

**180325-1 Luke Series, 12, 22-34, Taking no Thought and Giving Alms – Craig Thurman**

From Lk.11.37 through 12.21 the Lord Jesus reproved the Pharisees and scribes of hypocrisy, and then warned his disciples against it. This segued into the idolatrous practice of covetousness. Christians are susceptible to this sin else the Lord Jesus would never have directed a warning of this sort to His disciples. Jesus commands us to be able to identify it and to be guarded against it. The word of God tells us that ... *godliness with contentment is great gain ...* and that ... *having food and raiment let us be therewith content.* (cf. 1Ti.6.6, 8) Probably one of the most easily visible spiritual fruits in a Christian's life is *contentment*. So, disciples of Christ are to *learn to ... be content with such things as ye have.* (Phl.4.11; He.13.5) Now, following Luke's account, covetousness contributes to worry, distress, and anxiety.

**22 ¶ And he said unto his disciples,**

*his disciples*, those which have confessed the desire to hear and learn of His teachings over all others. Are we genuine disciples of Christ, or can we only hear those things which agree with what we think the Bible says? We need to learn to hear the Bible above what men may say of it. We need to learn to judge our thoughts by the word of God and be corrected whenever we find that our thinking conflicts with His word. There is not a one of us that began with the thinking that have now. And we shall continue to be corrected in our minds. *Jn.14.26* says ... *he shall teach you all things ...* which certainly presumes we have an imperfect knowledge of the things of Christ. We are Baptists, not because we joined a Baptist church, but because we believe what the Bible says. In other words a Baptist is a Bible-believer.

the verb, μαθητεύω, is tss. *to teach, instruct, to disciple*; the root verb is μαθάνω, and is tss. *to learn (24), understand (1)*; the noun, μαθητής, is always tss. *disciple*, so the disciple is one that can *learn, be taught, and disciplined*.

***Therefore I say unto you,***

Therefore picks up with the conclusion of the previous topic, which was covetousness.

*Lu 12:21 So is he (this is the manner of the one) that layeth up treasure for himself, and is not rich toward God.*

What was the manner of this person? Such a person has this mind when he sees that his ground has brought forth plentifully: I will pull down my barns and build greater to put all my stuff in, and I will take my ease to eat, drink, and be merry; But God says otherwise ...

Now it is this manner of life which the Lord Jesus would warn His disciples against. He would have us stop and discern what it is that our hearts are fixated upon. Every heart is fixed upon some treasure. Either that treasure is upon this earth or it is in the heavens.

*Therefore ...*

***Take no thought for your life,***

*take ... thought, μεριμνᾶτε, 2ppl. imper. of μεριμνάω; KJV, to take thought, to be careful, to care; the noun, μέριμνα, is always tss. with the English care; it is found with the prefix προ, προμεριμνάω, to take thought beforehand (cf. Mk.13.11)*

LXX, μεριμνάω, Ex.5.9, care; Ps.38.18; 2Sa.7.10, distressed; 1Chr.17.9, anxious; Pv.14.23, careful (some examples)

A commandment to the disciples against cares, distress, worries about ...

***what ye shall eat; neither for the body, what ye shall put on.***

Εἶπεν δὲ πρὸς τοὺς μαθητάς αὐτοῦ Διὰ τοῦτο ὑμῖν λέγω μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε μηδὲ τῷ σώματι τί ἐνδύσησθε

**23 The life is more than meat, and the body is more than raiment.**  
consists of more than food clothing, garments

*more, πλείον, nom. and acc. sing. neut. of πλείων, πολύς; KJV, more, most, great, greater, many, further, above, longer, more part, greater part, very many, excellent.*

This statement is synonymous to what Jesus said concerning covetousness in *Lu 12:15*.

*And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth (ἐστίν, is) not in the abundance of the things which he possesseth.*

Not only will we not find life in the excess of things, but what we eat and what we wear is of less importance than who we are. Jesus tells us not to be distressed, worried, or anxious about what we should eat or about what we should wear. Notice the provision of the LORD for his creation in the following examples: the raven and the field.

ἡ ψυχὴ πλείον ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος

**24 Consider the ravens:**

Undertand about care of

*consider, κατανοήσατε, 2ppl. aor. imper. of κατανοέω, κατά by, down, at, under + νοέω, to understand, perceive, consider; to understand about (the care of ravens)*

***for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?***

Matthew has recorded a similar lesson in what is called the Sermon on the Mount. Here, Mt. chs.5-7, our Lord Jesus encouraged his disciples to see how God provides for all the fowls of the air.

