

STUDY NUMBER SIX - Matthew 6:19-34

TEXT v.19 Stop accumulating treasures for yourselves upon the earth, where moth and rust are destroying and where thieves are breaking in and stealing.

v.20 But be accumulating for yourselves treasures in heaven where neither moth nor rust is destroying and where thieves are not breaking in nor stealing;

v.21 for where your treasure is, there will your heart be also.

v.22 The lamp of the body is the eye; if therefore your eye is healthy, your whole body will be full of light.

v.23 But if your eye is bad, your whole body will be full of darkness. If, therefore, the light which is in you is darkness, how great is the darkness.

v.24 No one is able to be serving two masters, for either he will hate the one and love the other, or he will be devoted to one and he will treat with contempt the other. You are not able to be rendering a slave's obedience to God and to a passion for accumulating wealth.

v.25 For this reason I am saying to you, stop worrying about your life, what you shall eat, or what you shall drink, nor about your body, with what you shall put on. Is not the life more than food and the body more than clothing?

v.26 Look at the birds of the heaven, that they are not sowing seed, neither are they reaping, nor are they collecting into granaries. And yet your heavenly Father is feeding them. Are you not worth much more than they?

v.27 Moreover, who is there of you who by worrying is able to put to his height eighteen inches?

v.28 And concerning clothing, why are you worrying: Observe the lilies of the field, how they are growing; they are not laboring nor are they spinning.

v.29 But I am saying to you, that not even Solomon in all his glory clothed himself as one of these.

v.30 But if God so arrays the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more do so for you, O men of little faith?

v.31 Therefore, stop worrying, saying, What shall we eat? or what shall we drink? or with what shall we clothe ourselves?

v.32 For all these things the Gentiles are diligently seeking; for your heavenly Father is knowing that you are needing all these things.

v.33 But be seeking first the kingdom and His righteousness; and all these things shall be provided for you.

v.34 Therefore, stop worrying about tomorrow; for tomorrow will worry about itself. Each day has enough trouble of its own.

Sermon on The Mount

#6 6: 19-34

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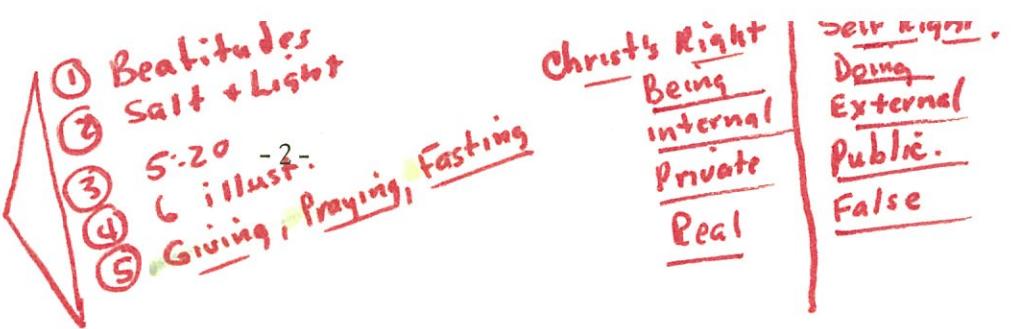
OUR LORD PRAYS FOR HIS OWN

Christ, as that Father's gift to sinners, is *the end of all revelation*. If we have not attained to this knowledge, so far as we are concerned, in vain the Scriptures have been written.

Here we learn what is the surest, truest, and most unchangeable ground and resting place for our faith, *the words Christ spake*, for He says: "I have given unto them the words which thou gavest me." Not His *miracles*; He does not allude to them; they are evidence—no doubt glorious evidence, precious evidence; "the works bear witness of me," He says; but there is higher evidence. Much less was it their *frames* and *feelings* which He spoke of as the ground of their assurance and confidence. No, no, "*the words which thou gavest me*" I have given them. Oh! to examine them more carefully, and to live upon them more abidingly! Here, too, we have the ground of peace, and joy, and comfort, and hope, and blessing. May we hide *the words* in our hearts for His name's sake who gave them to us.

The words which the Lord Jesus Christ gave unto us are only received truly by us when they lead us to believe in Him.

Ecc. at Saul's
giving &
INTRODUCTION



SELF = Performing
4 = Being

Thus far in our series of studies, we have considered the godly lifestyle or "real righteousness" governed by the life principles outlined in study #1. We have seen the Christian witness. We are salt and light. We have seen the Christian relationship to the law and the prophets. We have considered the law of Christ as it supercedes the law of Moses, judging the spirit more than the act. We have considered together the spiritual disciplines of giving, fasting and praying, in the first part of chapter 6. Now we come to the subject of proper priorities in verses 19-34.

In light of what Christ has promised & done for us, what are my priorities? Spiritual 1-18
Earthly 19-34

G. Campbell Morgan points out, "The king, having declared the laws of human inter-relationship, and having dealt with the principles of divine relationship; proceeded to the discussion of the attitude of his subjects toward earthly things. The subjects of the kingdom still have necessary relationships with the earth. They are spiritually minded, but they have to touch material things. However much the inner life may be and ought to be in communion with that which is essentially spiritual, we can only continue to live at all as we touch and handle things which are seen and temporal. The manifesto of the king proceeds, therefore, to make clear what our relationship ought to be to the material things by which we are surrounded and with which we have to deal."

when we finally turn it over to him, we often are prone toward wealth & worry.

John R. W. Stott says, "In the first half of Matthew chapter six, verses 1-18, Jesus describes the Christian's private life in the secret place: giving, praying and fasting.

In the second half, 19-34, He's concerned with our public business in the world: questions of money, possessions, food, drink, clothing and ambition. Or the same contrast could be expressed in terms of our religious and our secular responsibilities. This distinction is misleading because we cannot separate these into water-tight compartments. Indeed, the divorce of the sacred from the secular in church history has been disastrous. If we are Christians, everything we do, however secular it may seem, like shopping, cooking, adding up figures in the office, is religious in the sense that it is done in God's presence and according to God's will."

Col. 3:11

1 Cor. 10:31

Boice points out, "After the great teachings in the first half of Matthew 6 about the spiritual life of the Christian, the Lord Jesus Christ turned to warnings about the personal failures that most often deprive a believer of spiritual victories and nullify his witness. In these verses beginning

with Matthew 6:19 and continuing through chapter 7, verse 5, Jesus warns against the love of possessions, anxiety and a judgmental attitude toward others."

Command:

v. 19 Stop accumulating treasures for yourselves upon the earth, where moth and rust are destroying and where thieves are breaking in and stealing.

Ecc. "wealth hoarded brings harm to the owner"

It is much more wonderful for men to give while they are alive, than to have it contested after they die.

Accumulated Money + it got wormy. Seizing up For A day when You Fail to Come through Lord.

