



Sunday School Lesson
Luke 12:22-34
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Kingdom Living



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Living by the values of God's Kingdom challenges believers to a new level of existence. The Jesus tradition incorporated in [Luke 12:22-34](#) represents some of the most intriguing of all that Jesus taught. Luke pulls together this material into a collection of sayings of Jesus, and has set them in the context of [the last stages of Jesus' public ministry](#) before entering Jerusalem to be crucified by the Jewish authorities. Where parallels to this material exist, especially in Matthew, a very different context sets the stage for these sayings of Jesus. This aspect of the text has some impact on the interpretation since it represents the gospel writer's own interpretation of the relevant meaning of Jesus' words to their originally targeted audience. Verses 32-34 are deeply woven into the Lukan interpretation of Jesus' words on worry and material concern in vv. 22-34. To lift them out of this context is to misinterpret their meaning, since it cannot be achieved accurately in isolation from the preceding verses. Consequently, we will consider the more natural literary unit of vv. 22-34 in our study.



I. Context

Several [previous studies in the Gospel of Luke](#) will provide most of the background material. New material will be developed as it more precisely relates to our scripture passage itself.

a. Historical

External History. Regarding the compositional history of the Gospel of Luke, let me summarize a lot of Lukan scholarship by the following. William Beard in the *Interpreter's One Volume Commentary on the Bible* (iPreach online) summarizes the basic issue this way:

“According to tradition this gospel was written by Luke, ‘the beloved physician’ and travel companion of Paul

(Col. 4:14; Philemon 1:24; 2 Tim. 4:11). Actually the tradition is not very old. It appears first in the writings of Irenaeus, who was a theologian living in Gaul during the latter part of the 2nd cent. The Muratorian fragment (ca. A.D. 200), a document which presents an official list of Christian scriptures, supports the same conclusion.”

With the acceptance of this early church tradition -- although not all do and since the gospel itself makes no effort internally to identify its author -- then the issue becomes trying to locate a setting for the writ-

ing of this gospel. Again Bill Beard summarizes quite effectively these questions:

“The exact date and place of the writing of this gospel cannot be ascertained. Since the author uses Mark as a source and since he seems to have accurate knowledge of the destruction of Jerusalem by the Romans (19:41-44; 21:20-24; see pp. 1029-31) he evidently wrote after A.D. 70. He must have written before 140, when his gospel was included in the canon of the heretic Marcion. Since the situation of the church reflected in the gospel fits well the political situation of the reign of the Emperor Domitian (81-96), a date from about 85 to 95 is most likely.

According to one tradition Luke wrote his histories in Rome. Another locates his writing in Greece. Since there is a correlative tradition that the evangelist died in one of the Greek provinces, this latter tradition has better support. Any of these locations assumes the traditional authorship and bears the same burdens. Perhaps all we can say is that the gospel was written from some locale where Greek was the primary language and where cultured readers like Theophilus (1:3) would be at home.”

According to [Luke 1:1-4](#), this gospel -- and subsequently the book of Acts (cf. Acts 1:1) -- were dedicated to a Theophilus who as a patron supported the cost of producing these documents as well as the making of copies of them for distribution to various Christian communities in the late first century world. Evidently [Theophilus](#) was a wealthy Roman who had become a Christian and wanted to contribute to the spread of Christianity by supporting Luke's writing of these two documents. The gospel preface ([Lk 1:4](#)) suggests the purpose of the document was “so that you may know the truth concerning the things about which you have been instructed.”

The Gospel of Luke and the book of Acts together stand as a two volume testimony to the beginning of the Christian religion with its founder, Jesus Christ,



and the first three decades of the beginning of this movement in its spread from Jerusalem to Rome from AD 30 to AD 61. The author was closely associated with the apostle Paul. For the gospel account Luke made use of a variety of sources, as he indicated in [Lk 1:1-3](#), since he was not personally present with Jesus during his earthly ministry. Modern scholarship generally concludes that among these sources are the gospels of Mark and perhaps also Matthew, although more likely the material in Luke, that is also found in Matthew, may very well be drawn from a common, unknown source. That is generally called the Q document from the German word Quelle meaning source. Thus with at least Mark and Q in front of him, along with notes from interviews with various people around the earthly Jesus, Luke set out to tell his story of Jesus in a way that would enhance understanding of the enormous significance of this Jewish carpenter from the little village of Nazareth in the northern Palestinian province of Galilee. As best as we can determine, this happened sometime in the 70s or perhaps early 80s of the first Christian century, possibly while Luke was living in Rome.

Internal History. In the life of Jesus aspect of the historical setting for these verses, Luke inserts them into his narrative about [the activities of Jesus](#) after closing out his ministry in Galilee and before the final week of ministry in Jerusalem that led to his arrest and crucifixion. This large section of material in the third gospel, essentially chaps 10-18, contains mostly sayings of Jesus and a few narratives. The majority of the material is not found elsewhere in the gospel accounts.

Regarding vv. 22-34, parallels exist mainly in Matthew's gospel, but are cast in different setting from that here in Luke: chap. 6 containing the Sermon on the Mount This will be explored in detail in the exegesis of these verses.

Time and place references are inside vv. 22-34, and will be incorporated in the exegesis also.

b. Literary

Genre. The literary form of the material in vv. 22-34 fall under the label “sayings of Jesus.” This kind of material comprises a significant amount of the gospels of Matthew and Luke, but much less is found in Mark. Another label often found for this material is “[Logia](#)” after the Greek word λογία meaning “sayings.”

The beginning signal of this is the narrative introduction in v. 22 a: “[He said to his disciples...](#)” (Ἔειπεν δὲ πρὸς τοὺς μαθητάς...). The next narrative interruption to the sayings material doesn't surface until verse 41 with “[Peter said...](#)”. It is quickly followed by Jesus' response, “[And the Lord said...](#)” (v. 42). Sayings material continues to v. 52 with “[he also said to the](#)

crowds....”

Jesus’ teaching ministry was previously set up Luke in 12:1, “Meanwhile, when the crowd gathered by the thousands, so that they trampled on one another, he began to speak first to his disciples,...” His teaching was interrupted with a question from the crowd in v. 13 to which he replied (v. 14ff.): “13 Someone in the crowd said to him, ‘Teacher, tell my brother to divide the family inheritance with me.’ 14 But he said to him, ‘Friend, who set me to be a judge or arbitrator over you?’ 15 And he said to them, ...”

The literary form of “sayings” covers a wide range of discourse types, i.e., direct speaking placed in quotes. Verses 22-31 are more detailed and use comparisons to ravens and lilies to teach the intended lesson. Verse 32 is a simple admonition undergirded with a reason supporting it. Verses 33-34 continue this pattern of a series of exhortations, both positive and negative. These are then buttressed with the causal declaration in verse 34. What we encounter here is but a few varieties of the different kinds of sayings materials found especially in the synoptic gospels.

All of the material in these verses also falls under the label “paraenesis.” [Paraenesis](#) is moral admonition. This type material exhorts people to adopt specific patterns of behavior, as well as warns against adopting other destructive, sinful styles of living. Both positive and negative admonitions surface in our passage.