*Mt 6:26 Behold (See, Gr. ἐμβλέψατε, aor. imper. of ἐμβλέπω, meaning to look among this species of) the fowls of the air: for they*

*sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?*

And here, though the ravens, being unclean, scavenging birds, sow no seed, reap no grain, and stow not in barns, they eat, because God feeds them. The Psalmist writes of the providence of God over every living creature.

*Ps.104.10 ¶ He sendeth the springs into the valleys, which run among the hills.*

*11 They give drink to every beast of the field: the wild asses quench their thirst.*

*12 By them shall the fowls of the heaven have their habitation, which sing among the branches.*

*13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.*

*14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;*

*15 And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.*

*16 The trees of the LORD are full of sap; the cedars of Lebanon, which he hath planted;*

*17 Where the birds make their nests: as for the stork, the fir trees are her house.*

*18 The high hills are a refuge for the wild goats; and the rocks for the conies.*

*19 ¶ He appointed the moon for seasons: the sun knoweth his going down.*

*20 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth.*

*21 The young lions roar after their prey, and seek their meat from God.*

*22 The sun ariseth, they gather themselves together, and lay them down in their dens.*

*23 Man goeth forth unto his work and to his labour until the evening.*

*24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.*

25 So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

26 There go the ships: there is that leviathan, whom thou hast made to play therein.

27 These wait all upon thee; that thou mayest give them their meat in due season.

28 That thou givest them they gather: thou openest thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

Ravens have no care, no anxiety, and no distress about what they are to eat or to put on because they trust God to feed them. (they ... *seek their meat from God*, he said of the young lions.) And so the Lord asks the disciples: *how much more are ye better than the fowls?* To prod them from hypocrisy, a shrinking back from confessing Christ before men Jesus said, *ye are of more value than many sparrows.* (12.7) And now to prod them away from anxiety, distress, and cares about things over which they truly have no control, food and clothing, he reminds them that they are better *to Him* than the fowls of the air. Since God takes such care for the fowls of the air, He certainly takes greater care for His own elect.

κατανοήσατε τοὺς κόρακας ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη καὶ ὁ θεὸς τρέφει αὐτοὺς πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν

**25 And which of you with taking thought**

distressing, caring,

*with taking thought*, μεριμνῶν, nom. sing. masc. part. pres. of μεριμνάω.

δύναται προσθεῖναι ἐπὶ  
**can add to his stature one cubit?**  
upon

*can*, δύναται, 3ps. pres. ind. of δύναμαι; is able, can.

*add*, προσθεῖναι, aor. infin. act. of προστίθημι, προς at, to, toward, unto + τίθημι, to put, appoint, lay, lay down place, purpose; KJV, προστίθημι, *add, more be given, increase, proceed further, to lay.*

*stature*, ἡλικίαν, acc. sing. of ἡλικία; KJV, *stature, age.*

*cubit*, πήχυν, acc. sing. of πήχυς; always tss. *cubit (4),,*

There is not a worry, not any anxiety attack, not any amount of distress that will add 18 inches to the stature of anyone.

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

**26 If ye then be not able to do that thing which is least, why take ye thought**

- distress ye -

περὶ           λοιπῶν  
**for           the rest?**

concerning, about

One would more easily increase his stature by a cubit (18") than by providing his own food and clothing through worry.

εἰ οὖν οὐτὲ ἐλάχιστον δύνασθε τί περὶ τῶν λοιπῶν μεριμνᾶτε

**27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.**

*was ... arrayed*, περιεβάλετο, 3ps. aor. ind. mid. of περιβάλλω, περί for, concerning, about, over + βάλλω to cast; same verb in Mt.6.29.

The natural beauty with which the Lord had endowed the lily surpassed all the glory with which Solomon was arrayed. No amount of worry could change that.

κατανοήσατε τὰ κρίνα πῶς αὐξάνει οὐ κοπιᾷ οὐδὲ νήθει λέγω δὲ ὑμῖν  
οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων

οὕτως

**28 If then God so clothe the grass, which is to day in the field,  
with the lillies**

*so, οὕτως, KJV, thus, on this wise, after this manner, so, likewise, on  
this fashion, even so.*

*clothe, ἀμφιέννυσι, 3ps. pres. ind. of ἀμφιέννυμι, ἀμφί around +  
έννυμι, to put.*

**and to morrow is cast into the oven;**

If God would so beautify a field of grass with beautiful lilies which was to be  
burned in an oven later ...

**how much more will he clothe you, O ye of little faith?**

*little faith, ὀλιγόπιστοι, voc. pl. masc. of ὀλιγόπιστος, ὀλίγος few,  
little, small, season, while, short + πιστος, faith.*

Since God did this for the field, how much more He will provide for you and  
me. Since He does have great care for us we are not to *take thought*.

