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Please stand with me as we read. Today's passage, that will be coming from matthew chapter 6. Versus 19, uh, your bulletin has 19 through 34, we'll read all of those. And, uh, We'll probably get through 24 is most likely what we'll get through.

So, with the lord, this with the word of the lord says, Do not lay up for yourselves. Treasures on earth, where moth and rust destroy. Were thieves break in and steal but lay up for yourselves. Treasures, in heaven. Where neither moth nor rust destroys and we're thieves, do not break in and steal.

For where your treasure is there. Your heart will be also. The lamp. Of the body is the eye. If therefore, your eye is good, your whole body will be full of light, but if your eyes bad, your whole body will be full of darkness. If therefore, the light that is in, you is darkness.

How great is that darkness? No one can serve two masters for either. He will hate the one and love the other, or else he will be loyal to the one and despise the other for you cannot serve god and mammon. Therefore, i say to you do not worry about your life.

What you will eat or what you will drink? Know about your body, what you will put on is not life, more than food in the body, more than clothing. Look at the birds of the air for they neither. So nor reap nor gather into barns. Yet you're heavenly, father feeds them.

Are you not of more value than they? Which of you by worrying can add one cubit to his stature. So why do you worry about clothing, consider the lilies of the field, how they grow? They need their toil nor spin. And yet, i say to you, that even Solomon and all of his glory was not a raid like one of these.

Now if god so closed, the grass of the field. Which today is and tomorrow, is thrown into the oven. Well, he not much more clothe you. Oh you a little faith. Therefore, do not worry saying, what should we eat or what should we drink? Or what shall we wear?

For after all these things that Gentiles seek for your heavenly. Father knows that you need all of these things. But seek first, the kingdom of god, in his righteousness and all these things shall be added unto you. Therefore, do not worry about tomorrow for tomorrow. We'll worry about its own things and sufficient for the day is its own trouble.

Renew god's word made encourage our hearts this morning. Please be seated. Now, this is a familiar passage to most of us. In fact, all of us in the room, i have probably know it almost hard. Almost word for word hard for heart. We've read it many times. We've quoted it, we've reflected on it but there's a danger sometimes.

In passages that become a little too familiar to us. Yeah, they sometimes they draw as closer to christ, they give us uncouragement and hope and those times of trouble. But yet the danger lies, and complacency and misapplication. And as we move through the text this morning, The main idea that We want to see is this, is that our heavenly treasure is christ?

And when he becomes our joy, we find the freedom for living devoted to him and godly contentment. Let me just say that one more time, our heavenly Treasure is christ. And when he becomes our joy, We find in discover the freedom. To live devoted him and godly contentment. Now, that sounds easy enough.

However, we have to move past some spiritual complacency and cultural interpretation to fully appreciate what the holy spirit's teaching us. So we're going to start at a broad view and kind of work our way in Before looking at text close up. Let's look how this fits into the broader.

Text chapter, 6 falls, in the middle of what's known as a sermon of the Mount and many of you already know this. The sermon of the mountain begins in chapter 5 and it extends all the way through chapter 7 and from an expansive view. This sermon beginning in chapter 5 starts with the Beatitudes, which we read at the beginning of the sermon.

And if you look closely at the Beatitude, what you see is man's depravity and his need for a savior that he can't save himself. But then jesus expounds on the intent and the meaning of the law and how it's a task master and he opens up the law to what it really says.

And then he talks about how to live within a covenant community. And then how to honor God with your life. So that's the broad view. Now if we narrow it down to chapter 6, there's six different sections that we could divide chapter 6 up with. And the first one is in first one where jesus warns against hypocrisy and that's probably going to be the rubric or the thesis for the entire chapter.

And then verses two through four. We see about helping those in need and we're told not to do it out of fanfare. But we're told to do it for god because well, he's commanded as to we're all created his image. And service to god is service to god. In verses 5 through 14, we find the lord's prayer which reminds us that god is the center of our focus.

And that all things come to us from him as a grace from him. In matthew chapter 16, verses 18. There's a passage on fasting, which is to turn our appetite toward god, in a way from things of the world. And if you want to know what a good fast looks like, i would challenge you and encourage you to read isaiah chapter 58.

It's got a beautiful passage. On what fasting does? In verses, 19 through 24, which is part of our passage today about treasures, on earth versus treasures in heaven. And finally, in verses 25 through 34, we see teaching about anxiety and relying on god. Now, this brings us back really to that very first verse in chapter 6.

Which says, beware of practicing your righteousness before other people to be seen by them. For then you will have no reward. From your father who is in heaven and this is most likely The thesis for the entire, Chapter 6. Now, the passage on treasure is fascinating that it falls almost in the middle of this chapter.

There's a danger of looking at the center of the mount sometimes and And looking at this chapter as good works for sanctification, rather than good works because of sanctification or out of sanctification. See, good works aren't our treasure. Prices are treasure. And when christ is our treasure, Christ protects us from discontentment.

