

International Training for Elders and Responsible Ones

September 2025

GENERAL SUBJECT: CRUCIAL ASPECTS OF MATTHEW 5 THROUGH 7

(Saturday—Second Morning Session)

Message Eight Seeking First the Kingdom of God and His Righteousness

HL Hymns: 947

Scripture Reading: Matt. 5:20;

Psa. 89:14; Phil. 3:9; 2 Cor. 3:8-9; 5:21; 2 Tim. 4:8a

Matt 5:20	For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.
Psa 89:14	Righteousness and justice are the foundation of Your throne; / Lovingkindness and truth go before Your face.
Phil 3:9	And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,
2 Cor 3:8	How shall the ministry of the Spirit not be more in glory?
2 Cor 3:9	For if there is glory with the ministry of condemnation, much more the ministry of righteousness abounds with glory.
2 Cor 5:21	Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.
2 Tim 4:8a	Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, ...

I. The Father's kingdom is the reality of the kingdom of the heavens today, the reality of the church life today, and will be the manifestation of the kingdom of the heavens in the coming age—Matt. 5:3; 13:43:

Matt 5:3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

Matt 13:43 Then the righteous will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear.

A. "Do not store up for yourselves treasures on the earth...But store up for yourselves treasures in heaven"—6:19a, 20a:

1. The basic attitude of every believer should be to not love money—Heb. 13:5; 1 Tim. 6:10; 2 Tim. 3:2.

Heb 13:5 Let your way of life be without the love of money, being satisfied with the things which are at hand; for He Himself has said, "I shall by no means give you up, neither by any means shall I abandon you";

1 Tim 6:10 For the love of money is a root of all evils, because of which some, aspiring after money, have been led away from the faith and pierced themselves through with many pains.

2 Tim 3:2 For men will be lovers of self, lovers of money, boasters, arrogant, revilers, disobedient to parents, unthankful, unholy,

2. If we store up for ourselves treasures on the earth, we will always be serving mammon and not God—Matt. 6:19a, 24.

Matt 6:19a Do not store up for yourselves treasures on the earth, ...

- Matt 6:24 No one can serve two masters, for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.
3. The governing principle is that to store up treasures on the earth is against God's economy and expresses a kind of unbelief in His mercy and care—vv. 32b-33.
 - Matt 6:32b ... For your heavenly Father knows that you need all these things.
 - Matt 6:33 But seek first His kingdom and His righteousness, and all these things will be added to you.
- B. "Where your treasure is, there will your heart be also"—v. 21:
1. Our heart always follows its treasure.
 2. No matter what we may say, our heart will always be where our treasure is.
- C. "No one can serve two masters, for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon"—v. 24:
1. Our heart must be single in order to serve God; we cannot serve God and mammon (riches) at the same time—Luke 16:13.
 - Luke 16:13 No household servant can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.
 2. The unrighteousness of mammon is related to its nature (vv. 9, 11); as something invented by Satan, the nature of mammon before God is completely incompatible with every aspect of God, so in God's eyes its nature is unrighteous.
 - Luke 16:9 And I say to you, Make friends for yourselves by means of the mammon of unrighteousness, so that when it fails, they may receive you into the eternal tabernacles.
 - Luke 16:11 If therefore you have not become faithful in the unrighteous mammon, who will entrust to you what is true?
 3. The controversy of the universe is whether man will worship God or mammon—Matt. 4:9-10; 6:24.
 - Matt 4:9 And he said to Him, All these will I give You if You will fall down and worship me.
 - Matt 4:10 Then Jesus said to him, Go away, Satan! For it is written, "You shall worship the Lord your God, and Him only shall you serve."
 - Matt 6:24 No one can serve two masters, for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.
 4. Deliverance from mammon is the first and foremost condition for one to serve God—vv. 21, 24; Luke 16:13; Heb. 13:5.
 - Matt 6:21 For where your treasure is, there will your heart be also.
 - Matt 6:24 No one can serve two masters, for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.
 - Luke 16:13 No household servant can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.
 - Heb 13:5 Let your way of life be without the love of money, being satisfied with the things which are at hand; for He Himself has said, "I shall by no means give you up, neither by any means shall I abandon you";
- D. "Do not be anxious for your life...For all these things the Gentiles are anxiously seeking...Do not be anxious for tomorrow"—Matt. 6:25a, 32a, 34a:
1. Our human life is a life of anxiety and is constituted with anxiety—v. 32a.
 - Matt 6:32a For all these things the Gentiles are anxiously seeking. ...
 2. There is no anxiety in the divine life and the divine nature; God's life is a life of enjoyment, rest, comfort, and satisfaction—Phil. 4:6-7; 1 Pet. 5:7.
 - Phil 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

