco now. I've been there fairly recently. Patty and I went out and did a little exploration of central and northern California some years back and actually drove the streets of San Francisco.

I was looking for Carl Malden and Michael Douglas there. Didn't see him. I was looking for Steve McQueen to come over some of those hills.

You can drive those streets where Bullet was filmed and all of these, the Rice-A-Roni, what do they call those things that go up and down the streets? Yeah, the streetcars there on those little rails, but they go up and down the hills and countless depictions of those. But he says, I left my heart in San Francisco. What does he really mean? What I love is there.

The woman I love is there. I may be dwelling here, but my thoughts, my priorities, my goals are back here. Countless love songs talk about you've got the key to my heart.

I gave you my heart. You gave me your heart. And it's all about love, priority, investment, thoughts.

So when Jesus says, if you've got your treasures being laid up on earth, earth is a dangerous place to lay up treasure. He doesn't talk about the quality of the treasure. He talks about the hazards that are involved in the earth.

Why did he say, thy will be done on earth as it is in heaven? Because everything is different down here than it is in heaven. Heaven is a safe place. There's no moths to eat.

There's no eating away. There's no diminishment and eating away of any kind that takes place for stuff to be diminished. And thieves do not break in and steal.

If your treasure is in heaven, you don't need a security system. You don't need an alarm. You don't need a backup set of investments.

Well, if these fail, these will rise. And I'm betting for inflation here, and I'm betting against inflation here. So no matter what happens, my balance will stay roughly the same.

They actually have these, what they call inflation-proof investments. And so you say, well, I'm going to have some foreign and some domestic. Domestic goes down, foreign will go up.

Foreign goes down, domestic will go up. And you try to achieve a balance, but you're always trying to hold onto it. Well, look, you're going to lose every penny you've got.

I can promise you utterly. Every single penny you have, every single possession you have, every stitch of clothing, every ounce of food in the pantry and in the refrigerator, you are going to lose it all. I am going to lose it all.

Right? You can't take it with you. Go to the antique store. You want to find the meaning of this passage? Go to the Rusty Rabbit.

Go to any antique store and look around at all of the accumulated stuff that was the pride and joy of somebody. And now it's down there, old and discounted. Or maybe it's at my house.

Great, great place to shop. But this stuff belonged to somebody else. And they're not here to have it anymore.

It's on earth. Where's your treasure? Where's your heart? They're co-located, Jesus says. Such an important thing to think about.

Am I really invested in the things of this life? I'm overly concerned with what I eat, with what I'm going to wear, with how things look, with appearances in front of other people. That's what he's been talking about, isn't it? It's appearances. It's short-term, on-earth priorities.

Or do I have long-term, eternal priorities? Where your treasures go, that's where your heart is. Well, eating. There is eating.

There is consumption. There is loss, inevitable loss, on this earth. It is total and it is final.

You will never again accumulate the kind of temporal, earthly possessions and attentions of people, goodwill of people, which is fickle anyway. So this brings us to verse 22. And context is going to help us understand what Jesus says when he says, the lamp of the body is the eye.

If the lamp of the body is the eye, how come I couldn't see in that cave? Jesus is going to talk about having light in your eye and light in your body. But I don't have a built-in flashlight. I discovered when I upgraded my phone a few weeks ago, they have finally, belatedly, of course, I was five phones back.

So maybe they did this a long time ago, but it's the first time I've seen in the operating system, your phone has that light on it, the flash. And you always had to go find an app that would turn that thing on and leave it on so that you could use your phone like a flashlight, as though we don't use it for enough other things. It can be a deck of cards.

It can be, you know, it can be a map. It can be, you know, almost anything. And you can make it a flashlight.

Well, now the Android operating system has a built-in flashlight. It's right on the home screen. You just tap it and it turns it on.

Well, that's great. Now you don't need to carry a flashlight. Flashlights are becoming passe, just like cameras are becoming passe for all but the purists, because your phone's a camera.

Your phone's a flashlight. Your phone's a game. Your phone's this, that, and the other.

It's a newspaper. It's a magazine. It's a research tool.

It's a compass. It'll tell you what direction it is. It's a star map.

It'll tell you what constellation you're looking at. Your phone will do almost everything. And so what does Jesus mean when he says the lamp of the body is the eye? When we come back from the break, we're going to see exactly what he's talking about.

And as always, context is one of our keys. Let's pause here.