He protects us from hypocrisy from anxiety. But the modern culture in contrast. Teaches us, entitlement. And entitlement breeds discontentment. And it breeds hypocrisy and it breeds legalism. And honestly in today's world you can seek after whatever but there will never be satisfaction. There's only satisfaction in christ. And honestly, as followers of christ were to live differently, Because our treasure is christ and not the things that we amass.

Or an attempt to Be seen by others. Or an attempt to influence god by how great we are. The jewish teachers at the time taught, That if they prayed correctly, that if they gave correctly, if they serve correctly, If they did things correctly, they were Storing up capital in god's kingdom.

And that when god came that when Messiah came, they could live in comfort and they could live in success because they had stored all of this thing. But what happens is it breathes the exact opposite? It breeds hypocrisy. Because now they're trying to serve two masters and ultimately breathe anxiety.

So, that's a quick broad view of what we're going to talk about today. Let's take a closer look at part of our passage. And so Jesus teaches this, and we're going to look at verses 19 through, 24 principally, Says this do not lay up for yourselves. Treasures on earth, where moth and rust.

Destroy where, thieves break in and steal but lay up for yourselves, treasures on heaven. Where neither moth nor rust destroys or thieves don't break in and steal for where your treasure is. Their heart will be also the eyes of the lamp of the body. So if your eye is healthy, your whole body will be full of light.

But if your eye is bad, your whole body will be full of darkness. If the light, if then the light is in you as darkness. How great is that darkness for? No one can serve two masters? For either, he will hate the one and love the other. He will be devoted to the one and despise the other.

You cannot serve, god and money and reading from the english standard version here. The first thing that we're going to see here is that only the heavenly treasures, secure our devices, only bring anxiety. Take a look at verses 19 through 20 again. Do not lay up for yourselves treasure on earth.

Where moth and rust, destroy or thieves break in and steal, but lay up for yourselves, treasures in heaven, where neither moth nor rust destroyed and where thieves do not break in and steal. Now these two verses provide a comparing contrast with one another, both talk about. Treasure one is treasure on earth.

The other one is treasure in heaven. Now the treasure on earth, we can see it and we can touch it and we can feel it interact with it. It's something that we can hold on to and something we might be able to use at a different date. In fact, that verb for lay up literally means stockpiling or reserved for later use But the earthly treasure has a significant flaw.

And that flaw that it has, is that it doesn't last. No matter how much we want it to stay normally, how much we care for it? Nor have no matter how much we desire it. It won't last. It's going to perish. Now, we all have those things that have meaning to us.

For some of it might be an heirloom that's been passed down from generation to generation or something sentimental that has an emotional value to it others. It might be a property or or a different type of investment that we have secured and we laid, hold of, and we care for But there's other types of treasures that we have as well.

And sometimes those treasures simply. Might be relationships that we have. That we care for those and we nurture those or maybe they're a reputation. Or desire for reputation or desire for status or desire for influence. In fact, we work so hard to make ourselves look promising and influential That I wonder if sometimes we become a sacrament to ourselves.

In fact, sometimes as parents will tell our kids to act a certain way and behave a certain way. And honestly we should be part of our jobs as moms and dads to train to teach to help them know how they're supposed to interact with each other in the world.

And part of it is training them in the discipline of the lord. But how often do we do those things for our own reputation? So, someone will come to us and say, man, you're a great dad. Man, you're a great mom. Parents. We need to be careful when it comes to training our children.

When we use scripture to achieve our own aims, we could become dangerously close to provoking our children to rebel. We want our children to grow in the stature of god and men. But we have to be careful, not to use scripture as a cruel task master. So that others can complement us.

For how smart and strong of a parent, we are. Now, whenever we accumulate on this earth, there's absolutely no security with it. Jesus tells us that those earthly treasures are subject to moth and rust and decay. Or thieves their vulnerable to natural, diminishment natural degradation, or lost through physical and criminal means.

And, and the reality is, there's no security of any of that stuff here on this earth. I want to point out that verse 19 here does not mean that we are not to have good stewardship. We are to have great godly stewardship of those things that god has placed under our care.

We've seen that from the book of genesis all the way through. But stewardship. And holding on to something tightly. As treasure may not be the same thing. But if we're not stockpiling treasures on earth, what are we stockpiling? Where are we supposed to be stockpiling? This Well, verse 20 tells us about heavenly treasure.

It's that treasure. That's invulnerable to decay or loss. It's something completely different. Verses 1 through 18, might indicate what could have been involved in storing up, treasure in heaven and we read of proper giving to those in need prayer fasting and those things are done. Those things are done for god, out of a sense of love and out of a sense of devotion.

In fact, in matthew chapter 5 verse 12, we read rejoice and be glad for your reward is great in heaven for. So they persecuted the prophets who were before you. Now, it's simplistic to look at this verse and get a sense of of working your way into heaven out of it.