Literary Setting. In Luke’s narrative structure, quite clearly his intended setting is introduced in 12:1, “Meanwhile, when the crowd gathered by the thousands, so that they trampled on one another, he began to speak first to his disciples,...” (Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον,...). Although narrative introductory statements periodically interrupt the discourse (see above under Genre), a narrative shift in scene doesn’t occur until 13:10, “Now he was teaching in one of the synagogues on the sabbath”. Thus the discourse material in 12:2-13:9 is intended by Luke to be taken in a single narrative setting. Jesus’ attention shifts back and forth between addressing the Twelve and the crowds. Verses 22-34 target the Twelve disciples as v. 22,

This historical location for this narrative setting

cannot be determined with precision; see the above **Internal History** discussion for more details. About all that can be said is that it took place somewhere between Galilee and Jerusalem toward the end of Jesus’ public ministry. Probably the location is somewhere in Judea.

The time reference at the beginning in 12:1, “Ἐν οἷς,” is translated variously as “meanwhile” (NRSV, NLT, NIV); “Under these circumstances,” (NASB); “In the meantime” (ESV, KJV); “By this time” (Message), et als. All this expression suggests is that this



narrative setting took place about the same time as that which is described in the previous pericopes in chapter 11. The immediately preceding narrative, [11:37-54](#), describes Jesus as having dinner with a Pharisee at the Pharisee’s home. No precise time indicator for this is provided.

What is critical to remember is the different concerns in Luke’s world and in ours about time. Our interest in things like this is driven by the impact of modern biography and history which insists on knowing exact time and place for events. The world of Luke had little interest in such matters. Consequently their writings reflect a disinterest in including such references. This lack of reference often frustrates the modern Bible student who is driven by modern concerns to want to know such details. Usually the best that we can do is to reconstruct a possible scenario from the limited information available. The above discussion represents one such effort. Different scenarios will surface with different interpretation of the available information. This uncertainty in precise understanding is no reason to abandon such efforts, however. But it is a warning against dogmatic claims for any single scenario. Instead, caution must be exercised in proposing a possible setting for the event described by the gospel writer.

II. Message

Our passage very naturally divides into three sections, vv. 22-31, 32, and 33-34. Several indicators clearly suggest this, as is reflected in the [Block](#) and [Semantic](#) diagrams in the larger internet study of this lesson. The [Exegetical Outline](#) of the passage helps bring this out as well. Our study of these verses will

be built around this division of thoughts.

a. Stop worrying, vv. 22-31

Greek NT

12:22 Εἶπεν δὲ πρὸς τοὺς μαθητάς [αὐτοῦ], Διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι τί ἐνδύσησθε. 12:23 ἡ γὰρ ψυχὴ πλεῖον ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος. 12:24 κατανοήσατε τοὺς κόρακας ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν. 12:25 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν; 12:26 εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; 12:27 κατανοήσατε τὰ κρίνα πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. 12:28 εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέζει, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι. 12:29 καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε καὶ τί πίητε καὶ μὴ μετεωρίζεσθε· 12:30 ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν, ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρήζετε τούτων. 12:31 πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν.

NASB

22 And He said to His disciples, "For this reason I say to you, do not worry about your life, as to what you will eat; nor for your body, as to what you will put on. 23 For life is more than food, and the body more than clothing. 24 Consider the ravens, for they neither sow nor reap; they have no storeroom nor barn, and yet God feeds them; how much more valuable you are than the birds! 25 And which of you by worrying can add a single hour to his life's span? 26 If then you cannot do even a very little thing, why do you worry about other matters? 27 Consider the lilies, how they grow: they neither toil nor spin; but I tell you, not even Solomon in all his glory clothed himself like one of these. 28 But if God so clothes the grass in the field, which is alive today and tomorrow is thrown into the furnace, how much more will He clothe you? You men of little faith! 29 And do not seek what you will eat and what you will drink, and do not keep worrying. 30 For all these things the nations of the world eagerly seek; but your Father knows that you need these things. 31 But seek His kingdom, and these things will be added to you.

NRSV

22 He said to his disciples, "Therefore I tell you, do not worry about your life, what you will eat, or about your body, what you will wear. 23 For life is more than food, and the body more than clothing. 24 Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! 25 And can any of you by worrying add a single hour to your span of life? 26 If then you are not able to do so small a thing as that, why do you worry about the rest? 27 Consider the lilies, how they grow: they neither toil nor spin; yet I tell you, even Solomon in all his glory was not clothed like one of these. 28 But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, how much more will he clothe you — you of little faith! 29 And do not keep striving for what you are to eat and what you are to drink, and do not keep worrying. 30 For it is the nations of the world that strive after all these things, and your Father knows that you need them. 31 Instead, strive for his kingdom, and these things will be given to you as well.

NLT

22 Then turning to his disciples, Jesus said, "So I tell you, don't worry about everyday life — whether you have enough food to eat or clothes to wear. 23 For life consists of far more than food and clothing. 24 Look at the ravens. They don't need to plant or harvest or put food in barns because God feeds them. And you are far more valuable to him than any birds! 25 Can all your worries add a single moment to your life? Of course not! 26 And if worry can't do little things like that, what's the use of worrying over bigger things? 27 "Look at the lilies and how they grow. They don't work or make their clothing, yet Solomon in all his glory was not dressed as beautifully as they are. 28 And if God cares so wonderfully for flowers that are here today and gone tomorrow, won't he more surely care for you? You have so little faith! 29 And don't worry about food — what to eat and drink. Don't worry whether God will provide it for you. 30 These things dominate the thoughts of most people, but your Father already knows your needs. 31 He will give you all you need from day to day if you make the Kingdom of God your primary concern.

Notes:

The internal thought flow of these verses is relatively easy to discern. As is reflected in the [Semantic Diagram](#), the major theme is to compare our life as a disciple to either a raven or a lily regarding food and clothing. Using an ancient traditional light-heavy Jewish scribal pattern of argument Jesus argues against excessive preoccupation with these basic physical needs. He asserts that God cares about such things and is committed to taking care of His people. By looking around at these two aspects of the natural world, one should be able to discern God's loving care. Then the comparison is made on the basis of an enormously greater divine care of His people than is true of the natural world. On this basis one should not preoccupy himself / herself with disabling worry over such physical needs.

This is developed in three ways in vv. 22-31. Verses 22-23 introduce this twofold emphasis. Verses 24-28 expand the idea. Verses 29-31 come

Matt. 6:24-34 (NRSV)

25 "Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? 26 Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? 27 *And can any of you by worrying add a single hour to your span of life?* 28 And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, 29 yet I tell you, even Solomon in all his glory was not clothed like one of these. 30 But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you? you of little faith? 31 Therefore do not worry, saying, "What will we eat?" or "What will we drink?" or "What will we wear?" 32 For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. 33 But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well. 34 "So do not worry about tomorrow, for tomorrow will bring worries of its own. Today's trouble is enough for today.

With minor variations in wording the two gospel writers include this emphasis on worrying in a very similar manner. Both focus on two basic needs: food and clothing. These were two of the major signs of wealth in the ancient world. The third was possession of gold and silver, or "money." Since this wasn't a part of discipleship, Jesus chose to emphasize the first two. For us today, the third, "money," was the key to acquiring the first two.

The foundational admonition is the same in both

back to summarize in climax with additional ideas..