Whereas we have the negative command in verse 19, we have the positive admonition in verse 20.

contrast

v. 20 But be accumulating for yourselves treasures in heaven where neither moth nor rust is destroying and where thieves are not breaking in nor stealing;

How: Private Stewardship that leads to reward by Your Father!!

The heavenly treasures are moth-proof, rust-proof and burglar-proof. In other words, they endure forever in all their sparkling luster, as the irremovable possession of the children of the heavenly father. This teaching of Scripture throughout tells about:

1. The faithfulness that will never be removed.
2. A life that will never end.
3. A spring of water that will never cease to bubble up within the one who drinks of it.
4. A gift that will never be lost.
5. A hand out of which the good shepherd's sheep will never be snatched.
6. A chain that will never be broken.
7. A love from which we can never be separated.
8. A calling that will never be revoked.
9. A foundation that will not be destroyed.
10. An inheritance that will never fade away.

William Barclay in The Gospel of Matthew says, "When Gehazi, the servant of Elisha wished to make some forbidden profit out of Naaman, after his master had cured him, he asked him for a talent of silver and two changes of garments. One of the things which tempted Achan to sin, was a goodly Babylonish garment, Joshua 7:21. But such things were foolish things to set the heart upon, for the moths got at them when they were stored away and all their beauty and value might be destroyed. There was no permanence about possessions like that."

Judas

Time
Enjoy
Life
Relation

Discussed the
Matter of Giving
in the 1st Part of
The Chapter
Private
II Cor. 9:7

Giving
Growth
Fruit
Service
Glory

Money
Marriage
Family
Time

Study
Prayer
Memorizing

Greed

Burns wrote of the fleeting things:

"But pleasures are like poppies spread.
You seize the flower, its bloom is shed.
Or like the snow falls in the river,
A moment white, then melts forever."

Anyone whose happiness depends on things like that is bound to disappointment. Any man whose treasure is in things is bound to lose his treasure. For in things there is no permanence and there is no thing which lasts forever.

I John 2:15-17 "Do not love the world, or anything in the world. If anyone loves the world, the love of the Father is not in him, for everything in the world, the cravings of sinful man, the lust of his eyes and the boasting of what he has and does, comes not from the Father, but from the world. The world and its desires pass away, but the man who does the will of God lives forever."

v. 21 for where your treasure is, there will your heart be also.

Greatest treasure of All is X's Right, & its in heaven!!

The reason we are not to put our emphasis upon the things on the earth, but rather on accumulating treasures in heaven is because of the principle or reason stated in verse 21, "where your treasure is, there will your heart be also." You will pursue

IF Material - There, IF spiritual - There. what you treasure...

Colossians 3:1-4 "Since then, you have been raised with Christ, set your hearts on things above where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things, for you died and your life is now hidden with Christ in God. When Christ, who is your life appears, then you also will appear with Him in glory."

Phil. 3:1-14

Paul turned it over!!

John Gordon Jameson points out, "A man's treasure is just what he values most, that without which life would be poor and joyless, that which holds his heart, 'for where your treasure is, there will your heart be also.' The divine life, which is strong in faith, beautiful and joyous in charity, which is God's life in man, and man's life in God; God's love to man and man's love to God and his creatures; in a word, the Christ-life, that is, the treasure in heaven."

X

Guy King points out, "After all, the test lies not in what a man possesses, but in what possesses him."

Yungling points out, "One of the greatest hindrances to spiritual growth and dedicated discipleship is still man's propensity to worship money and the things money can buy. Jesus said that a true disciple's heart is not wrapped up in money. A disciple is to lay up treasures in heaven by maturing spiritually, exhibiting the fruit of the spirit and performing in whatever ministry God entrusts to him, whether it be in a church or on an assembly line. It is impossible for a disciple or anyone else, for that matter, to try to live the best of both worlds, so to speak."

Giving
Growth
Fruit
Glory
Service

~~Stewardship~~
① Money
② Marriage
③ Family
④ Time

D. A. Carson points out, "In other words, verses 19-21 and verse 24 all demand unswerving loyalty to kingdom values. The particulars used are treasure and money. The accent remains on singleness of purpose, heart, fidelity toward God. Therefore, the word translated 'good' by the NIV most probably means 'singleness of purpose, undivided loyalty', which, context apart, is the most natural interpretation. The 'good eye' is the one fixed on God, unwavering in its gaze, constant in its fixation. The result is that the entire person is full of light. I think this expression is lovely. If light is taken in its usual connotations of revelation and purity, then the individual with a single eye toward kingdom values is the person characterized by maximum understanding of divinely revealed truth and by unabashedly pure behavior. Moreover, the expression 'full of light' is probably not limited to what the person is in himself, isolated, but that person will also be so full of light, that he will give off light. It is by this unreserved commitment to kingdom values, that Christians become the 'light of the world.'"

Joseph Parker in Preaching Through the Bible says, "What is Christ anxious about? What is it that He wishes to take care of? He, himself gives an explicit answer to the inquiry. His only anxiety is about the condition of the heart, 'for where your treasure is, there will your heart be also.' And it is the heart that touches my supreme solicitude. If the heart be right, the whole outgoing of the life will be right, but if the heart be wrong, then all the actions that make up the sum total of the duties and exercises of life will also be wrong. Provided my heart is right, He does not care if my possessions are heaven high. If I can rise above them, and stand upon them and use them with mighty strength, He is most anxious that they should not be bigger than I am. His supreme anxiety is that they should not lure my confidence and make up the sum total of my hope and expectation. So long as I can treat them as so many conveniences and use them

for the good of my fellow creatures, He cares not how many, how rich may be my possessions. He says to me lovingly with infinite pathos and concern, 'Brother, friend, man, keep thine heart right. Keep thy love in its right direction. Let thy light be a continual sacrifice burning upwards to the holy throne that deserves it.' "

Jesus Christ says, "Riches can be stolen, riches can perish, riches can fly away, therefore look out for treasures that are not subject to these vexations and harassing contingencies. What you have in your hands may be taken out of them, therefore have something in your heart that no man can get at and steal."

Proverbs 23:7 "For he is the kind of man who is always thinking about the cost. 'Eat and drink', he says to you, but his heart is not with you."

A man's interests are where his investments are. What a man loves, he will serve. The heart and the treasure go together.

Hendriksen points out, "Naturally, if a person's real treasure, his ultimate aim, and all his striving is something pertaining to this earth; the acquisition of money, fame, popularity, prestige, power; then his heart, the very center of his life 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. 'For where your treasure is, there will your heart be also.' The heart cannot be in both of these places at the same time. It is an either/or proposition. Piling up earthly treasures blows the vision."

II Timothy 4:10 "For Demas, because he loved this world, has deserted me and has gone to Thessalonica."