I mean, that's what the jewish rabbis tied. In fact, it kind of might remind you of that old Dominican fryer named Johann Tetsel, who, who said As soon as the coin in the copper rings, a soul from purgatory springs. Honestly, there's not much evidence. He actually came up with that quote.

He may have said it, But nonetheless, it's the same. If i do this, god's going to give me stuff. If i do this, god's going to take care of me. If i do this, god's going to bless me and everyone's going to look at me and say man you're really blessed by God how awesome are you?

And then i'm going to pat myself on the back and go. Yes, i am. Now, a personal thought from i've had about these two verses my entire life. These two verses have bothered me. A lot. Growing up. Growing up, i heard more times and i can count than our treasure in heaven is good.

Works the works that we've done. On one level, that sounds good, it sounds spiritual. I mean, we do the things that god wants us to do because he commands us to do it. And then we have all these crowns and heaven and everyone gets to say, man. James man, whoever you are so great.

How awesome are you we go? Yes, i am. Look how great of a disciple that i am. God wants me to have good stuff. So therefore i'm going to do good things and so i get good stuff this might be Part of a principle behind. Behind something called christian hedonism, which has its own issues.

But what does that teach us? It teaches that we're only following christ for benefit or reward. For our own benefit, our own reward. For hearing that spiritual pat on your back going. Well done now. Good and faithful servant, which takes that phrase and completely Busted out of what contacts actually says.

It's supposed to mean. Years ago, i heard a sermon. That talked about this and i talked about the little bit, but it also said, your treasure is the souls that you've influenced for god that you bring to heaven with you. And again, that sounds great.

But it still goes back to that. I'm in this for my own reputation. Here's why this bothers me. There has to be something more. There has to be more than just simply rewards in heaven. Are the pats on the backs for a good job that we've done. Because if that's what it is, then honestly, we're still under the law.

And if If treasure is something that we're going to lay at the feet in heaven. Something that we're willingly to give up, and is it actually a treasure? In fact, it's almost like We're trying to attempt to do, good works to get back. What was lost in eden? And here's the question, how can i build up treasure in heaven?

How can i store up something that i've created down here in heaven. How can i do something so significant? So important. So something of such value that it passes from this mortal deprave world into the heavenly throne of god. If it's up to me in my devices, i'm gonna get caught in an endless loop of doing something, i think is good.

Finding out, it's not good. Being anxious about it then getting frustrated because jesus told me not to be anxious. Then Siri my own conscious to find out what i need to do. Only to go back through it over and over and over again. In our flesh, we're going to look at the law or rather any law for own sanctification pointing to our own.

Good works for acknowledgment But there's got to be more.

If we do, good works only as our treasure in heaven so we can get a pat on the back. Our evangelism becomes. Our evangelism quickly sinks into something that's void. Of the gospel. Here's what I mean by that. Speaking of quotes that Have no historical merit. There's a quote attributed to frances of Assisi I said priest, the word always.

And when necessary use, Words. Again, there's no actual historical evidence, he actually said that. But nonetheless, it was attributed to him most likely for an appeal to Authority. The gospel requires words. The gospel is not my works. The gospel is the excellent work of jesus christ. It's not my good work.

If we tell our brothers and sisters that we're working in jesus name, Only. For pats on the back. But we tell our friends that we're just doing good things because we're supposed to be doing good things and and hopefully if i mow someone's yard, my neighbor is going to go.

Thank you for mowing my yard. I want to know about jesus because you mowed my yard. You're going to be waiting for a very long time. You might get a thank you for mowing your yard

because mowing the yard is not going to tell my neighbor. That Jesus is the way, the truth and the life.

Paint it forward, at Chick-fil-A. For the guy behind me is not going to tell the guy behind me that Jesus died for his sins. It's a nice gesture. Especially if I'm the one behind the guy. Getting that's doing the pain, right? It's a nice gesture but it is not evangelism.

And when we think it is what we've done is we've made it a good work so we can pat ourselves on the back and so we can work our way into Christ and so we can influence God because we're just that great. And if you haven't figured it out yet, we're actually not that great.

Are heavenly treasure has to be something different.

Only the heavenly treasure is secure. So it can't come from us. Our devices. Our schemes bring anxiety. So the second thing we're going to learn is simply this is that it's the Holy Spirit that focuses on the heavenly treasure, which is Christ. He is our heavenly treasure. Take a look at verses 21 through 23.

For where your treasure is, there your heart will be also. The eyes, the lamp of the body. So if your eyes healthy, your whole body will be full of light. But if your eyes bad, your whole body will be full of darkness. If then the light in you is darkness, how great is that darkness?

These three verses remind us or they should remind us of the convicting work of the Holy Spirit, the atoning work of Christ and the sanctifying work of the Holy Spirit is we're transformed and conformed into the image of the invisible Christ. Now grammars essential and those of you that have talked to me before, and just in passing know that when it all of us in this room were a nerd of some sort, I am a grammar nerd.