One somewhat odd note comes in verses 25-26 where the topic of worrying over one's size or life span is added to the discussion. As such, it interrupts the thought flow momentarily, but adds an additional argument against worrying. As such, Luke evidently felt the need to including it, in spite of its interruption of the natural development of thought. In Matthew's depiction ([Mt. 6:25-34](#), v. 27), this motif similarly interrupts the thought flow. This suggests the common source for both gospel writers, the so-called Q source, had inserted this material in this unnatural sequence and both writers attempted to maintain that pattern.

The Matthean parallel is also important to examine in connection to Luke's depiction here. Matthew includes similar material in his account of the Sermon on the Mount (6:25-34). None of this material is found either in Mark or John, however. A comparison of Matthew and Luke is helpful to understanding Luke.

Luke 12:22-31 (NRSV)

22 He said to his disciples, "Therefore I tell you, do not worry about your life, what you will eat, or about your body, what you will wear. 23 For life is more than food, and the body more than clothing. 24 Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! 25 *And can any of you by worrying add a single hour to your span of life?* 26 *If then you are not able to do so small a thing as that, why do you worry about the rest?* 27 Consider the lilies, how they grow: they neither toil nor spin; yet I tell you, even Solomon in all his glory was not clothed like one of these. 28 But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, how much more will he clothe you — you of little faith! 29 And do not keep striving for what you are to eat and what you are to drink, and do not keep worrying. 30 For it is the nations of the world that strive after all these things, and your Father knows that you need them. 31 Instead, strive for his kingdom, and these things will be given to you as well.

gospel accounts: "do not worry" (μη μεριμνᾶτε). The present prohibitive imperative here of the Greek verb μεριμνάω demands the cessation of something already being done. The assumption is that the disciples do have this preoccupation at least at times. Jesus' admonition demands a turning loose of it so that it ceases to be a concern for them. What is it that they are to turn loose of?

Most of the time this demand in the teaching of Jesus produces the reaction: "But I have to give some

attention to securing something to eat and wear. I can't become a bum!" A very helpful summation of the Greek verb *μεριμνάω* (*merimnao*) is found in Kittel's Theological Dictionary of the New Testament (Logos Systems):

μεριμνᾶν is self-concern in respect of the future (εἰς τὴν αὐριον, Mt. 6:34). It is concern for the means of life (Mt. 6:25, 28 par.), for one's own life (for ψυχή and σῶμα, which in synthetic parallelism denote life in Mt. 6:25). That the care is anxious is shown by the questions τί φάγομεν, τί πίνωμεν, τί περιβαλώμεθα; (Mt. 6:31 par.), and especially by the comparison with the birds and plants, which follows the rule of a *maiori ad minus* (Mt. 6:26, 28 par.). For if there is reference to these creatures, which cannot provide for the future by work, it is presupposed that men do this, but that in view of these creatures they ought to do so without *μεριμνᾶν*. What makes a proper concern foolish is anxiety and the illusion to which it gives rise in its blindness, namely, that life itself can be secured by the means of life for which there is concern. (Hence the paradox of Mt. 6:25: οὐχὶ ἡ ψυχή πλεῖον ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος; for the hearers might well reply that it is just because their life is so infinitely precious that they are anxious.) Such anxiety is futile; for the future which they think they can provide for is not in their hands.

Although the verb does denote basic concern, often in a healthy way, the usage here puts the emphasis on preoccupation with things in this world in tension with the things of God. These concerns are seen as excluding one another, not complementing each other. Additionally, God is assumed to be interested only in the spiritual side and not in the material side. The result is reasoning along the lines of: God will help us take care of the spiritual aspect, but we are on our own when it comes to the physical side.

Another part of the meaning of this verb in Luke's account, as well as Matthew's, is the sense of worrying driven by fear of not having adequate supplies in the future. In other words, we worry that we won't have enough to eat or wear tomorrow. The future becomes frightening through uncertainty about these basics of life. Consequently, that fear of tomorrow overwhelms us and paralyzes us in today. One possible by-product is to so concentrate on storing up a stockpile of basics today to guarantee them for tomorrow that everything else fades from our attention and commitment.

Important to remember here is that Jesus' words are not particularly directed to rich people in their quest for material accumulation. In fact, the context of Lk. 12:22 directs these words to Jesus' disciples. Material accumulation in order to become wealthy

was not a part of their concern. Jesus and these men were living day to day off the generosity of others who would provide food etc. to this traveling rabbi and his students. Theirs indeed was a day to day existence solely dependent on the generosity of other people, as [Luke 8:1-3](#) states. Their temptation was to doubt that people would care enough to provide anything somewhere down the road. This, especially if Jesus became too controversial in his teaching.

Unique to Luke's depiction is the shift in core verbs from *μὴ μεριμνᾶτε* in vv. 22, 25, 26 to *μὴ μετεωρίζεσθε* in v. 29. Although similar in basic meaning, the verb *μετεωρίζομαι* in v. 29 shifts the focus away from fear of future lack to making something the controlling priority. Used but this one time in the entire NT, it effectively enables Luke to address another aspect of worry: its controlling tendency that will quickly take over our life and push concern for other things out. In Luke's use in verse 29 it defines the preceding admonition: "do not keep striving for what you are to eat and what you are to drink" (ὁμεῖς μὴ ζητεῖτε τί φάγητε καὶ τί πίνητε).

Such reasoning Jesus completely rejects. It re-focuses our life away from God. It allows uncertain material concerns to dominate us.

In order to make his case, Jesus appealed to the natural world. This appeal follows the ancient scribal argumentation pattern, *maiori ad minus* (heavy to light). The reasoning behind this was simple. Look around, especially in the natural world, for something quite obvious (the light). Then link this to something "heavy" -- something more difficult to understand and accept -- in a clear, logical manner. In this case, the "light" argument becomes the birds and lilies. The heavy is food and clothing for humans. The connecting link between these two is God's care and the greater value to Him of humans over the worth of birds and lilies.

Successful argumentation here then proves a central point: a caring God has the ability to provide the "more difficult" things (food and clothing) for the people that He especially cares for. Several implications flow out of this. 1) To push God from the highest priority of our life is to push out of life the one dependable source for these basic physical needs. A rather dumb action! 2) To make God number one means we must trust Him both today and especially for tomorrow. As [Hebrews 11:1](#) asserts along these very same lines, "now faith is the assurance of things hoped for, the conviction of things not seen." Paul said something along these lines as well ([2 Cor. 5:7](#)): "we walk by faith, not by sight."

The appeal to birds of the air (Matthew) / ravens (Luke), and to lilies provides precise details for the nature of the comparison and helps strengthen the argument.

The appeal begins with the reminder (v. 23; cf. exact parallel in Mt. 6:25b as rhetorical question): “For life is more than food, and the body more than clothing” (ἡ γὰρ ψυχὴ πλεῖον ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος). Our existence on planet earth is much deeper than the physical. To strip life down to the mere physical is to rob it of God’s divinely ordered purpose and creative action.

With the physical side standing as secondary, not primary, Jesus then appealed to the ravens (τὸς κόρακας in Luke). Matthew is more general with his “birds of the air” (τὰ πετεινὰ τοῦ οὐρανοῦ). Perhaps, Luke wanted to highlight the contrast even more, since ravens are scavengers that by nature seek food very aggressively. The depiction is that “they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them.” The connecting link then follows: “Of how much more value are you than the birds!”