F. B. Meyer in The Directory of the Devout Life says, "Our Lord reminds his hearers that moth or rust will destroy all earthly treasures and that thieves may at any moment break through the slight clay walls of their homes and carry off their hoarded stores. Surely His words are capable of an extended reference to that crowned and sceptered thief who shall one day dig through the clay walls of our mortal house and who from us the raiment in which we have been attired, the wealth we may have amassed, the shares that stand in our name, the lands that we have

purchased at such cost, sending us forth naked and despoiled, stripped of everything into a world where we shall land as paupers, because we shall have failed to lay up treasure there."

v. 22 The lamp of the body is the eye; if therefore your eye is healthy, your whole body will be full of light.

v. 23 But if your eye is bad, your whole body will be full of darkness. If, therefore, the light which is in you is darkness, how great is the darkness.

The business of treasure back in verse 21 all begins with the eye in verse 22.

Robertson in his Word Pictures says, "The passage may be elliptical with something to be supplied. If our eyes are healthy, we see clearly and with a single focus, without astigmatism. If the eyes are diseased, bad or evil, they may even be cross-eyed or cock-eyed; we see double and confuse our vision. We keep one eye on the hoarded treasures of earth and roll the other proudly up to heaven. Seeing double is double-mindedness as shown in verse 24.

Lenski points out, "Since by setting its affection upon something, the heart makes a treasure of it, everything depends upon the eye."

Joseph Parker points out, "The heart is in the eye of the life. Always keep the heart pure and right, sincere and true and you cannot stumble long. Let your motive be correct and you will be brought along the right road, even though you may have stumbled into the wrong path for a moment. Let your heart be right and I care not what thicket you be tangled. You will see a clear broad road out of it and you shall yet rejoin the main path that lies right up toward the light and the heaven that is at the end of it."

Charles Hadden Spurgeon says, "The motive is the eye of the soul and if it be clear, the whole character be right; but if it be polluted, our whole being will become defiled. The eye of the understanding may also be here understood. If a man does not see things in a right light, he may live

in sin and yet fancy that he is doing his duty. A man should live up to his light, but if that light is itself darkness, what a mistake his whole course will be. If our religion leads us to sin, it is worse than irreligion, for:

our faith is presumption
our zeal - selfishness
our prayers - formality
our hope - a delusion
our experience - infatuation

The darkness is so great that even our Lord holds up His hands in astonishment, and says, 'How great is that darkness.' O for a single eye to God's glory, a sincere consecration unto the Lord. This alone can fill my soul with light."

I John 1:5-7 "This is the message we have heard from Him and declare to you, that God is light and in Him there is no darkness at all. If we claim to have fellowship with Him, yet walk in the darkness, we lie and do not live by the truth; but if we walk in the light as He is in the light, we have fellowship with one another and the blood of Jesus, His Son, purifies us from every sin."

I John 2:9-11 "Anyone who claims to be in the light, but hates his brother is still in the darkness. Whoever loves his brother lives in the light and there is nothing in him to make him stumble, but whoever hates his brother is in the darkness and walks around in the darkness. He does not know where he is going, because the darkness has blinded him."

William Barclay points out, "There are certain obvious things which can blind our eyes and distort our vision."

1. Prejudice can distort our vision. There's nothing which so destroys a man's judgment as prejudice does. It prevents him from forming the clear, reasonable and logical judgment, which it is the duty of any man to form. It blinds him alike to the facts and to the significance of the facts.

2. Jealousy can distort our vision. Many a marriage, many a friendship has been wrecked on the rock of jealousy, which distorted perfectly innocent incidents into guilty actions and which blinded the eye to truth and fact.

3. Self-conceit can distort our vision. Self-conceit doubly affects a man's vision, for it renders him incapable of seeing himself as he really is and incapable of seeing others as they really are. If a man is convinced of his own surpassing wisdom, he will never be able to realize his own foolishness and if he is blind of everything except his own virtues, he will never be aware of his own faults."

v. 24 No one is able to be serving two masters, for either he will hate the one and love the other, or he will be devoted to one and he will treat with contempt the other. You are not able to be rendering a slave's obedience to God and to a passion for accumulating wealth.

Don't Turn
the Page!

You just cannot have two top priorities in your life. A decision has to be made at this point according to the Lord's challenge here in this particular verse.

Barclay points out, "We get the meaning far better if we translate this 'no man can be a slave to two owners!'"

Carson points out, "Contrast the attitude of the commentator Matthew Henry, who when he was robbed, returned home and wrote in his diary words to this effect, 'Lord, I thank you that I have never been robbed before; that although they took my money, they spared my life; that although they took everything, it wasn't very much; that it was I who was robbed, not I who robbed.'"

Someone has said, "You can always tell where your heart is when you get a raise. What are the first expressions of your heart when there is going to be additional funds? 'O good, I'm going to be able to buy this or that.' Or 'What can I do for the Lord with these additional funds?'"

Luke 12:15-21 "Then He said to them, 'Watch out, be on your guard against all kinds of greed. A man's life does not consist in the abundance of his possessions.' And He told them this parable, 'The ground of a certain rich man produced a good crop. He thought to himself, "What shall I do? I have no place to store my crops." Then he said, "This is what I'll do, I'll tear down my barns and build bigger ones. And there I will store all my grains and

my goods, and I'll say to myself, 'You have plenty of good things laid up for many years, take life easy; eat, drink and be merry.' But God said to him, 'You fool, this very night your life will be demanded from you, then who will get what you have prepared for yourself?'" This is how it will be with anyone who stores up things for himself, but is not rich toward God."

Donald Gray Barnhouse points out, "After the first World War, I traveled extensively in Europe, and I often sent gifts to my mother; a bit of lace from Brussels, a marble vase from Rome, and so on. Suppose I had written to her, 'I am sending you these gifts so you will love me.' My Irish mother would have answered sharply that she loved me before I was born, that her love for me did not increase or diminish by the gifts I sent. But I did tell her that I sent her the gifts because I loved her. This heightened her joy and increased my own. This is true Christian giving. We give because we have received all things from Christ and we are moved by the love of Christ to do for others as He has done for us."

Swindoll in his book Improving Your Serve says, "Authentic servanthood calls for people with a passion for giving whatever without recognition, without reservation, without reluctance and without restriction; and those types are rare indeed."

Turn the page!!

v. 25 For this reason I am saying to you, stop worrying about your life, what you shall eat, or what you shall drink, nor about your body, with what you shall put on. Is not the life more than food and the body more than clothing?

God holds the key to all the Unknown - And I am glad...

Someone says, "You can't change the past, but you can ruin a perfectly good present by worrying over the future."

Emerson says,

"Some of your hurts you have cured,
And the sharpest you still have survived.
But what torments of grief you endured
From evils which never arrived."

"Don't worry, it may not happen,
That fear you have in mind.
Ignore the dread and work ahead
A solution you will find.

Don't worry, it may not happen
Though dark the skies today.
Keep a going, wisdom showing
Common sense will clear the way.