I'm a massive grammar nerd. Verse 21 for where your treasure is there? Your heart will be also opens with a conjunction for And that four is most likely an explanatory conjunction that links versus 19 and 20 to 22 and 24. It's compelling us to challenge stockpiling. Treasures, on earth, against stockpiling, treasures, and heaven throughout scripture.

The heart. The eyes are often described as a center of a person, emotionally the center of person spiritually. That's the case. Then the words of this statement of Christ. Mean that either the place of investment reveals the commitment of the heart. Or the heart, follows the treasure. Dramatically. The heart demonstrating a commitment of mind of resources.

Of treasure connect more with the last verse. Of today's passage of cannot serve, both God and money. In Matthew chapter 5 verse 8, Christ speaks of the heart when he says blessed are the pure of heart but they shall see God and again in 28. He says but I say to you that everyone who looks at a woman with lustful intent, has already committed adultery with her and with her in his heart.

So we see both sides of art a good heart and a bad heart. And in Deuteronomy that famous text known as the great shaman verse and chapter 6. God commands his people, you should love the Lord, your God with all your heart, with all your soul, and with all your might, so here, love, commitment to God, and the covenant with him.

And our family will stockpile treasures in heaven, and not on earth. If our heart reveals our treasure, That. How does our heart become healthy? Well, this is where we see verses 22 and 23 again. The eyes of lamp of the body. So if your eyes healthy, your whole body will be full of light.

But if your eyes are bad, your whole body will be full of darkness. If then the light is in you as darkness. How great is that darkness? Have you ever heard that phrase? The eyes or the windows to the soul? This is what we see here. The Greeks. The hellness also had his weird idea that the eyes were a source of light.

And you can see because of that and it was emitting light. David talks about the eyes in psalms in verse in psalm 19 verse 8. He writes this The precepts of the lord are right. Rejoicing the heart. The commandment of the lord is pure enlightening, the eyes psalm 26:3.

He says you're steadfast love is before my eyes and i will walk in your faithfulness. Psalm 123 verses one and two. We read to you, i lift up my eyes. Oh, you are enthroned in the heavens behold as the eyes of the servant. Look to the hand of their master.

As the eyes of a maid servant to the hand of her mistress. So our eyes look to the lord to Leah's mercy on us. Did you catch all of that? The psalm show us? That a healthy eye focuses on, god on his glory, on his magnificence and his holiness.

So, we have to make sure that our eyes are healthy and only Christ does that The eyes of lamp. And a disease eyes. Is one of sin and depravity. Jesus says it like this in mark chapter 7 verses 21 through 22. For from within and out of the heart of man, come evil thoughts, sexual immorality, theft murder, adultery, coating wickedness, deceit, sensuality in v, slander pride, foolishness the eyes, poor health, The ice poor health, that's that's disease.

That affecting the eyes selfishness, it's pride, it's covetousness, it's a desired preference, it's desire of influence. It's it's sin is what it is. The eyes of our parents are original parents, adam and eve brought sin. When eve saw with her eye, That the fruit of the tree of knowledge of good and evil was pleasing, and she wanted it in today.

The fruit that we see is pleasing, we see something a shiny object and we want it, we see what their eye. We want this shiny object. That promises fulfillment but ultimately doesn't bring satisfaction but brings destruction. What we allow into our eyes, reveals the status of her heart. And i say that with a sense of emotional way, because it's one that i struggled with, it's something that you all struggle with.

Even the apostle paul writes in Romans 9 that he struggled with it, when he said the things that i do, aren't the things that i want to do. And the things that i don't want to do, those are the things and he expounds on that said, it's the war of the flesh within him.

And so, what our eyes reveal is what we want and we constantly must struggle and battle with those things. So how does her eye become healthy? Well, how can we focus on our heavenly treasure? Who is jesus christ? Once the work of the holy spirit through effectual calling, Reminded of this and the shorter catechism question, number 31 about affectional calling, when it says that effectual calling is the work of god's spirit whereby, convincing us of our sin and misery and lightning our minds and the knowledge of christ.

Renewing, our wills, he persuades and ables us to embrace christ who's freely offered in the gospel in chapter 10 of the confession of faith. Reminds us that effectual calling takes away the heart of stone and it gives us a heart of flesh. This is the work of the holy spirit.

He does this through the word of god. A healthy eye. The healthy body. Is one that is washed continually. In the word of god, by the faithful reading of it, the faithful teaching of it, the faithful singing of it and the faithful surrendering us to his word as this rightly given.

When we hear the word red correctly, we hear god. When we sing his word, we hear god. When we hear his word preached correctly and fully, we hear god. And when we see the word demonstrated through the sacraments, We hear the voice of god. Now, we must Be careful, though.