εἰ δὲ τὸν χόρτον ἐν τῷ ἀγρῷ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον  
βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσι πόσω μᾶλλον ὑμᾶς ὀλιγόπιστοι

**29 And seek not (don't worry about it, and seek not) ye what ye shall eat, or  
what ye shall drink,**

*seek ... ye, ζητεῖτε, 2prpl. pres. imper. of ζητέω; KJV, seek, desire, go  
about, enquire, endeavor.*

**neither be ye of doubtful mind.**

*doubtful mind*, μετεωρίζεσθε, 2ppl. pres. imper. pass of μετεωρίζω;  
only this once by Luke;

B-D-A-G Lexicon, 'In the context this can hardly mean anything other than *do not be anxious, worried* ... Likewise the adj. μετέωρος = '**hovering between hope and fear, restless, anxious**; ... The alternate transl. *be overbearing, presumptuous*, though possible on purely linguistic grounds ... supported by the LXX, and favored by Vulg., Luther, Tyndale et al., can no longer be seriously considered.' (bolding added)

LXX, tss. Ps. 130.1, have mine eyes *been* haughtily *raised*;  
Obad 1.4; Ez.10.16, *to mount up*; Ez. 10.17, *lifted up*;  
Mic. 4.1, *shall be exalted*.

The Lord instructs us not to worry, and not to become distracted from our trust in Him. He is not negating responsibility to work or to plan for the future. The Scriptures are clear about the necessity to sow and reap our fields, and for preparing for the days when we become older and unable to do as we had before. But let's be clear. It is not our effort that puts food, clothing, health, shelter, or any other thing into our enjoyment. It is all of the Lord's mercy. Otherwise no amount of work or worry can provide them.

*Ec 11:6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.*

καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί πίνητε καὶ μὴ μετεωρίζεσθε

**30 For all these things do the nations of the world seek after:**

To the exclusion of God.

*Ro 1:28 And even as they did not like to retain God in their knowledge ...*



*Lu 6:35 ... for he is kind unto the unthankful and to the evil.*

***and your Father knoweth that ye have need of these things.***

- need these -

*need, χρήζετε, 2ppl. pres. ind. of χρῆζω; always tss. with the English, need.*

ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι  
χρήζετε τούτων

***31 But rather seek ye the kingdom of God; and all these things shall be added unto you.***

The gospel of Matthew reads:

*Mt.6.33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*

*34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.*

‘Every day brings its own cares; and to anticipate is only to double them.’ *J-F-B Bible Commentary, vol.3, p 46*

We can never be the kind of disciples that we ought to be until our affections are properly fixated upon the kingdom of God. We are not of this world.

*1Jo 2:15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*

We are of the kingdom of God and of Christ.

*Re 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the*

*kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*

*Mt 16:28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.*

Seeking His kingdom means that we live as present possessors of that kingdom. We act like we are of Christ's kingdom. We live in the hope of the coming of that kingdom. We truly expect the coming of the King, Jesus Christ. So living the Lord would add all these things to us.

It is too easy to become distracted by the things of this world. And what do we do when we live for the world? We give up greater and everlasting blessings for temporal ones.

*Mt 16:26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?*

*2Pe.3.12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?*

*13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*

*14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.*

*15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;*

As disciples of Christ we are exchanging our lives for something. We're trading our time for something. What about the time of my mind? Is Christ first in my thoughts? Do we prayerfully negotiate all of the events of the day? What about all of the time I spend at work? Is Christ first in my work? What about in the home? Is Christ first place as a husband, wife, or

son, daughter? Am I parenting my children as a Christian, or do I employ the philosophy of the world in my home and to my children? Does Christ come first when I consider entering into relationships like friends, boys, girls; or when I am in need of a husband or a wife? Is Christ first place in this church? Is He first place in my relationship with this church? Do I have fellowship with the saints of this body? Who falls under my loving care as a Christian in this body? If He is not first place in these things, then what is He first place in? Perhaps He is only first place when we need something.

πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν

**32 *Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.***

*to give, δοῦναι, aor. infin. of δοῦναι, to give.*

Since the Heavenly Father is pleased to give the kingdom to those who seek the kingdom, then at this present time they will lack nothing they need to live and be godly.

*2Pe 1:3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue ...*

...

*10 Wherefore the rather, brethren, give diligence to make your calling and election sure (or, 'to make sure your calling and election, give diligence): for if ye do these things, ye shall never fall:*

*11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*

If we as His children trust the word of God as we ought, we would not become distressed, worried, careful about the things of this life **so that we become distracted from the goal there is in Christ.** What is the essential goal of the believer? To be like Him, and to be forever be with Him where He is. Jesus made this promise to us.