Don't worry, it may not happen,
Keep on smiling just the same.
If it's raining, stop complaining.
Be a sport and play the game."

W. A. Criswell points out, "Realizing therefore, that troubles and sorrows inevitably come, what does anxiety do? Does it empty tomorrow of its sorrow? No, rather, it empties today of its strength. We have strength to bear the evil when it comes, but we have not strength to bear the dreadful brooding and forboding of its arrival. When the day of trial comes, we are to trust God for strength to bear the trial. When the day of death comes, we are to trust God for dying grace to face the pale horseman. Sufficient of the day is the evil thereof, without dreading what the morrow may bring, as though we have no heavenly Father to care for our need."

Elizabeth Chaney has a little poetic piece that fits well here:

"Said the robin to the sparrow,
'I should really like to know,
Why these anxious human beings
Rush around and worry so.'

Said the sparrow to the robin,
'I think surely it must be
That they have no heavenly father
Such as cares for you and me.' "

F. B. Meyer in The Directory of the Devout Life says, "The words take no thought of the authorized version. Do not represent the true force of the phrase as used by our Lord. We are endowed with the faculty of foresight, of scanning the horizon, of anticipating the lowering storm

clouds and of taking in our sails. 'He that provides not for his own', says the apostle, 'is worse than an unbeliever.' And provision involves foresight, but there is all the difference in the world between foresight and foreboding. It is the latter and not the former that our Lord chides. A wise man must lay his carefully considered plans and work for their accomplishment. The farmer must sow in the autumn for the coming harvest. The importer must arrange months beforehand for the arrival of foreign produce at a given time when the home markets will be ripe for it. The manufacturer is already preparing the season's goods for next year."

Three times over, we hear the sweet refrain:

- ① "Be not anxious" v. 25-30
- ② "Be not therefore anxious" v. 31-33
- ③ "Be not therefore anxious" v. 34

Listen when Times
says "Hab' not
your heart
in the habit
of anxiety."

William Pettingill in his book The Gospel of the Kingdom says,

I have nothing to do with tomorrow,
My Savior will make it His care.
Should it be filled with trouble or sorrow
He will help me to suffer and bear.

I have nothing to do with tomorrow
Its burden's then why should I share?
Its grace and its strength I cannot borrow,
Then why should I borrow its care?"

Thielicke points out, "And for this knowledge that anything is possible, modern man has coined the term, 'anxiety of life.' Earlier generations were aware of the fear of death. But man today is afraid of life, not because he is especially cowardly when it comes to war and nights of bombing, but on the contrary, he is probably more courageous than former generations and sometimes even foolhardy; but he is afraid of life. He is afraid of everything that might happen in this unpredictable world that is loaded with every conceivable possibility. He feels so terribly alone as he faces all this. If he knew that someone is with him, indeed, if he knew that someone sends all these things, terrible as they may be; and if he knew that this someone had a purpose in all this and that there is love in it somewhere, then he could bear anything.

Omar Khayyam was grimly right. "The moving finger writes, and having writ, moves on, nor all thy pity, nor wit shall lure it back to cancel half a line, nor all thy tears wash out a word of it."

Charles Hadden Spurgeon tells of the following experience. "I was going through the streets one day, driven by a friend in a four wheel chaise, and he being a good driver must needs drive into narrow places where it seemed to me that we should be crushed by the vans and omnibuses. I shrank back in my timidity and expressed my unwise alarms, so freely that with a smile he laid the reins in my hand, and said, 'If you cannot trust me, would you like to drive yourself?' From that ambition I was wholly free and I assured him that he might drive as he liked, rather than make me the charioteer. Surely the great God might well put the same proposal to those who are complaining of His providence. If we cannot trust Him, could we manage better ourselves?"

Guy King in his book The New Order says. "In other words, freedom from care grows out of serfdom to Him. Under Roman law, an owner was compelled to provide for the welfare of his slaves; to see that they were adequately fed and clothed and housed. How stupid then, if the slaves worried about such things. We are slaves, he is responsible, we worry. How utterly stupid."

D. A. Carson points out, "It is a logical connective directing attention to what has preceeded. Because transient earthly treasures do not satisfy and do not last, because moral and spiritual vision is easily distorted, because a choice must be made between God and money, because the kingdom demands unwavering allegiance to its values, therefore do not worry and in particular do not worry about mere things."

Boice points out, "It is very important if we are to understand the essential point of these verses that we recognize the clear outline found here. The clue is found in the repetition of the word, 'therefore' in verses 25, 31, and 34. In these verses, Jesus gives a conclusion based on three things which have been said previously. ① Because of the teaching in verse 24 the Christian is not to worry. ② Because of the truths in verse 26-30, the Christian is not to worry. ③ Finally, because of the teaching in verses 32 & 33, the Christian is not to worry."

There are three things that Jesus says for us to stop worrying about as far as our life is concerned:

1. What we shall eat
2. What we shall drink
3. What we shall put on

Just A Normal response to 'Give us this day...'

If the Lord could provide manna from heaven and water from the rock, and shoes that wouldn't wear out for the children of Israel as they made their way to the Promise Land, so likewise He can provide for us as His children in this day. He has obligated himself to supply all our needs according to His riches in glory by Christ Jesus.'

v.26

Look at the birds of the heaven, that they are not sowing seed, neither are they reaping, nor are they collecting into granaries. And yet your heavenly Father is feeding them. Are you not worth much more than they?

The Lord in these two verses asks some very pointed questions. Back in verse 25, ① "Is not the life more than food and the body more than clothing?" and then here at the conclusion of verse 26, ② "Are you not worth much more than they?"

Joseph Parker in Preaching Through the Bible says, "Let us behold the fowls of the air for a moment and see how far their course justifies the man who is simply folding his arms and sitting still and letting God take care of him. First, the fowls get up soon in the morning. Where are you? Away goes one of your props. In the next place, the fowls are most industrious. It is one of my little pleasures to watch the industry of the birds, and indeed they seem to have no hours. I trust nobody will ever form them into a union for the purpose of shortening the hours of labor. That would be a great mishap in the air to cut short their song exactly as the clock struck five. Oh, the building that is going on now, straw carrying and the feather catching and the leaf bending--what industry. Up with the sun, working all the hours of the light and twittering and trilling and singing all the time. There is another of your props gone, lazy man. I find, too, that the birds are self-supporting. They would never

College Student
Manual Labor
was the President
of Mexico,

take anything at your hand if they could help it. A bird is sadly driven when it comes to any man and says 'Let me peck at your hand, if you please.' The birds support themselves. Who supports you?"

Thielicke points out, "Nevertheless, I think we must stop and listen when this man whose life on earth was anything but birdlike and lilylike, as He points us to the carefreeness of the birds and lilies. Were not the somber shadows of the cross already looming over this hour of the Sermon on the Mount? Was not Jesus already seeing the tomorrow of His own life, the tomorrow which He bids us not to worry about, filling up with dark clouds from which very soon the lightning will flash upon Him? And does He not see that through these very words which He speaks and Himself lives by, He is actually attracting this lightning to Himself? Do you think He had no presentiment of the dreadfulness of that explosion, no presentiment that very soon would come a tomorrow when He would have to beg His Father to let this cup pass from Him?"

Thielicke also points out, "Don't you see now that in the last analysis, it is our unredeemed hearts that are behind our cares and not the dangerous things themselves? Not even the bad harvest, not even the conflict between the east and the west. It is the heart that pictures the world as full of moths and rust, atom bombs and catastrophes. It is afraid of all the things that are possible and could happen in an unpredictable world."

If there were one point at which I could see that there is a living heart that beats for this world, then my anxiety would be removed with one blow, then nothing could touch me that had not first passed the censorship of that heart and been declared by that heart to be wholesome and good for me. Then in everything that troubles me and everything I dread, the hidden theme of love is at work, even though I am unable to detect it in the confused beat of this disjointed world. Then for me, it would simply be enough that all these things come from the heart of God and are meant to lead me back to Him.

As a Christian, I do not know the answers to these questions and yet mysteriously the care and the anxiety have been taken away from me, because now I can say 'Yes'

because God in His grace has given me the power of acceptance. If that divine hand is there, and if this can only be cause for me to rejoice, why should I not also be willing to accept what is in that hand? Why should I not joyfully walk the road where that hand leads me? In the last analysis, it doesn't matter at all whether I understand the meaning of my life and all its strange turnings. Rather, everything depends on my keeping contact with that hand, because then I can say 'Yes'; then I can accept. He gave himself for me, and made good for all my debts, and if He could do that, then He has only my best welfare at heart, even in the heaviest burdens and the roughest roads; and He will allow only what serves to my good to come to me."

Thielicke says, "Jesus did not say, 'Look at the ostrich, how it buries its head in the desert sand and so tries to escape the fear of danger.' No, He said, 'Look at the birds of the air. Keep your eyes open, stand up straight and look to the heights where God makes known His grace and care.'"

Guy King, in the book The New Order says, "Poor little ragged boy. No home, no parents, no friends, nothing, wandered into a Salvation Army meeting, where hearing about the Savior, he received Him as his own. Soon afterwards, somebody who had heard about it, started questioning him. 'I hear you've been converted.' 'Yes, that's right.' 'Then, I suppose you think God loves you.' 'Oh, yes, I do.' 'Then, if God loves you, why doesn't He tell somebody to look after you and care for you?' Verily a hard question, but the little man had his answer ready. 'I expect He does tell somebody, but somebody forgets.' Oh, how often we forget to do what God tells us, whether it be to care for birds or people, 'for are you not much better than they?'"

Pentecost in his book Design for Living says, "To prevent that enslavement to anxiety about material things, our Lord gave reasons why we should not allow material things to become an obsession with us. In the first place, our Lord asked, 'Is not the life more than meat and the body than raiment?' What He asked is, 'Is man just a body or is man more than a body?' The one who created us and the one who made us new creatures in Christ will not surrender His interest in us, nor His care over us. Therefore our Lord could say, 'take no thought, do not have anxious care concerning your life.' In the second

place, the Lord pointed to the birds of the air. He called attention to God's care of what He has created. There is no creature that God created that He has abandoned. In the third place, our Lord demonstrated God's care displayed in nature. The flower of the field blossoms to display its beauty for a few hours and then is gone. The flower is temporary, but God provides for it in creation. If God provides for the temporary, will he not provide for the eternal? God gave you life and promises to sustain you through length of days. In the fourth place, the Lord showed anxiety as unbecoming to a child of God. After all, 'these things do the gentiles seek'. The love of material things characterizes the heathen. Fifth, 'Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you.' What the Lord said is that the center of life for the child of God is never to be material things. The center is not things, but a person. Sixth, the child of God should make it the goal of his life to seek God's righteousness, not material things. Finally, the Lord pointed out that worry about the future and material things is pointless, because God gives us one day at a time. You are your Father's child and He assumes an obligation to take care of not only your soul, but also your body. He asks you to trust, rather than to worry. God's antidote to worry, anxiety, love of material things is very simple. Trust a faithful God. God is yet to fail His children; therefore do not be so enslaved to material things, that their love produces anxious care in your life. Rather, trust the loving Father to do what He said He would do, 'My God shall supply all your need according to His riches in glory by Christ Jesus.' You cannot serve the wrong master and experience the peace of God in your life. When you pursue the righteousness of Christ and trust Him to work out His perfect will in you, you are delivered from slavery to things, and from worry over them. May God give us such a confidence in Him that we will trust Him and not worry."

v. 27 Moreover, who is there of you who by worrying is able to put to his height eighteen inches?

William Hendriksen says, "The true meaning then, is this. Who among you is able by means of worrying to lengthen the pathway of his life by even so little. On a birthday, a person will sometimes say, 'I have reached another milestone.' On his 70th birthday, this individual

will have reached his 70th milestone. Adding a cubit to seventy miles or even to ten miles would certainly be hardly worth mentioning. 'It would be a small thing, but even such a small thing,' says Jesus, 'no one is able to accomplish by means of worrying.' **A man may worry himself to death. He cannot worry himself into a longer span of life."**

Psalm 39:4-6 "Show me, O Lord, my life's end and the number of my days. Let me know how fleeting is my life. You have made my days a mere handbreadth. The span of my years is as nothing before you. Each man's life is but a breath. Man is a mere phantom as he goes to and fro. He bustles about, but only in vain. He heaps up wealth, not knowing who will get it."

v. 28 **And concerning clothing, why are you worrying? Observe the lilies of the field, how they are growing; they are not laboring nor are they spinning.**

v. 29 **But I am saying to you, that not even Solomon in all his glory clothed himself as one of these.**

v. 30 **But if God so arrays the grass of the field, which is alive today and tomorrow is thrown into the furnace, will he not much more do so for you, O men of little faith?**

Romans 8:31 & 32 "What then shall we say in response to this? If God is for us, who can be against us? He who did not spare His own Son, but gave Him up for us all, how will He not also along with Him graciously give us all things?"

Hebrews 11:1 "Now faith is being sure of what we hope for and certain of what we do not see."

You've heard of the lily Baptists. They don't toil or spin.

Thielicke points out, "Pascal once said that, 'It is glorious to ride on a ship in stormy weather, when one knows that it cannot go down.' This is the tumultuous joy of the Christian life. It's laughter, it's humor and it's victorious overcoming power. - This knowledge now that our life is a ship like that, a ship in which Jesus Christ sleeps and that never can go down."

I know a genuine Christian who has gone through terrible suffering and great danger and is still going through it. He said to me one time, 'Now the spiritual danger in my life is no longer that I count too little on God. No, through countless mercies in the unbelievably punctual ways in which He has helped me through, God has made me almost too bold in the way in which I now let Him do the work and simply go along with Him. Letting myself be carried along, is now a state that could become a spiritual danger to me.'

The whole history of the world, with its terrors and uncertainties must one day end at God's throne, even though once more the terrible tides of tribulation, tanks and atom bombs should sweep down upon us. Who knows what could happen? But even that will not be able to thwart God's plans and ultimate goal. Even that terror and travail would only bring us nearer to the goal, but at the end, across the bloody fields, across the smoldering earth, and the all-consuming floods will sound the praise of God raised by all the angels, the redeemed and all who have overcome, because Jesus Christ is victor. At the evening of the world, the victory of God will be celebrated.

Phil. 2:9-11
II Cor. 2:14

Perhaps the greatest gift we have as Christians, who know that our Lord has won the victory, is that even here and now, not only at the end, we can praise God. Simply because we know that the end will be; simply because we know that there is one victorious, shining theme that runs through all the loneliness and homelessness, all the hunger, thirst and mysteries of this life; and this is nearer my God, to thee. He who knows that at the end is God's peace, not merely cries from the depths, he also can sing praise from the depths, but then he who praises God is not afraid.

The exact same thing can happen when I approach the very great task of straightening out my relationship to God. I really want to do this, for I am so restless and dissatisfied. My life has no center. My work, even when

it is successful, seems to me to be a thrashing of empty straw. There's no blessing, no grace and therefore, no joy. So, for this reason, if for no other, I want to straighten out the foundation of my life, gain contact with the Father, find peace in the midst of rush and restlessness."

Peter
+ Martha

Boice points out, "In the early days of his association with Jesus, the apostle Peter was worried about many things. Walking toward Jesus upon the water, he began to look at the waves and became so worried that he began to sink. He had worried that Jesus might not pay taxes. At one time, he was worried about who might betray Him. He was worried that Jesus might have to suffer and so rebuked Him on one occasion and sought to defend Him with the sword on another. Peter was a great worrier, but after he came to know Jesus better, he learned that Jesus was able not only to take care of himself, but also to take care of Peter. Thus, toward the end of his life, in his first epistle, he wrote to other Christians, telling them how to live 'casting all your care upon Him, for He careth for you.'" I Peter 5:7

✗ Isaiah 26:3 "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee."

✗ Philippians 4:6 & 7 "Do not be anxious about anything, but in everything by prayer and petition with thanksgiving, present your request to God; and the peace of God which transcends all understanding will guard your hearts and your minds in Christ Jesus."

His word shall not fail you. He promised.
Believe Him and all will be well.
Then go to a world that is dying,
His perfect salvation to tell.

Turn your eyes upon Jesus.
Look full in His wonderful face.
And the things of earth will grow strangely dim
In the light of His glory and grace.

Jesus I AM Resting! Resting

Jesus, I Am Resting, Resting

37

TRANQUILITY

Jean S. Pigott

James Mounta

Refrain: Je-sus, I am rest-ing, rest-ing In the joy of what Thou art;

Fine

D.C. Refrain

Mark 4:35-41 "That day when evening came, he said to his disciples, 'Let's go over to the other side.' Leaving the crowd behind, they took him along, just as he was, in the boat. There were also other boats with him. A furious squall came up, and the waves broke over the boat, so that it was nearly swamped. Jesus was in the stern, sleeping on a cushion. The disciples woke him and said to him, 'Teacher, don't you care if we drown?' He got up, rebuked the wind and said to the waves, 'Quiet! Be still!' Then the wind died down and it was completely calm. He said to his disciples, 'Why are you so afraid? Have you still no faith?' They were terrified and asked each other, 'Who is this? Even the wind and the waves obey him!'"

v. 31 Therefore, stop worrying, saying, What shall we eat? or what shall we drink? or with what shall we clothe ourselves?

v. 32 For all these things the Gentiles are diligently seeking; for your heavenly Father is knowing that you are needing all these things.

v. 33 But he seeking first the kingdom and His righteousness; and all these things shall be provided for you.

v. 34 Therefore, stop worrying about tomorrow; for tomorrow will worry about itself. Each day has enough trouble of its own.

Back in verse 8 of chapter 6, the Lord says, "Therefore, do not be like them, for your Father is knowing what you are having need of before you are asking Him." Then He proceeds to teach them how to pray. Now in verse 32, He says, "Your Father is knowing that you are needing all these things."

Philippians 4:19 "And my God will meet all your needs according to his glorious riches in Christ Jesus."

Haggai 1:2 "This is what the Lord Almighty says, 'These people say, 'The time has not yet come for the Lord's house to be built.' Then the word of the Lord came through the prophet Haggai, 'Is it a time for you

yourselves to be living in your panelled houses, while this house remains a ruin? Now this is what the Lord Almighty says, 'Give careful thought to your ways. You have planted much, but have harvested little; you eat, but never have enough; you drink, but never have your fill; you put on clothes, but are not warm; you earn wages only to put them in a purse with holes in it.' This is what the Lord Almighty says, 'Give careful thought to your ways. Go up into the mountains, and bring down timber and build the house; so that I may take pleasure in it, and be honored,' says the Lord. 'You expected much, but, see it turned out to be little; what you brought home, I blew away.' 'Why?' declares the Lord Almighty, 'because of my house, which remains a ruin, while each of you is busy with his own house.'"

"But be seeking first the kingdom and His righteousness; and all these things shall be provided for you."

Thought
of them
selves
First!!

Saenger Teen Board - *Beauty will get you nowhere*

His Righteousness

- ① Hungering & Thirsting
- ② Persecuted
- ③ Exceeds S: 20
- ④ Waving about pub
- ⑤ His Right

Joseph Parker says, "Nothing wrong can happen to me if I be really rooted in God and if my eye be set toward Him, with the one anxiety of receiving His light. Given that I have to take care of myself and make all my arrangements, and go up and down life as if everything depended on me, and my life becomes a cloud, a fear, a sting, a great distress; but given that I am a creature, not a creator, child of the one ever-living, ever-loving Father, the very hairs of my head are all numbered, my name is written in heaven and the whole plan of my destiny is mapped out in the skies; that I am consciously or unconsciously, so long as my desire is as a pure flame, working out the divine intention. Let me feel that to be the case; then come woe, high hill or cold river or bleak wilderness or a beauteous garden, come what may, God will come with it; and my life shall be a great sweet peace."

X Stewart Briscoe points out, "Our anxieties are a gauge of our priorities. In verse 25, Jesus said, 'Therefore I say unto you, take no thought for your life, what you shall eat, or what you shall drink, nor yet for your body, what you shall put on.' We all have anxieties and Jesus touched on most of them here dealing with finances

food, fashion, fitness and the future. The things I am anxious about are the things that take priority in my life. If we are going to get our priorities right, it is very important that we begin to recognize what our existing priorities are. If we are having trouble in our spiritual lives, it is probably because we have our priorities mixed up. By checking out our activities and our anxieties, we will soon discover what these priorities are."

F. B. Meyer in The Directory of the Devout Life says, "To worry, therefore, about tomorrow is to overpress the strength of today, which is enough for today's burden, but not enough for today's and tomorrow's also. If you try to carry today's burdens by actual endurance and tomorrow's by anticipation, what wonder that you break down, aging prematurely and sowing plentiful silver among the black locks of young manhood?"

William Hendriksen points out, "Jesus has given all the reasons that prove why worrying about tomorrow is wrong and senseless. On this day, therefore, we should, out of gratitude, do what God demands of us. 'Today, O you that would hear His voice,' Psalm 95:7. As to tomorrow here personified, let that rest. Allow it to be anxious for itself, says Jesus, shall we say with a touch of humor. When tomorrow arrives, there will be new troubles, but also renewed strength. God has not given us strength today for tomorrow's difficulties. When we reflect on the fact that each day has enough trouble all by itself, let us also be immediately be reminded of Lamentations 3:22 & 23:

X "Because of the Lord's great love, we are not consumed. For His compassions never fail. They are new every morning. Great is your faithfulness."

Charles Haddon Spurgeon points out, "Understand the former verses as the argument to this 'therefore'. Anxiety cannot help you; it is quite useless. It would degrade you to the level of the heathen and there's no need for it. 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, that anxiety about things which have not yet happened is altogether without excuse.

Cast forboding cares away.
God provideth for today.
Oh 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.

He giveth more grace when the burdens grow greater.
He sendeth more strength when the labors increase.
To added affliction, He addeth His mercy,
To multiplied trials, his multiplied peace.

When we have exhausted our store of endurance,
When our strength has failed 'ere the day is half done.
When we reach the end of our hoarded resources,
Our Father's full giving has only begun.

His love has no limit, His grace has no measure.
His power has no boundary known unto men.
For out of His infinite riches in Jesus,
He giveth and giveth and giveth again.

Thielicke points out, "Indeed we can reduce the gospel to this brief formula. It teaches us everything we do not need to worry about. We need not worry about whether we shall be saved. We need not worry about whether we gain peace. We need not worry about knowing what is coming, about whether some way out of this utterly hopeless looking political situation of ours will be found. None of this is our concern. All this has been taken care of, ever since it pleased God to become our brother in Jesus Christ and to share our destiny in suffering, dying and rising again. From now to the end of days, this Jesus Christ wills to slumber and be with us in our little ship as the waves run high. It is simply not our concern, whether we survive the waves and reach the last day. This is all taken care of by Him who slumbers in our ship and in whose hand the ocean is but a quiet pool."

J. Vernon McGee points out, "Take no thought for the morrow" means no anxious thought. He takes care of the flowers and the birds and He will take care of you. But the important thing is to put Him first in our life. As someone has said, 'Today is the tomorrow that we worried about yesterday.' How true that is for many of us."

At the heart of all worry is unbelief in the Father's Ability.

William Barclay says, "Jesus says that worry can be defeated when we acquire the art of living one day at a time. The Jews had a saying, 'Do not worry over tomorrow's evils, for you know not what today will bring forth. Perhaps tomorrow you will not be alive and you will have worried for a world which will not be yours.' If each day is lived as it comes, if each task is done as it appears, then the sum of all the days is bound to be good. It is Jesus' advice that we should handle the demands of each day as it comes without worrying about the unknown future and the things which may never happen."

*Don't worry
About tomorrow
You might not
be here*

* Life by the inch is a cinch and by the yard it is hard.

Charles Haddon Spurgeon says, "A man will do little by firing off his gun if he has not learned to take aim. To have a great many aims and objects is much the same thing as having no aim at all, for if a man shoots at many things, he will hit none or none worth the hitting. It is a grand thing to know what we are living for and to live for a worthy object with the undivided energy of our being."

If we begin, continue and end with God, our way will be strewn with blessings.

The helm by which life is steered should be in the hand of God. To glorify God and promote righteousness should be our master passion.

Oswald Chambers says, "'Seek ye first the kingdom of God'. But suppose I do, what about this thing and that? Who's going to look after me? I would like to obey God, but don't ask me to take a step in the dark. We enthrone

common sense as Almighty God and treat Jesus Christ as a spiritual appendage to it. Jesus Christ hits desperately hard at every one of the institutions we bank all of our faith on naturally. The sense of property and of insurance is one of the greatest hindrances to development in the spiritual life. You cannot lay up for a rainy day if you are trusting Jesus Christ. Our Lord teaches that the one great secret of the spiritual life is concentration on God and His purposes."

So many think that Christ comes to take away life's joy rather than to bring the gift of blessedness. John Baillie recalls a story Spurgeon told about one of his fellow ministers who went to the house of a poor old woman with a contribution of money for the payment of her rent. He knocked again and again, but failed to get any response. Nevertheless, the old woman was all the time within, and her explanation afterwards was, "I heard the knocking, but I thought it was the man come for the rent." And Baillie adds "He who stands at the door has come with a gift, but we are so ready to think he has come for payment. The knock is a Savior's knock, but we are so ready to think it is a taskmaster."

what you are worrying about you haven't turned over yet!

Youngling points out, "Jesus was teaching his disciples to put God first on their priority list. When they did that, everything else would fall into place. The same principle is true today, as well. When disciples actively seek the furtherance of the kingdom and devote themselves to true righteousness as described in this sermon, they will have no worries about their physical well-being. This is a very assuring promise, that liberates the disciple from worldly concern."

Creath Davis in his book, Lord, If I Ever Needed You, It's Now tells the story of Virginia, dying triumphantly of cancer. "Letting go of what she could not hold onto was part of the process, which in the end allowed her such peace. Ted shared with me through his tears the conversation he and Virginia had the night she released the family. She knew the end was near and did what she felt she must. She said, 'It doesn't look as if I'm going to get any better. So, today I released you all to God. I have had a hard time coming to this, but now I know that you three will be okay if I don't make it.' Virginia continued,

February 28
Wednesday

CAST YOUR CARES

READ:
Philippians 4:4-9

Casting all your care upon Him, for He cares for you. —1 Peter 5:7

THE BIBLE IN ONE YEAR:
■ Numbers 20-22
■ Mark 7:1-13

the confusion, apprehension, and despair begin to fade away. Such people show poise under pressure; they're unshaken by life's alarms; they radiate peace wherever they go.

If you've never acquainted yourself with the depths of God's love and His call for you to live in that love, your life will be filled with anxiety and cares. You'll often be fretful and restless—always looking for that illusive "something more."

When you learn to turn your confidence toward God and cast your cares on Him, you can be calm in the midst of life's demands. —David Roper

*I love to dwell upon the thought
That Jesus cares for me,
It matters not what life may bring—
He loves me tenderly. —Adams*

**Because God cares for us,
we can leave our cares with Him.**

The psalmist wrote, "Be still, and I know that I am God" (46:10). Paul exhorted the Philippians to "be anxious for nothing" (Phil. 4:6). And Peter instructed his readers to cast all their cares on God (1 Peter 5:7).

How can someone stop worrying and be "still"? Only through prayer and trust in the loving God (Phil. 4:6-7). Those who cast their cares on Him can set aside the noise and confusion, ambitions and strivings, and enter into the peace of God (v.7).

This doesn't mean that those who are "still" before the Lord will escape life's dangers and dilemmas, but it does mean they will have the ability to live with tranquility in the midst of them. Though trouble may remain, the

'It's a strange feeling to let go of everything you love and hold dear.' With this, Ted embraced her as they both wept in each others arms. On another occasion, she told Ted, Francy and Ted Jr. that they would have to let her go, as hard as that may be, they just had to do it."

Matt.11:28-30 Release it All! Surrender!

B. A. Carson points out, "We shall want to pray the words of T. B. Pollock:

High Cost of Resistance
Give over Your Benjamin

Turn it over
Cast it All
to Him!!

'We have not known thee as we ought,
Nor learned thy wisdom, grace or power.
The things of earth have filled our thoughts
And trifles of the passing hour.'

Lord, give us light, thy truth to see
And make us wise in knowing thee.
We have not feared thee as we ought
Nor bowed beneath thine awesome eye,
Nor guarded deed and word and thought
Remembering that our God was nigh.

Lord, give us faith to know thee near,
And grant the grace of holy fear.
We have not loved thee as we ought,
Nor cared that we are loved by thee.
Thy presence we have coldly sought
And feebly longed thy face to see.

Lord, give a pure and loving heart
To feel and own the love thou art,
We have not served thee as we ought.
Alas, the duties left undone.
The work with little fervor wrought,
The battles lost are scarcely won.

Lord, give the zeal and give the might
For thee to toil, for thee to fight.
When shall we know thee, as we ought
And fear and love and serve a right?
When shall we out of trial be brought,
Perfect in the land of light?

Lord, may we day by day prepare
To see thy face and serve thee there.

*"God is ready
to accept the full
responsibility of a
life totally yielded
to Him."*

CONCLUSION:

What are some of the lessons we can learn from this particular study?

LESSON #1: We should not be accumulating treasures on earth, but rather in heaven.

LESSON #2: Where your treasure is, there will your heart be also.

LESSON #3: You cannot be the servant of two masters at the same time.

LESSON #4: We are commanded not to worry about physical things. The Lord knows our needs.

LESSON #5: Our top priority is to seek first the kingdom of God and His righteousness.

LESSON #6: God has promised daily grace and strength, but not any for tomorrow until it comes.

I once was an outcast, stranger on earth,
A sinner by choice, an alien by birth.
But I've been adopted. My name's written down.
An heir to a mansion, a robe and a crown.

A tent or a cottage, why should I care?
They're building a palace for me over there.
Though exiled from home, yet still I may sing
All glory to God, I'm a child of the King.
I'm a child of the King, a child of the King.
With Jesus, my Savior, I'm a child of the King.

Swindoll, in Three Steps Forward and Two Steps Back says, "I have learned that waiting involves trusting. I have learned that waiting includes praying. I have learned that waiting implies resting. I promise you, God will keep His word, if you are only willing to wait."

Step by Step

SUPPER TIME

—Ira Stanphill

Many years ago in days of childhood,
I used to play till evening shadows come;
Then winding down an old familiar pathway,
I heard my mother call at setting sun:

CHORUS

Come home, come home,
It's supper time!
The shadows lengthen fast;
Come home, come home,
It's supper time!
We're going home at last.

CHORUS

One day beside her bedside I was kneeling,
And angel wings were winnowing the air;
She heard the call for supper time in heaven,
And now I know she's waiting for me there.

CHORUS

In visions now I see her standing yonder,
And her familiar voice I hear once more;
The banquet table's ready up in heaven,
It's supper time upon the golden shore.

CHORUS

TAG: We're going home at last!

THE TOUCH OF THE MASTER'S HAND

—Myra Brooks Welch

'Twas battered and scarred, and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin,
But he held it up with a smile.
"What am I bidden, good folks," he cried,
Who'll start the bidding for me?"
"A dollar, a dollar;" then, "Two! Just two?
Two dollars, and who'll make it three?
Three dollars, once; three dollars, twice;
And going for three—" But no,
From the room, far back, a gray-haired man
Came forward and picked up the bow;
Then wiping the dust from the old violin,
And tightening its loosened strings,
He played a melody, pure and sweet
As the caroling angel sings.

The music ceased, and the auctioneer,
With a voice that was quiet and low,
Said: "What am I bid for this old violin?"
And he held it up with its bow.
"A thousand dollars, and who'll make it two?
Two thousand! And who'll make it three?
Three thousand, once; three thousand, twice,
And going, and gone," said he.
The people cheered, but some of them cried,
"We do not quite understand
What changed its worth." Swift came the reply:
"Twas the touch of a master's hand."
And many a man with his life out of tune,
And battered and scarred with sin,
Has been auctioned cheap by the thoughtless crowd,
Much like the old violin.
A mess of pottage, a glass of wine,
A game—then he travels on.
He is "going" once, and "going" twice,
He's "going" and almost "gone."

But the Master comes, and the foolish crowd
Never can quite understand
The worth of a soul and the change that is wrought
By the touch of the Master's hand.

THINKIN' 'BOUT HOME

—Terry Toler

"A penny for your thoughts," I said to the old man,
As he sat there on the park bench all alone.
With silver hair, wrinkled brow, and eyes gleaming,
He smiled and said,
"I'm just thinkin' 'bout my home."

I sat down, and we shared some laughs together,
And the cinema of remembrance, it did roll.
We talked about life's gains—and yes—its losses;
But mostly—mostly—he just talked about his home.

CHORUS

He said, "I'm thinkin' 'bout home,
Thinkin' 'bout goin' home,
Dreamin' 'bout leavin' here.
I'm ready to be movin' on.
It won't be long before the sun goes down,
And I'll be gone.
But until then,
I'll be thinkin' 'bout home.
I'll be thinkin' 'bout my home.

I said, "Tell me, Old Man,
Where's your home at and what's it like?"
"Oh there ain't nothing 'round here that compares.
The King had it built and gave the deed to me,
And all my family's already there."

CHORUS

He said, "I'm thinkin' 'bout home,
Thinkin' 'bout goin' home,
Dreamin' 'bout leavin' here.
I'm ready to be movin' on.
It won't be long before the sun goes down,
And I'll be gone.
But until then,
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I'll be thinkin' 'bout my home.

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