Culture. Hears. This god. Or gods. And it screams at us to worship it. What might seem winsome and nuanced to some? Is an affront to god and his worship. And it takes us away from the heavenly treasure and judges chapter 17 verse 6. We read everyone did what was right.

In his own eyes. There was no king in israel, which was ironic because there was a king in Israel, his name was god. And yet, jesus, as in matthew 5 verse 29, if our eyes caused us to sin, pluck it out, And then in judges, again, we read of that judge sampson who followed his eyes, most of his life.

And it found him in rough situations and into destruction. But yet, when he lost that sight and all he had was a side of faith, he was able to finally obey God. Now, there's a troubling phrase. Said, if you're Says, if verse 23, if the light, if then the light in you is darkness How great is that darkness?

So how can the light in you be darkness, that doesn't make sense. Light dark. They don't think like they would go together. So how does that make sense? Well, paul answers this and second Corinthians chapter 11, verse 14. When he reminds us that even satan himself disguises himself at as an angel of light Which is why we must bathe ourselves daily in the light of christ.

We much bathe ourselves in god's word daily in your private worship, in your family worship in attending on the lord's day, the way that he's prescribed it and the way they, he's commanded it. So that way we know the difference but between the light of christ and satan who's disguising himself as light, the single eye of discipleship and devotion is a source of light, but the sinful eyes, a source of darkness.

If the eyes of source of darkness in the sinful state of man reveals it to besos in such great, darkness is in humanity. And only the redemption of christ can save us. Our heavenly treasures in christ. And when we be, and when he becomes our joy, We discover the freedom for living devoted to him and godly content.

Let's take a look at verse 24 and see that when christ is our heavenly treasure. We give him a devoted life of worship verse 24. We read this. No one can serve two masters for either. He will hate the one and love the other or he will be devoted to one and despise the other.

You cannot serve both god and money, or god and mammoth. Now, this verse is comprised of mere statements on one hand, we read, you will either hate the one and love the other. And then another hand, you devoted to one and despised the other, and this gives us a dichotomy for life.

And what jesus is teaching, is that there's people trying to live this way. There's people that are trying to live with one foot on this side and one foot on this side than just figure out their life. On one hand, there's an attempt from the jewish people at this time, to to follow the law to follow the code that those had given them to gain capital and credit and god's coming kingdom.

And on the other hand, the entire chapter reminds us that hypocrisy in anxiety. Come from trying to keep up appearances. We're trying to keep up looks of holiness and are trying to

influence god's divine decisions because you're that smart. And by showing how capable that you are a servant.

Trying to serve two masters. Honestly is like the rope in a tug of war where you're the rope? Someone's going to get slighted and you're going to get pulled apart. Well, people often tell me. That in order to have a good godly life. And they're well, meaning and i i understand their sentiment that there's three things, you have to have, you have to have your priority straight and they must be god, family.

And work. Those are the three things you have, those in the correct order. Everything else is going to fall the way it's supposed to be. That's the only way to have balance. And understand the sentiment, but let's challenge it a little bit. The last sentence of verse 24, god.

Reminds us that you can't answer both god and mammon you can't serve both god and money. Ironically, if you haven't noticed, this is the first time in today's passage That God's actually been mentioned.

Money. Quickly becomes an imperious master. Becomes a demanding master that supplants got in your life. In fact, in the Old Testament we're reminded time and time and time again. You can't serve false gods and the one true living god they tried. They failed. Time and time again. Access 20, verse 5 says this.

You should not bow down to them or serve them. Fry. The lord. Your god. I'm a jealous god. Visiting the iniquity on the fathers of the children to the third and the fourth generation. To those who hate me. And then in Deuteronomy chapter 4, verses 23 and 25. We read this.

Take care. Lest you forget the covenant of the Lord your god which he made with you? And make a carved image. The form of anything that The lord your god has forbidden you. For the lord. Your god is a consuming fire, a jealous god. If we think of that list of god and family and work for a balanced life, We have to be aware of two things at least two things.

There's probably more, but let's just look at two things. If you think back when you were a kid, You would go to the playground, they're always was just balance beam right, where you go back and forth and back and forth and it was always fun. Actually the most fun on the balance beam would be the guy on the bottom so you could jump off and see how fast the guy on top would fall down and how high he would bounce.

And sometimes they would cry and that would be funnier than it was supposed to be. Or then it would be your turn. But then we have that moment where you try to get as many people on or as many people off or try to find the right place so you could be balanced And not moving.

Problem is with that if you're balanced. You're not moving. If you're not moving, then Stasis, you're in stasis. Most things in spaces. Don't end well. They just don't.

The second thing to look at is throughout the day, if you're trying to find balance, you're never going to truly find it. You might be at work. But you're thinking of a different priority. You might be in family worship, and instead of focusing on god, you're focusing on work.

Or maybe you're with your family. But instead of focusing on god, you're you're focusing on work. And something will always be out of balance. And i understand there's Tension in our lives and we have to live within that tension and with god's help we can make sense of that tension.

But when i would submit to you, Is that instead of a list of three? For god family work in order to have a good life. What i would submit to you, is a list of one. May god the priority. He'll figure everything else out. He will absolutely figure. Everything else.

Have you ever noticed in your life? That when you're completely focused on christ, you're private worship seems to be hitting. All the marks, your family worship, seems to be going pretty good. You you're in the lords day, you're celebrating with the community on sundays. Have you ever noticed that things just sort of work out?

And you still have all the stresses you had before but yet they're just not as big of a deal. I would submit to you that they're not as big of a deal because you're focus is on god. You're not worried about all the other things. Well because jesus tells us not to be anxious, it's really easy.

Not to be anxious when you're not looking at those things. It's easy not to have worry, it's easy not to have frustration. It's easy not to have discontentment, it's easy not to have in gratitude when you're not focused on those things and you're only focused on christ which is why it's so important.

That we obeyth ourselves in the word of god daily over and over and over and over again. If you have a life first great but my question for you with a lifers, is it actually a life verse or is it just one? You think it's cool? Is it something that you can hang your hat on?

And if you want to, if you want to If you want to hint for what a great life versus i would start in genesis 1, And make it from genesis 1, all the way to revelation 21. Because i can guarantee you, no matter what you deal with in life, god has a life verse in Genesis 1 to revelation 21 that will meet your need.

Because that's what he said he would do. And sometimes we get frustrated, and because we're trying to be faithful and we're trying to do faithful things because jesus said us to be because christ told us to be faithful rather than understanding that christ is the one that's faithful. So we should have faith in the one who is faithful.

Because my faith. Is probably not as great as i would like it to be actually. I know it's not as great as i would like it to be. Most of, you know, this, my family and i we drive about an hour and a half or more to get here.

I can probably tell you, i broke many commandments on the road on the way up here. So, did you? You didn't have as far to drive.

God himself should be the list. Nothing else. The greatest line to any book ever opened. Was in the beginning, god. That's it. When we're looking at, this passage is the easy focus is on money, right? It's, it's always easy. And i've heard sermon after sermon in. Churches that had no money, talk about money and and decry those that had money.

I've been in churches that had a lot of money and talk about money and decried, those that had no money. But i think there's a more significant point to this. With greed, whatever it is with greed, comes a sense of entitlement. Comes a sense of showmanship. Affluent culture in which we now live.

Which you've always lived actually. There's competing ideologies with entitlement and pride as a danger looking around every corner. It's been that way since the garden Our heavenly treasure cannot be our tasks. It cannot be our family, it cannot be our friends. It cannot be good works done in the name of christ.

Our heavenly treasure must be christ himself. For, he is our heavenly treasure. Now, many times we hear people talk about salvation, in terms of benefits, In terms of eternal life of the glorious life in heaven of the magnificence of the city of god, the splendor of the city of god.

And and it might even hear it. The perseverance through persecution of ultimately reap the reward of god's eternal rest. And there's a lot to say about that and there's definitely a lot of truth in that. Jesus taught, many times the parables about the kingdom of god in, but he equated the kingdom of god with the treasure.

And the kingdom of heaven, the kingdom of god, is eternal life and glory in the presence of christ. Jesus. But if you read through the scriptures, Little textually is given. Describing that eternal life.

Eternal life is really more about a person than it is a place. The kingdom of heaven is going to be glorious for those, if us who are regenerate. Not because of an end of sin, not because of no tear, not, because of no pain. But it's going to be glorious because we're in the presence.

Of our treasure. Of christ. That's why it's going to be glorious. Because we're going to be sitting at the feet of jesus christ from whom all. Blessings flow. In fact, in jesus's prayer for us recorded in john chapter 17. He prays this in verse 3 and this is eternal life that they know you.

The only true god in jesus christ, whom you have sent. Our eternal life. Is christ. For he is the resurrection in the life. If we read it. Earlier today, the apostle paul says it like this. In Philippians chapter 3, says whatever i gain. I had i counted as loss.

For the sake of christ. Indeed, i count everything as lost because of the surpassing worth of knowing christ. Jesus, my lord, For his sake, i have suffered the loss of all things and count them as rubbish in order that i may gain christ. Be found in him. Not having arises of my own that comes from the law.

But that which comes through faith in christ, The righteousness from god, that depends on faith that i may know him. The power is resurrection, and may share his sufferings becoming like him in death. If you caught that. But for the apostle, paul. The treasure. Is christ. Jesus is the treasure.

Jesus. Is. The treasure we sing those words in that hymn. Jesus priceless treasure. Source of purist, pleasure truest friend to me. Oh, how long in english? Shall my spirit languish? Yearning lord to me. Satan, i defy thee. Death. I now decry thee fear, i bid these cease when we sing those words, we're confessing we're reaffirming.

That jesus is our treasure. Because jesus is our treasure. We do good works of giving of serving of praying, a fasting of worshipping, not of compulsion or influence. Or an outcome to satisfy guilt in our life. We do it because our treasure commands it. And we obey and holiness and gratefulness of claiming us as adopted sons to him.

If i'm following christ because he's going to give me a better life. It's idolatry. Don't tell me how to live my best life. Now, Don't give me a 48 plan of spiritual success. Don't tell me that nehemiah was just a leadership guru before his time. Don't tell me that jonah is a metaphor for life.

Tell me how to grab hold this spiritual treasure.

Tell me how to grab all the jesus.

Why?

Because riches, I hate not nor man's empty, praise

Now, my inheritance now and always. Now, and now only first in my heart, high king of treasure. My treasure thou art, but we can live a devoted life of worship when Jesus is our treasure. When the woman at the well, tasted the living water and found her treasure. What did she do?

She went and told the entire village. When the demon possessed, man. In the tombs. Found his treasure. What did he do? He begged to follow? Jesus. What are we doing today? We're begging people just to sort of drive past the church and hopefully that might come in. A life of joy in Christ and worship is different.

It's just different, it's a different mindset, it's a different narrative, it's a different foundation. It's a different movement rhythm of life than anything that we're bombarded with today. In fact, if you try it, I can guarantee you the world around. You are going to think you're weird. They're going to think you're strange.

You will know the secret. They already think you're strange. Anyway. You already think you're weird. Anyway.

So whatever Jesus is your treasure. Following do what he commands. For heavenly treasure is Christ. And when he becomes our joy, we discover the freedom to live devoted to him. We discover a life of godly contentment and for us the sacraments focus, our attention on our heavenly treasure on Christ.

In fact scripture gives us too and we're going to celebrate them here in a few moments. Now, there's there's denominations out there that bristle at the word sacrament and they may call them ordinance. And this is a big deal for me. Because most of, you know, I came out of one of those traditions that called them ordinances. And when we, when we would think of sacrament and that old tradition, we would think of Roman Catholic.

You know, that's what we think of now. And let's just parse it out a little bit. When we think of an ordinance and a Christian sort of context, it's celebrating displaying the highlighting someone's individual, determination their decision or even their status. It's that idea of I've leaned on my own understanding and on my ways, I've acknowledged myself and decided that Jesus is the way.

And so therefore, I'm going to do that. When we think of a sacrament in a Christian circle that we are, it's a means of grace. Which we see in celebrate God's eternal divine infallible decision. Be into play be in displayed. Chapter 27, the confession of faith states are like this.

Sacraments are holy signs and seals of the covenant of grace. Immediately instituted by God, to represent Christ and his benefits and to confirm our interest in him and also put a visible difference between us and those that belong into the church and the rest of the world, solemnly to engage them in the service of Christ.

According to his word, They become this. They become an effectual means of salvation not not by any power in themselves. Or any virtue derived from the piety or intention of him, giving the sacrament this sacrament, but only by the working of the Holy Spirit and the blessings of Christ who instituted them.

We have to remind ourselves at salvation. Or we have to remind ourselves that the sacraments aren't necessary for salvation. God doesn't bind his saving grace, the sacrament in those external forms. Scripture reminds us, that salvation is through faith, and grace and alone. And the sacraments don't originate faith. Now, let's consider the two that we have.

Supper is not merely a representation of spiritual truth and or anything more than a active obedience that commands attendance at the ceremonial meal, Now it's a means of grace. It means of grace in which christ is spiritually present. And offers himself and upon which we feed, and we find refreshment and nourishment.

When we participate in the supper, we commune by faith, With our lord's, slain body and blood. Which were offered up to us as that, eternal sacrifice, that ultimate sacrifice and we experience spiritual nourishment growth and grace, and renewal thanksgiving. It's so much more than a reflecting an envisioning in our minds eye.

That's something that happened years ago. Crisis, and our treasure. And we take the supper incorrectly. Well, if christ is our treasure, we take this supper correctly, There's no need for. Of quiet moment of reflection before the supper as some do. When we take that moment to allow the Holy spirit, when we take that moment, allow the Holy spirit to work in our mind and have that quiet moment of reflection.

What we're doing is, we're scraping our consciousness. Of any sin to make sure that we're okay and trying to equate it with any good work that we've done in order that we can be okay to take it. We're telling the lord jesus that he's not enough. We're telling him that we're enough.

We're telling him that the singing, the preaching, the reading of the word. We're not enough and we needed that little bit of extra time. Because the Holy spirit didn't serious enough and we need to think about it. That's not what the supper is. Second sacrament of baptism. We understand that, although it's a great sin to neglected.

The efficacy of baptism is not tied to the moment. Love it. By the correct use of baptism grace promised his offered. It's exhibited, it's conferred by the holy spirit. We're not celebrating our choice. To follow christ, but we're celebrating. God's eternal and infallible choice of calling us to himself.

And including us in his covenant. Baptism. Is it coming until sign that reminds us of covenantal grace? Just as god confirmed his promise to noah by By placing the bow in the cloud and just as god confirmed his promise to abraham by an additional oath. So god confirms and certifies and authenticates and guarantees to promise truths of his covenant.

With his people, by adding. To confirming seal of baptism to it. Rightly the reformers called the sacraments of visible sermon? The table and in the baptism. We are washed again. In the word of god. Were reminded that our heavenly treasure is christ. By the holy spirit, we have focused away from ourselves and the desire of for good works to prove ourselves to god or arrest entirely in him.

As infallible choice, not allowing our own intellect, our own design and our own methodology to get in the way of our blessed Savior. When our treasure isn't christ. We become a sacrament to ourselves. The worship that seeks to entertain. Is a sacrament to itself. Celebrating a personal decision based upon our own understanding is a sacrament to itself.

So let's celebrate a supper in a baptism that christ is our treasure. And finally, as we look at our heavenly treasure of christ, we realize that a life of godly contentment is found when our joy is in christ alone. It's no cool. There's no coincidence that this is followed.

By verses 25 through the remainder of the chapter about anxiety. Jesus warns about hypocrisy he warns about teaching about making God. The focus of the prayer, the right attitude toward goods works and himself as a treasure. So, it's not surprising that he follows with anxiety. But why does he do this?

One simple word discontentment Discontentment, Paul writes in first Timothy chapter 6, but godliness with contentment is great gain. Paul reminds us today's of today's passage. He's reminded us. That Christ is our treasure. That he is our heavenly treasure, there's nothing else except for Christ. Everyone wants to be like Paul will be like Paul and make Christ.

Your heavenly treasure. Hypocrisy reveals a spirit and attitude of discontentment And this makes this anxious. Because we're consistently looking over our shoulder to make sure that we said the right things or did the right things or that we were believable enough. Or if other people are buying it. When we spoke about the sacrament, just a minute ago, when, when we show discontentment or hypocrisy her anxiety, we've showed that we've decided that we're a sacrament to ourselves if we seek the adulations of those around us rather than simply to know God.

And to make him know, we become a sacrament to ourselves and we find ourselves in a spirit of anxiety. But why is there so much discontentment? Why is there so much anxiety? God has given us so much. I think it comes down to one word. And gratitude. People are discontent because there are ungrateful.

During grateful for all the things that God has done for them. They're in grateful for the grace given to them daily worship of God. That adds to God's word and commands shows an ungratefulness. A lack of attentiveness to worship. Whether it's private worship, family worship or community worship, lack of attentive shows an ungratefulness.

Covensness of other shows, an ungratefulness, the desire for popularity and influence and affluence shows. Ungratefulness Another word we might use in today's world for ungratefulness a simple entitlements. Our culture is to the point where it's so entitled. That's so entitled that some determine and demand to choose their own identity and revive Sodom and Gomorrah.

And they celebrate an entire month of entitlement. This entitlement, this hypocrisy. This ungratefulness, this sin doesn't stem from a hope in Christ. It doesn't stem from a place. Where crisis sufficient It honestly reveals deep-seated sorrow. And deep-seated depravity. And it need for admiration. So, what's the remedy? Christ. He's the remedy.

Through Jesus. We find contentment because our focus isn't an on ourselves. It's on him. We build that contentment by washing ourselves our families and one another in the word we build that contentment by celebrating the Lord's day as God's prescribed. It we build that contentment by seeking Godly counsel Godly friendships.

We build that contentment by turning out the noise of modern culture. And repeatedly. Proclaiming the gospel to one another. Our heavenly treasure is Christ. And when he becomes our joy, we discover the freedom for living devoted to him. And Godly contentment. So then brothers and sisters. Let us then fight the good fight of faith.

Well, let's take hold of the eternal life to which we're we were called, and about which we made a good confession in the presence of many witnesses. Our joy should be in Christ. And when we focus on him as our treasure, we seek him in all things, we hold on to him as our dearest possession.

And do good works. In his name because of our great love for him. We find freedom. We find contentment. We find gratitude. For what christ has done christ is doing and what christ will continue to do. We find the freedom to love the Lord of God with all our heart.

With all of our soul. And with all of our strength because he is the one from whom all blessings flow, And to that, we can only say, Thanks be to god. Let's pray together.

Heavily. Father, we come to you this morning and we thank you. Lord. That You teach us plainly from your word. We thank you. Holy spirit, that you teach us plainly from your word. We thank you. God, the son that you teach us plainly from the word for you are the word.

I pray. Lord that. We would strive. To know you and to make you known. And that we would be a people. Of who it will. Be said, They love god with all of our heart soul. Mind and strength. In your holy and precious name. We pray. Amen.