*Joh 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*

Since it is a greater thing for the Father to give us the kingdom He is certainly pleased to take care of all of the *lesser* things concerning the things that we need in this present life.

Μὴ φοβοῦ τὸ μικρὸν ποίμνιον ὃτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν

**33 Sell that ye have, and give alms;**

Sell your possessions (a copulative conjunction)

It's not enough just to sell and reduce inventory and live lean. Do this, if the Lord has prospered us, so that we may take opportunity to help others.

*sell, πωλήσατε, 2ppl. aor. imper. of πωλέω; always tss. with the English sell.*

*give, δότε, 2ppl. aor. imper. of δίδωμι, to give.*

*alms, ἐλεημοσύνην, acc. sing. of ἐλεημοσύνη; KJV, alms, almsdeeds*

As we might recall, the context of covetousness carried over into this present discussion. Remember the *therefore* in verse 22.

*Lu 12:21 So is he that layeth up treasure for himself, and is not rich toward God.*

Contrasted to the evil of covetousness, which is the inordinate drive to have more and keep it for ourselves, sell your possessions with the purpose to show mercy to others by helping them with those things that they have need of. (alms).

*Ec 5:12 The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.*

Giving alms is a combination of the fruit of mercy and the act of giving something of substance to another.

*Lu 11:41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.*

This was spoken of the Lord Jesus to the Pharisees. He was correcting them to consider more than an outward act of giving to help others, but that the acts comes from a heart of mercy.

*Mt 5:7 Blessed are the merciful: for they shall obtain mercy.*

*Lu 6:36 Be ye therefore merciful, as your Father also is merciful.*

*Ro 12: 6 Having then gifts differing according to the grace that is given to us, ...*

*8 ... he that sheweth mercy, with cheerfulness.*

*Col 3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies ...*

***provide yourselves bags which wax not old,***  
purses or, decayeth not

*provide, ποιήσατε, 2prpl. aor. imper. of ποιέω, to do.*

*bags, βάλαντια, acc.pl. of βάλαντιαν; Lk.10.4; 12.33; 22.35, 36, purse.*

*which wax ... old, παλαιούμενα, acc. pl. neut. part. pres. pass. of παλαιόω, KJV, Lk.12.33, which wax ... old; He.1.11, shall wax old; He.8.13, hath made ... old; which decayeth.*

... by acting in mercy to help others. In this present life we carry about our purses and our wallets to buy and sell such things as we would. So with these we purchase those things we need for our present life. But Jesus

speaks of providing for things for the life that shall be. By living mindful of the poor, we entrust the Lord to reward us in the day of Christ. ...

***a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.***

*Ga 6: 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*

*9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.*

*10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*

Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει

***34 For where your treasure is, there will your heart be also.***

‘Let it never be forgotten that what our Lord here condemns is not *attention* to business, nor any amount or range of *thought* or the subject of it which may be necessary for its most successful prosecution; but on such attention to it as is due exclusively to heavenly things, and cannot possibly be given to both; and such *anxiety* of mind about the means of life as springs from distrust of God, and corrodes the heart, while it does not in the least advance the object we have in view. Nor is riches spoken against here, but only the setting of the heart upon them, which the poor may do and the rich not.’ *J-F-B Bible Commentary*, vol. 3, p.46

Where is our heart? When was the last time we helped someone with a need? No strings, no conditions, no nothing. We acted in mercy to help someone.

The question isn't, when was the last time we pointed someone to the church to help someone.

The question isn't whether we are devoting our lives to some ministry to help the poor; or whether we are sending money to this or that group which helps the poor. The text only says, *as we have opportunity*. When did I do something for another, without regard for whether they knew the Lord or not?

Those who act so act in trust to the Lord.

*Lu 6:38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.*

*Ec.11.1 ¶ Cast thy bread upon the waters: for thou shalt find it after many days.*

The first church of Jerusalem lived so.

*Acts 2.44 And all that believed were together, and had all things common;  
45 And sold their possessions and goods, and parted them to all men, as every man had need.*

*Acts 4.33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.  
34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,  
35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.  
36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,  
37 Having land, sold it, and brought the money, and laid it at the apostles' feet.*

The first disciples sold to help others rather than hoarding away things for themselves. If we have opportunity we must help our neighbor and especially our brethren when they come into need, if we can.

*Gal.6.10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*

Keep Christ first in our lives and we shall have the things that we need. And when we have more, use it to help others. In this way be a witness of Jesus Christ and put away treasures in heaven for the day when Christ shall rule and reign forever and forever.

Do you know Jesus Christ died for you and that He is coming again from glory one day as King of kings and Lord of lords. Are you ready for that day. Believe on the Lord Jesus Christ and be saved. By His death He put away sin before God.

ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται