

# Matthew 6.16-24

## Bonus Podcast for “Kingdom Come” Series

February 2020

““When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show others they are fasting. Truly I tell you, they have received their reward in full. But when you fast, put oil on your head and wash your face, so that it will not be obvious to others that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you.

“Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

“The eye is the lamp of the body. If your eyes are healthy, your whole body will be full of light. But if your eyes are unhealthy, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!

“No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money.” (Matthew 6:16–24 NIV11)

### Overview

#### Matt. 6.16

##### when you fast

Fasting common. Connected with high feast days; could be called in situations of emergency; encouraged for discipline and repentance.

Strict Pharisees at least twice a week (Lk 18.12).

##### Disfigure

"(aphanizoœ)is literally ‘make invisible’ (it is translated ‘consume’ in vv. 19–20), a vivid expression for making unrecognizable, either by covering the head or by smearing with ash and dirt."<sup>1</sup>

“But what began as spiritual self-discipline was prostituted into an occasion for pompous self-righteousness.” Carson, 80.

#### Matt. 6.17

##### fasting

"Jewish fasting required abstinence not only from food but also from other pleasures, which would include the usual practice of anointing one’s head with oil to prevent dry skin; avoiding all these practices made fasting obvious."<sup>2</sup>

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<sup>1</sup> France, R. T. Matthew: An Introduction and Commentary. TNTC 1. IVP/ Accordance electronic edition, version 2.3. Downers Grove: InterVarsity Press, 1985.

<sup>2</sup> Keener, Craig S. The IVP Bible Background Commentary: New Testament. Accordance electronic edition, version 1.1. Downers Grove: InterVarsity Press, 1993.

## **Matt. 6.18**

### **Not be obvious**

Not so much that no one will notice, but you're not drawing attention to it. Most people would never know you are fasting.

### **Summary Matthew 6:1-18.**

Humbling.

Make sure we are trying to please God, not other people or ourselves By the way we live our religious life.

How to avoid Hypocrisy. Overall negative tone of "do nots", but for a very positive purpose.

### **Next Section**

Section about our ambitions.

All of this section funnels down to the end of the chapter and the emphasis on the kingdom. Thus, these instructions are about how to live in the kingdom.

Three metaphors follow about "unswerving loyalty to kingdom values", Carson, 82.

## **Matt. 6.19**

### **Treasure**

Jesus not condemning money, but the love of it - 1 Tim 6:10.

"Things" must not be our treasure.

### **on earth**

No 'banks' then. Treasure stored in places where deterioration a real problem.

### **Vermin**

Can also mean rust, Decay and destruction.

Break in. Dig through.

### **Point**

Less about the mode of destruction or theft, or about the fact that material possessions vulnerable. Could include inflation.

## **Matt. 6.20**

### **'in heaven'**

Spiritual treasure is worth far more than earthly treasure, then it is worth having great ambition for the kingdom.

The difference between the treasures are the lengths of their existence.

See same phrase in Matt 19.21.

"At other times Scripture extrapolates the advanced tastes we enjoy here, and pictures love undiluted, a way of life utterly sinless, integrity untarnished, work and responsibility without fatigue, deep emotions without tears, worship without restraint or disharmony or sham, and best of all the presence of God in an unqualified and unrestricted and personal way." Carson, 83.

### **vermin**

broæsis, a general term for 'eating', probably refers to damage by rats, woodworm, etc.

## **Matt. 6.21**

## Treasure

We need faith to live for the right kind of treasure, Hebrews 11:6.

"If I am genuinely committed to the kingdom of God, my most cherished values will be established by God." Carson, 84

"We think about our treasures, we are drawn toward treasures, we fret about our treasures, we measure other things (and other people) by our treasures. This is so painfully true that a person who honestly examines himself can pretty well discover what his real treasures are, simply by studying his deepest desires." Carson, 85.

## heart

"It is not so much the disciple's wealth that Jesus is concerned with as his loyalty. As v. 24 will make explicit, materialism is in direct conflict with loyalty to God. And the danger of amassing possessions is that the treasure will command the disciple's loyalty, that material affluence will breed materialism."<sup>3</sup>

Negative examples: Achan, Solomon, the rich young ruler, Demas.

Cannot kid ourselves here. What we treasure govern our lives. We need to answer a question: "what do you want to rule your life? Things or your heavenly Father?"

The desires of our heart draw us in that direction - whether we "like" it or not. Pay attention to focus of your heart, Colossians 3:1f. Can train ourselves, 1 Timothy 6:17-19.

## Matt. 6.22

### eyes

The eye helps the body find its way.

Are we observant? Noticing?

### Lamp

If glass is smoky, wick untrimmed, fuel low it is not fit for purpose.

### healthy/good

'healthy' is lit. 'single', but it also denotes generosity (Rom. 12:8; 2 Cor. 8:2; 9:11, 13; cf. Jas 1:5), and the bad eye of v 23 is a metaphor for stinginess and jealousy (e.g. Deut. 15:9; Prov. 22:9; Matt. 20:15).

"Haplous is literally 'single', but is used in the LXX to translate the root tm, 'complete', 'perfect', which is often used of 'undivided' loyalty. So the 'single eye' is primarily a metaphor for a life totally devoted to the service of God."<sup>4</sup>

Double metaphor/idea? Stinginess connoting lack of materialism and singleness connoting clarity of focus. Both emphasising loyalty.

**your whole body** = 'you yourself', semitic expression

Whole person. Purposeful life. Aimed at true, healthy, goal.

Not blind, not aimless, not in the dark.

Illustration may be likening one self to a room. That room needs a window so as not to be dark. The eye stands for the window or, in this case, a lamp.

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<sup>3</sup> France, R. T. Matthew: An Introduction and Commentary. TNTC 1. IVP/ Accordance electronic edition, version 2.3. Downers Grove: InterVarsity Press, 1985.

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## **Full of light**

“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 characterised by maximum understanding of divinely revealed truth and by unabashedly pure behaviour.” Carson, 87. If full of light, implied spilling over to illuminate others, Matthew 5:14.

## **Matt. 6.24**

### **serve**

"Serve is literally 'be a slave of'; a man could satisfactorily have two employers, but not two owners."<sup>5</sup>

### **love...hate**

Semitic expression indicating contrast, not so much qualities. See Luke 14:26.

### **cannot**

An unmistakably unambiguous black & white statement.

### **money**

However acquired. Legit or not.

### **Application**

Should be as strong on temptation to materialism as lust, deceit etc.

Loyalty is strong theme in this chapter.

When crisis appears and two 'masters' are in conflict, we must choose the right master.

### **Conclusion to this section**

Therefore.... v25

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<sup>5</sup> France, R. T. Matthew: An Introduction and Commentary. TNTC 1. IVP/Accordance electronic edition, version 2.3. Downers Grove: InterVarsity Press, 1985.