A similar line of reasoning defines the appeal to the lilies (vv. 27-28). We are admonished to examine them in terms of “how they grow: they neither toil nor spin.”



But notice the result: “yet I tell you, even Solomon in all his glory was not clothed like one of these.” Then comes the connecting link with more emphasis than with the ravens: “But if God so clothes the grass of the field, which is alive today

and tomorrow is thrown into the oven, how much more will he clothe you — you of little faith!” The issue of trusting God, or lack thereof, now comes to the surface. When we become preoccupied with personally securing our future with food and clothing, we are reflecting lack of focus on God, an act of disbelief. For a disciple of Christ, this is indeed a really dumb action, as both the Lukan and Matthean contexts stress.

In unexpected fashion, both Matthew and Luke insert a third appeal in the middle of their presentation of the comparison to birds and lilies. The short reference abruptly interrupts the thought flow mo-

mentarily. The precise meaning of the statement becomes unclear through the terminology used by both gospel writers.

Lk. 12:25-26.

And can any of you by worrying add a single hour to your span of life? *If then you are not able to do so small a thing as that, why do you worry about the rest?*

τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν; εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;

Mt. 6:27.

And can any of you by worrying add a single hour to your span of life?

τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα;

The initial expression in Luke is exactly the same wording as in Matthew, reflecting their common use of the Q source. The uncertainty in this axiom lies in the meaning of ἐπὶ τὴν ἡλικίαν αὐτοῦ. The NRSV translation above understands this as “span of life.” The term πῆχυν typically referred to length in ancient Greek, thus forcing ἐπὶ τὴν ἡλικίαν αὐτοῦ to mean height rather than time. The discussion in the *Louw-Nida Lexicon* (Logos Systems) is helpful:

πῆχυς, εως *m*: traditionally the distance from the elbow to the end of the fingers, about eighteen inches or one-half meter—‘cubit, eighteen inches, half meter.’ οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων ‘not very far from land, about 200 cubits’ or ‘... about 100 yards’ or ‘... about 100 meters’ Jn 21:8; τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; ‘who of you by worrying is able to add a half meter to his stature?’ Mt 6:27. The interpretation of πῆχυς in Mt 6:27 as a measurement of stature rather than length of life may be justified as an instance of literary hyperbole or exaggeration. Most modern translations, however, interpret πῆχυς in this context as a reference to length of life rather than as a measurement of height (see discussion under ἡλικία^a in 67.151).

Whether the intended meaning is to height or time, the point remains the same: worrying about something completely beyond our control makes no sense at all. Luke alone adds the additional comment: “If then you are not able to do so small a thing as that, why do you worry about the rest?” This reinforces the argument with the point of concerning ourselves over very insignificant matters to the neglect of other more important issues. As another, somewhat different expression of the *maiori ad minus* kind of reasoning, it contributes to the larger discussion, although in limited fashion.

In verses 29-31, the discussion reaches its goal: “29 And do not keep striving for what you are to eat and

what you are to drink, and do not keep worrying. 30 For it is the nations of the world that strive after all these things, and your Father knows that you need them. 31 Instead, strive for his kingdom, and these things will be given to you as well.” Everything has been heading this direction from the outset. What has been implicit now becomes explicit. God cares for His people and has the ability to see after their needs. For His people to preoccupy themselves with these physical needs to first is to act like pagans (i.e., Gentiles). Second, it is to deny that God knows the details of our needs. He isn’t as smart as we are about such matters! The final couplet stands in the ancient command / promise literary structure. We are therefore to “strive for his kingdom” with the divine promise “these things will be given to you as well”. Luke’s wording is slightly different from Matthew’s but contains the same ideas (Mt. 6:31-33): “Therefore do not worry, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’ For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well.”

Also note a play on words in the Greek text. Striving is not forbidden. Rather, what we strive for deter-

mines whether it is right or wrong. See ὑμεῖς μὴ ζητεῖτε τί φάγητε καὶ τί πίητε (v. 29; “do not seek what you will eat and what you will drink”) and πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ (v.31; “seek His kingdom”).

The connection of all this to us? Pretty clear! No matter where we stand on the economic ladder, as believers our focus is to be on God and His Kingdom. To take our eyes off this top priority is to deny our faith commitment to Him as Lord. It also is to open up a [pandora’s box](#) of evil into our life. At the heart of our commitment to God is the recognition that life centers in God and that the heart of our existence reaches beyond the physical. To focus on the material is to “paganize” our life into the helpless focus on material accumulation. We can never store up enough to achieve real certainty over these things. Their impermanence means that even after storing them up they can be destroyed and cease to be available. Then our life crumbles into paralyzing doubt and fear. Only God can provide these needs with certainty. And His concern is to take care of us as His people. When we get our priorities properly straightened out, life falls into proper balance and produces the profound sense of satisfaction and meaningful purpose intended by our Creator from the beginning of time.

b. Stop being afraid, v. 32

Greek NT

12:32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὃτι εὐδόκησεν ὁ πατήρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

NASB

32 Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom.

NRSV

32 Do not be afraid, little flock, for it is your Father's good pleasure to give you the kingdom.

NLT

32 So don't be afraid, little flock. For it gives your Father great happiness to give you the Kingdom.

Notes:

This single admonition stands as the beginning of the unique Lukan insertion into his Q source. Matthew goes a different, unique direction also with his rather climatic “So do not worry about tomorrow, for tomorrow will bring worries of its own. Today's trouble is enough for today” (Mt. 6:34). Both gospel writers utilize their individual sources to extend the teachings of Jesus beyond their Q source. Their different audiences needed to hear these additional words of the Lord because of particular needs at the time of the writing of the gospels.

Instead of addressing the disciples in the plural form of “you” as had been the case consistently to this point, Luke shifts gear and they are referred to collectively as a “little flock” of sheep (τὸ μικρὸν ποίμνιον). As a group they are admonished to stop

fearing. Luke’s insertion of this pericope into his narrative at this point is based also on the ancient Jewish scribal interpretative pattern of linking scripture statements together through “catch words.” In this case the words “Father” and “kingdom” become the catch word link to the preceding reference in vv. 30-31.

For Luke’s audience, reassurance of God’s commitment to include them in His Kingdom needed to be given (the *Sitz im Leben des Verfassers* aspect of the text). For a dominately Gentile audience, inclusion of the rule and reign of the God of Abraham was not as certain as it would have been for Jewish people who had come into Christianity. Added to that was Luke’s prominent emphasis on the dangers of wealth. For wealthy individuals such as Theophilus

(cf. Lk. 1:1-4), apprehension about inclusion in the Kingdom as wealthy Christians could have easily surfaced. Luke's insertion then becomes important, as a counter balance to help underscore Jesus' point about priorities.

For the disciples themselves (the *Sitz im Leben Jesu* text aspect), this teaching of Jesus would have had a different tone. Having abandoned everything in order to follow Jesus, and by this late stage in Jesus' public ministry when he had become a very controversial person largely over his teaching about God's kingdom, these words had a calming and reassuring impact that their commitment wasn't in vain.

Exactly what did Jesus say? The core is the exhortation to stop being afraid (Μὴ φοβοῦ). This is addressed in the singular "you" to "the little flock." Such a characterization of the disciples highlights their small size as a group and thus their sense of vulnerability and insecurity. Yet the metaphor of "flock" affirms their position before God in as much as the covenant people Israel are labelled God's flock in the Old Testament, such as in [Isa. 40:11](#), "He will feed his flock like a shepherd; he will gather the lambs in his arms, and carry them in his bosom, and gently lead the

mother sheep." Believers as God's flock, using this Greek word τὸ ποίμνιον, can be found also in Acts 20:28-29 and 1 Peter 5:2-3.

The admonition to stop being afraid is based upon God's intention to include such disciples in His Kingdom. Both the present and the future aspects of God's rule and reign are included in this reference. God's desire is to guide their lives now and to bring that leadership to its full consummation at the close of the age with their inclusion in the family of God for all eternity. Of that they can be absolutely certain. Thus they have no basis for apprehension.

This spiritual truth has possessed the same essential meaning from the beginning to our day. The kingdom of God belongs to those who are committed as disciples of Christ. That is true now and will be true for all eternity. No matter how much a minority group we as believers are in our society, and no matter how negatively we are lambasted by the surrounding world, as disciples we belong to God both now and for all eternity. Of that we can be absolutely certain. Thus we need not fear when negative criticisms denying our status before God are thrown at us.

c. Live by Kingdom values, vv. 33-34

Greek NT

12:33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει· 12:34 ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.

NASB

33 Sell your possessions and give to charity; make yourselves money belts which do not wear out, an unfailing treasure in heaven, where no thief comes near nor moth destroys.³⁴ For where your treasure is, there your heart will be also.

NRSV

33 Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. ³⁴ For where your treasure is, there your heart will be also.

NLT

33 Sell your possessions and give to those in need. This will store up treasure for you in heaven! And the purses of heaven never get old or develop holes. Your treasure will be safe; no thief can steal it and no moth can destroy it. ³⁴ Wherever your treasure is, there the desires of your heart will also be.

Notes:

This second Lukan extension carries the thought a step farther: 1) Worry shouldn't be a part of the disciples' vocabulary (vv. 22-31). 2) Apprehension about belonging to God has no place for the committed disciple (v. 32). 3) Being in the Kingdom now means reaching beyond one's self in loving, sacrificial care for others (vv. 33-34).

The three imperative verbs here jump back to the second person plural in line with those in vv. 22-31; see the [Block Diagram](#) for a visual emphasis on this.

The nearest parallel to this pericope in Luke comes also in Matthew's Sermon on the Mount but before the emphasis on worry: "[19 Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; 20 but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. 21 For where your treasure is, there your heart will be also.](#)" ([Mt. 6:19-21](#)).

Luke casts benevolent care in terms of selling one's possessions and using the money to help the needy. See the example of Barnabas in [Acts 4:32-](#)

___ This twin admonition is further defined by the third to make purses. At first glance this figurative language seems rather strange. But the interpretative translation of the NLT most likely has the idea correctly with its rendering of the purse metaphor as “This will store up treasure for you in heaven! And the purses of heaven never get old or develop holes.” K.H. Rengstorf (*Kittel’s Abridged Theological Dictionary of the Bible*, Logos Systems) provides a helpful summation of the Greek word here, βαλλάντια:

Sometimes spelled *balantion*, this word means “pocket” or “purse,” especially for money. It occurs six times in the LXX and is used in later Judaism for money bag. All four NT instances are in Luke (10:4; 12:33; 22:35-36). The point in 10:4 (cf. Mt. 10:9; Mk. 6:8) is that money is not to be taken for the journey, but while Matthew and Mark think of tying coins in the girdle, Luke has in mind a special purse. Hence renunciation of the security of settled life is demanded, as also in 12:33. The situation changes, however, with the death of Jesus (Lk. 22:35-36).

Consistent with the previous emphasis on focusing on spiritual matters rather than personal material concerns, the emphasis now stresses that same theme with the emphasis on using material possessions to help others in a spiritual manner.

To sell one’s possessions and to use them to help others constitutes a foundational spiritual principle of God’s Kingdom rule here and now. God’s control over our life means we will become caring as He is caring. Devoted children always want to be like their father. Those outstanding qualities they see in their father become guiding principles to be implemented in their lives.

Almsgiving in ancient Judaism was valued as one of the clear marks of devotion to God. Jesus affirmed this but with a cleansing of the hypocritical elements that had permeated first century Jewish piety (cf. Mt. 6:1-4).

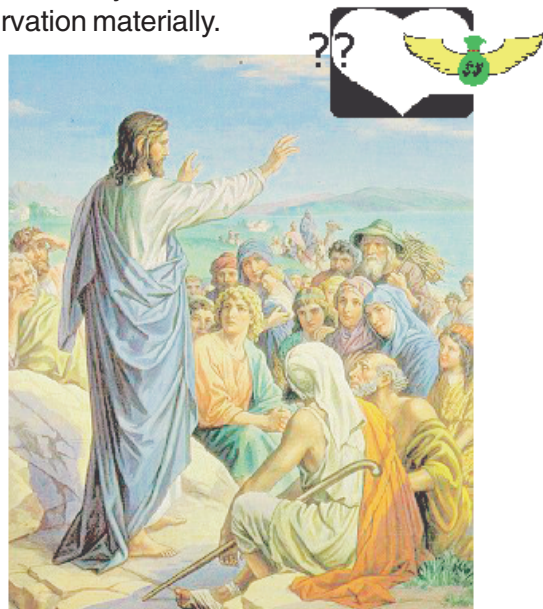
Thus one’s spiritual purse is far more important than one’s billfold. This graphic picture highlights essentially the same truths as in Mt. 6:19-20, but with different imagery. To store up treasure in a barn like the ancient farmer did his wheat and barley is her to construct a purse where one’s spiritual treasure is safe just like in the spiritual barn.

The exact nature of this treasure is unclear. It may be spiritual rewards to be received when one arrives in Heaven. More likely it is the profound spiritual satisfaction that comes now from helping others in the name of Christ. Nothing nor anyone can take that away from the disciple. Evil can’t touch this spiritual treasure. Such a life of caring for others

also brings the sense of reward in that it moves you into a more God-like pattern of living. As Paul noted to the believers at Rome, “for those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn within a large family” ([Rom. 8:29](#)).

The basis for making this “spiritual purse” is given in v. 34: “For where your treasure is, there your heart will be also.” Using the exact wording found in Mt. 6:21, both gospel writers ground the call to ministry to others on the simple principle that what matters most will dictate one’s pattern of actions. If our focus is on self-centered accumulation of things, it will shape how we approach life; our treasure is therefore on earth. If, on the other hand, our focus is on the things of God, our actions will become unselfish in their concern for others. Our treasure is thus in Heaven. The image of “heart” in the NT primarily emphasizes deliberate choice, rather than emotional feeling as it does in American English. Thus our choices are determined by the location of our heart. If the things we value are in Heaven, our decisions will be guided by these values. Choices and values are inseparably linked.

Thus the haunting question for us first becomes: Where is your heart? Whatever you value the most is where your heart will be! Also, in Luke’s rendering of Jesus’ teaching, the next question is Where is your billfold? That determines where your values are. If your heart and your billfold are in Heaven, then your focus will be on others and ministry to them. If, however, your heart and billfold are focused on earthly things, then your attention is on self and its preservation materially.



Greek NT

12:22 Εἶπεν δὲ πρὸς τοὺς μαθητάς [αὐτοῦ], Διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι τί ἐνδύσησθε. 12:23 ἡ γὰρ ψυχὴ πλεῖον ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος. 12:24 κατανοήσατε τοὺς κόρακας ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν. 12:25 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν; 12:26 εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; 12:27 κατανοήσατε τὰ κρίνα πῶς ἀυξάνει· οὐ κοπιᾷ οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. 12:28 εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέζει, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι. 12:29 καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε καὶ τί πίητε καὶ μὴ μετεωρίζεσθε. 12:30 ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν, ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρήζετε τούτων. 12:31 πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν.

12:32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν

NASB

22 And He said to His disciples, "For this reason I say to you, do not worry about your life, as to what you will eat; nor for your body, as to what you will put on. 23 For life is more than food, and the body more than clothing. 24 Consider the ravens, for they neither sow nor reap; they have no storeroom nor barn, and yet God feeds them; how much more valuable you are than the birds! 25 And which of you by worrying can add a single hour to his life's span? 26 If then you cannot do even a very little thing, why do you worry about other matters? 27 Consider the lilies, how they grow: they neither toil nor spin; but I tell you, not even Solomon in all his glory clothed himself like one of these. 28 But if God so clothes the grass in the field, which is alive today and tomorrow is thrown into the furnace, how much more will He clothe you? You men of little faith! 29 And do not seek what you will eat and what you will drink, and do not keep worrying. 30 For all these things the nations of the world eagerly seek; but your Father knows that you need these things. 31 But seek His kingdom, and these things will be added to you.

32 Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom.

NRSV

22 He said to his disciples, "Therefore I tell you, do not worry about your life, what you will eat, or about your body, what you will wear. 23 For life is more than food, and the body more than clothing. 24 Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! 25 And can any of you by worrying add a single hour to your span of life? 26 If then you are not able to do so small a thing as that, why do you worry about the rest? 27 Consider the lilies, how they grow: they neither toil nor spin; yet I tell you, even Solomon in all his glory was not clothed like one of these. 28 But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, how much more will he clothe you — you of little faith! 29 And do not keep striving for what you are to eat and what you are to drink, and do not keep worrying. 30 For it is the nations of the world that strive after all these things, and your Father knows that you need them. 31 Instead, strive for his kingdom, and these things will be given to you as well.

32 Do not be afraid, little flock, for it is your Father's good pleasure to give you the king-

NLT

22 Then turning to his disciples, Jesus said, "So I tell you, don't worry about everyday life — whether you have enough food to eat or clothes to wear. 23 For life consists of far more than food and clothing. 24 Look at the ravens. They don't need to plant or harvest or put food in barns because God feeds them. And you are far more valuable to him than any birds! 25 Can all your worries add a single moment to your life? Of course not! 26 And if worry can't do little things like that, what's the use of worrying over bigger things? 27 "Look at the lilies and how they grow. They don't work or make their clothing, yet Solomon in all his glory was not dressed as beautifully as they are. 28 And if God cares so wonderfully for flowers that are here today and gone tomorrow, won't he more surely care for you? You have so little faith! 29 And don't worry about food — what to eat and drink. Don't worry whether God will provide it for you. 30 These things dominate the thoughts of most people, but your Father already knows your needs. 31 He will give you all you need from day to day if you make the Kingdom of God your primary concern.

32 So don't be afraid, little flock. For it gives

δοῦναι ὑμῖν τὴν βασιλείαν.

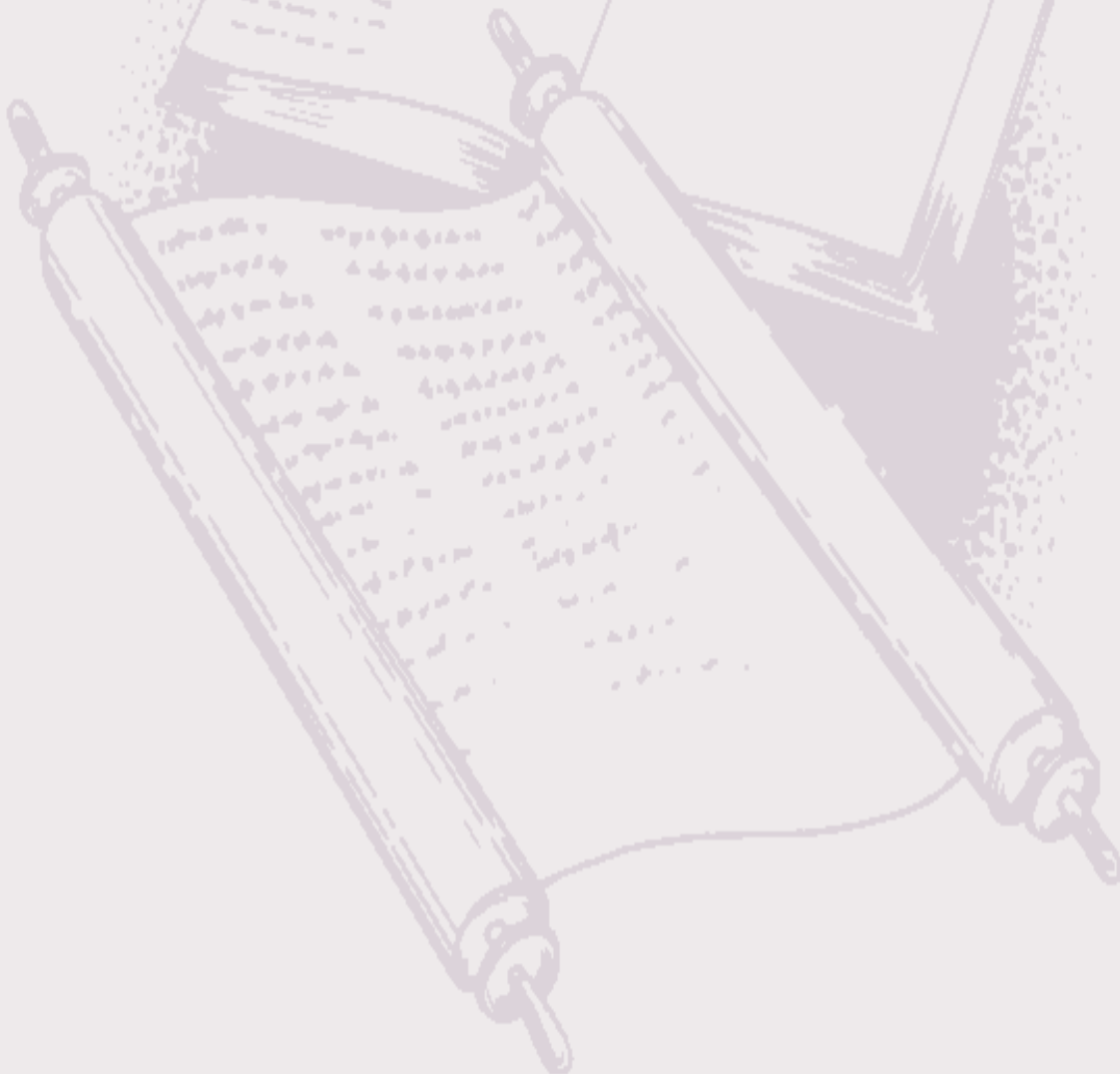
12:33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει· 12:34 ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.

33 Sell your possessions and give to charity; make yourselves money belts which do not wear out, an unfailing treasure in heaven, where no thief comes near nor moth destroys. 34 For where your treasure is, there your heart will be also.

dom.
33 Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. 34 For where your treasure is, there your heart will be also.

your Father great happiness to give you the Kingdom.

33 Sell your possessions and give to those in need. This will store up treasure for you in heaven! And the purses of heaven never get old or develop holes. Your treasure will be safe; no thief can steal it and no moth can destroy it. 34 Wherever your treasure is, there the desires of your heart will also be.



Greek NT Diagram

22 δὲ
A **Εἶπεν**
πρὸς τοὺς μαθητάς [αὐτοῦ],
1 Διὰ τοῦτο
λέγω ὑμῖν·
2 **μὴ μεριμνᾶτε τῇ ψυχῇ**
μηδὲ **τῷ σώματι**
3 **τί φάγητε,**
τί ἐνδύσησθε.
23 γὰρ
4 **ἡ ψυχὴ πλεῖον ἐστίν**
τῆς τροφῆς
καὶ
5 **τὸ σῶμα** -----
τοῦ ἐνδύματος.
6 24 **κατανοήσατε τοὺς κόρακας**
ὅτι οὐ σπειρουσιν
οὐδὲ
θερίζουσιν,
οἷς οὐκ ἔστιν ταμεῖον
οὐδὲ
ἀποθήκη,
καὶ
7 **ὁ θεὸς τρέφει αὐτούς·**
8 **πόσῳ μᾶλλον ὑμεῖς διαφέρετε**
τῶν πετεινῶν.
25 δὲ
9 **τίς ἐξ ὑμῶν...δύναται...προσθεῖναι πῆχυν;**
ἐπὶ τὴν ἡλικίαν αὐτοῦ
26 οὖν
10 **τί...μεριμνᾶτε;**
11 27 **κατανοήσατε τὰ κρίνα**
πῶς ἀυξάνει·
12 **οὐ κοπιᾷ**
οὐδὲ
13 **νήθει·**

14 δὲ λέγω ὑμῖν, ἐν πάσῃ τῇ δόξῃ αὐτοῦ οὐδὲ Σολομῶν... περιεβάλετο ὡς ἐν τούτων.

15 δὲ ἐν ἀγρῷ ὄντα σήμερον καὶ αὐριον εἰς κλίβανον βαλλόμενον εἰ... τὸν χόρτον ὁ θεὸς οὕτως ἀμφιέζει, πόσῳ μᾶλλον (ἐστὲ) ὑμᾶς, ὀλιγόπιστοι.

16 καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε καὶ τί πίνητε

17 καὶ μὴ μετεωρίζεσθε·

18 γὰρ ταῦτα πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν,

19 δὲ ὑμῶν ὁ πατὴρ οἶδεν ὅτι χρήζετε τούτων.

20 πληγὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ

21 ταῦτα προστεθήσεται ὑμῖν.

22 Μὴ φοβοῦ, τὸ μικρὸν ποιμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

23 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ

24 δότε ἐλεημοσύνην·

25

ποιήσατε ἑαυτοῖς βαλλάντια

μὴ παλαιούμενα,

θησαυρὸν

ἀνέκλειπτον

ἐν τοῖς οὐρανοῖς,

ὅπου κλέπτῃς οὐκ ἐγγίζει

οὐδὲ

σῆς διαφθείρει·

34

γὰρ

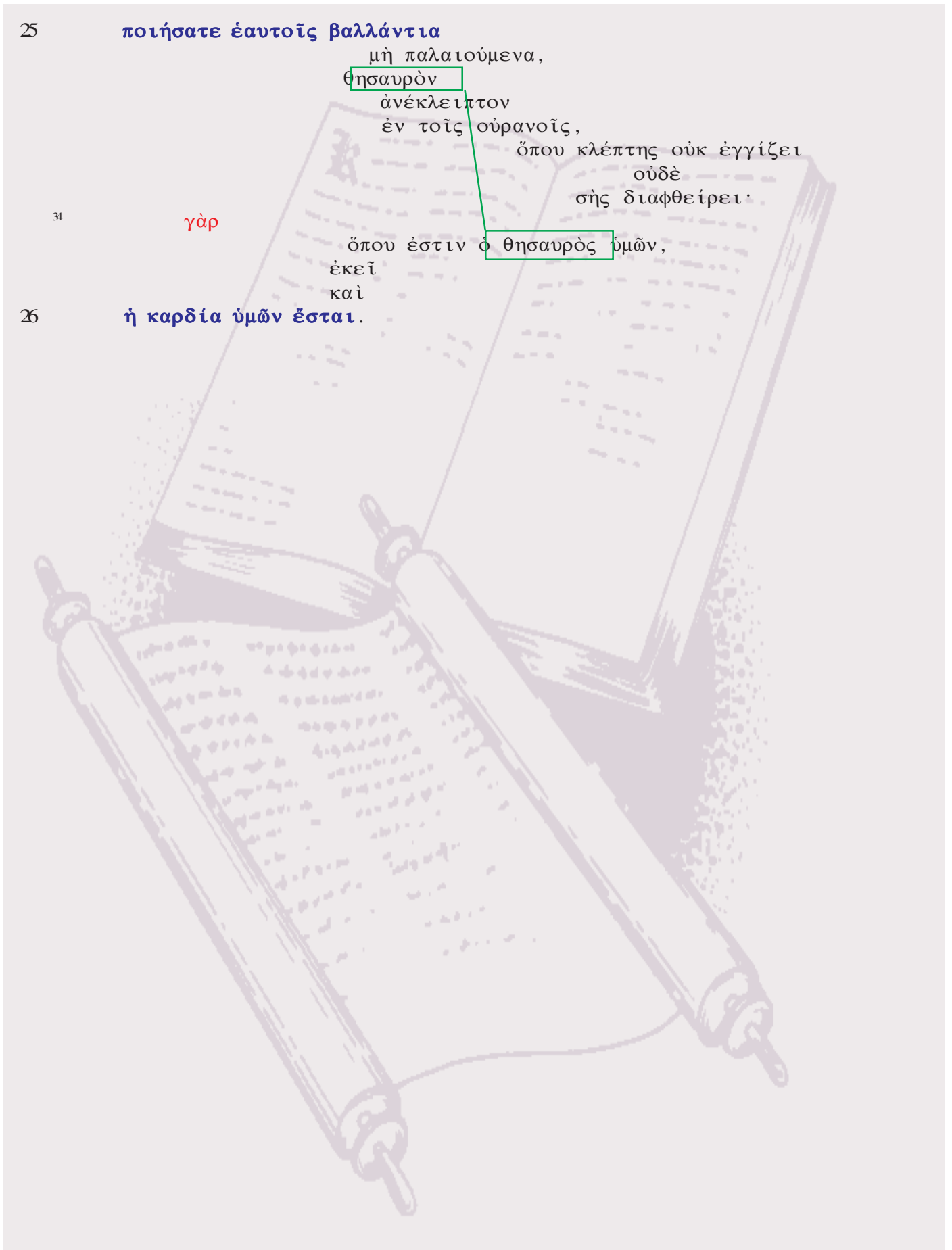
ὅπου ἐστὶν ὁ θησαυρὸς ὑμῶν,

ἐκεῖ

καὶ

26

ἡ καρδιά ὑμῶν ἔσται.



Semantic Diagram

		---	(v.22)					
	a-----	1	Pres	Act	Ind	1	S	(ἐγώ)
	1-- i-----	2	1 Aor	Act	Imp-	2	P	(ὕμεῖς)
	b--		μηδὲ					
A--	ii-----	3	(1 Aor	Act	Imp-	2	P	ὕμεῖς)
	a-----	4	Pres	---	Ind	3	S	ψυχὴ
	2--		καὶ					
	b-----	5	(Pres	---	Ind	3	S)	σᾶμα

			(v.24)					
	i-----	6	1 Aor	Act	Imp+	2	P	(ὕμεῖς)
	a--		καὶ					
	1-- ii-----	7	Pres	Act	Ind	3	S	ὁ θεὸς

	b-----	8	Pres	Act	Ind?	2	P	(ὕμεῖς)
			δὲ (v.25)					
	a-----	9	Pres	Dep	Ind?	3	S	τίς
I--B-2-	b-----	10	Pres	Act	Ind?	2	P	(ὕμεῖς)

			(v.27)					
	a-----	11	1 Aor	Act	Imp+	2	P	(ὕμεῖς)

	3-- 1)-----	12	Pres	Act	Ind	3	S	(τὰ κρίνα)
	i--		οὐδὲ					
	b-- 2)-----	13	Pres	Act	Ind	3	S	(τὰ κρίνα)
			δὲ					
	b-- 1)-----	14	Pres	Act	Ind	1	S	(ἐγώ)
	ii--		δὲ (v.28)					
	b-- 2)-----	15	(Pres	---	Ind?	2	P	ὕμεῖς)
			καὶ (v.29)					
	i-----	16	Pres	Act	Imp-	2	P	ὕμεῖς
	a--		καὶ					
	ii-----	17	Pres	Dep	Imp-	2	P	(ὕμεῖς)
	1--		γὰρ (v.30)					
	i-----	18	Pres	Act	Ind	3	P	τὰ ἔθνη
	b--		δὲ					
C--	ii-----	19	Perf	Act	Ind	3	S	ὁ πατήρ
			πλὴν (v.31)					
	a-----	20	Pres	Act	Imp+	2	P	(ὕμεῖς)
	2--		καὶ					
	b-----	21	Fut	Pass	Ind	3	P	ταῦτα

			(v.32)					
II--		22	Pres	Dep	Imp-	2	S	(σου)

			(v.33)					
	1-----	23	1 Aor	Act	Imp+	2	P	(ὕμεῖς)
	A--		καὶ					
	2-----	24	2 Aor	Act	Imp+	2	P	(ὕμεῖς)
III--			---					
	1-----	25	1 Aor	Act	Imp+	2	P	(ὕμεῖς)
	B--		γὰρ (v.34)					
	2-----	26	Fut	---	Ind	3	S	ἡ καρδία

Command

Promise

Exegetical Outline

- I. (1-21) **Jesus challenged his listeners to focus on God's care of their basic needs.**
 - A. (1-5) In Jesus' teaching worry about eating and clothing are less important than life and body
 - 1. (1-3) Very strongly Jesus admonished his listeners to not worry about the basics
 - a. (1) Jesus stressed the importance of his words
 - b. (2-3) Jesus admonished his listeners to not worry about food or clothes
 - i. (2) Jesus admonished his listeners to not worry about food
 - ii. (3) Jesus admonished his listeners to not worry about clothes
 - 2. (4-5) Jesus declared that the value of the life and the body is the basis for not worrying.
 - a. (4) Jesus asserted that life is more important than food
 - b. (5) Jesus asserted that the body is more important than clothes
 - B. (6-15) Jesus declared that God's care of ravens and lilies affirm His care for His people
 - 1. (6-8) Jesus claimed God's care for his people based on his care of less important ravens.
 - a. (6-7) Jesus reminded his listeners that God takes care of ravens.
 - i. (6) Jesus called his listeners to think about the ravens
 - ii. (7) Jesus declared that God feeds the ravens
 - b. (8) Jesus asserts that his listeners are worth far more than ravens
 - 2. (9-10) Jesus challenged his listeners to not worry about their body.
 - a. (9) Jesus raised the issue that no one can add height by worrying
 - b. (10) Jesus asked his listeners why then would they worry
 - 3. (11-15) Jesus claimed that God's care of lilies is assurance of his care for His people.
 - a. (11) Jesus called his listeners to think about the lilies
 - b. (12-15) Jesus asserted that God takes care of clothing his people since He does lilies
 - i. (12-13) Jesus reminded his listeners that lilies do not produce their own clothing
 - 1) (12) Jesus reminded his listeners that the lilies do not labor for their clothing
 - 2) (13) Jesus reminded his listeners that the lilies do not spin their clothing.
 - ii. (14-15) Jesus asserted that God will take care of clothing his people
 - 1) (14) Jesus solemnly declared that even Solomon wasn't clothed as good as lilies
 - 2) (15) Jesus reminded his listeners that they are worth far more than lilies
 - C. (16-21) Jesus declared that the certainty of God's care nullifies worrying over food and clothes.
 - 1. (16-19) Jesus admonished his listeners on the basis of God's care to not worrying about the basics
 - a. (16-17) Jesus exhorted his listeners to cease making food and clothes their passions
 - i. (16) Jesus exhorted his listeners to stop craving for food and clothes
 - ii. (17) Jesus exhorted his listeners to stop worrying about food and clothes
 - b. (18-19) Jesus asserted that they should focus on God's care rather than pagan interests.
 - i. (18) Jesus reminded his listeners that pagans focus their lives on acquiring such things.
 - ii. (19) Jesus reminded his listeners that the Father knows what they need.
 - 2. (20-21) Jesus based his admonished to seek the Kingdom on the promise of God's care.
 - a. (20) Jesus admonished his listeners to focus their life on the Kingdom of God.
 - b. (21) Jesus promised that food and clothing would then be cared for by God.
- II. (22) **Jesus admonished his listeners to stop fearing since God's desire is to give them the Kingdom.**
- III. (23-26) **Jesus challenged his listeners to care for the poor as a reflection of the Kingdom of God.**
 - A. (23-24) Jesus called upon his listeners to take care of the poor.
 - 1. (23) Jesus admonished his listeners to dispose of their possession.
 - 2. (24) Jesus admonished his listeners to give alms
 - B. (25-26) Jesus exhorted to focus their commitment on spiritual treasures
 - 1. (25) Jesus admonished his listeners to make new purses for spiritual treasures
 - 2. (26) Jesus reminded his listeners that what they value is where they commitment is.