- Phil 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.
- 1 Pet 5:7 Casting all your anxiety on Him because it matters to Him concerning you.
3. As we are fulfilling our human duty to work to sustain our living, we should not do anything for the sake of our anxiety, because we have a divine life that knows no anxiety—Luke 12:25.
 Luke 12:25 And which of you by being anxious can add a cubit to his stature?
 4. The kingdom people should never live in tomorrow but always in today—Matt. 6:34.
 Matt 6:34 Therefore do not be anxious for tomorrow, for tomorrow will be anxious for itself; sufficient for the day is its own evil.
 5. Concerning our living, we have the heavenly Father Himself to take care of us; as He takes care of our material needs, He dispenses His element into us, and we experience the divine dispensing through the Father's care for our physical necessities—vv. 32-33; John 16:27a; Eph. 1:3.
 Matt 6:32 For all these things the Gentiles are anxiously seeking. For your heavenly Father knows that you need all these things.
 Matt 6:33 But seek first His kingdom and His righteousness, and all these things will be added to you.
 John 16:27a For the Father Himself loves you, ...
 Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,

II. The Father's righteousness is the righteousness expressed by the keeping of the new law of the kingdom (Matt. 5:20); this righteousness is Christ, who is lived out by the kingdom people:

- Matt 5:20 For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.
- A. According to the New Testament, righteousness has four main aspects:
 1. Righteousness is being right with persons, things, and matters according to God's righteous and strict requirements—Matt. 5:20.
 Matt 5:20 For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.
 2. Righteousness is the outward expression of the Christ who lives in us as the life-giving Spirit—2 Cor. 3:9, 18; 1 Cor. 15:45b:
 - 2 Cor 3:9 For if there is glory with the ministry of condemnation, much more the ministry of righteousness abounds with glory.
 - 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
 - 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
 - a. The Spirit is the essence of God living, moving, and acting within us, and righteousness is the essence of God manifested outwardly as God's image to express Him—Eph. 4:24; Col. 3:10.
 Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
 Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
 - b. The divine essence that has been inscribed into us will have a particular expression, and this expression is righteousness—2 Cor. 3:3, 9; Matt. 5:20.
 2 Cor 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.
 2 Cor 3:9 For if there is glory with the ministry of condemnation, much more the

- ministry of righteousness abounds with glory.
 Matt 5:20 For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.
3. Righteousness is a matter of God's kingdom—6:33:

Matt 6:33 But seek first His kingdom and His righteousness, and all these things will be added to you.

 - a. God's throne is established with righteousness as the foundation—Psa. 89:14; 97:2.

Psa 89:14 Righteousness and justice are the foundation of Your throne; / Lovingkindness and truth go before Your face.

Psa 97:2 Clouds and deep darkness surround Him; / Righteousness and justice are the foundation of His throne.
 - b. Righteousness issues from God for His administration and thus is related to God's rule and government—Isa. 32:1.

Isa 32:1 Indeed a King will reign according to righteousness, / And the rulers will rule according to justice.
 - c. Righteousness first issues in the image of God and then establishes the kingdom of God—Rom. 8:4, 29; 14:17.

Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

Rom 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.
 4. Righteousness is a matter of being right with God in our being—1 Cor. 15:34; 2 Cor. 5:21:

1 Cor 15:34 Awake from the drunken stupor righteously and do not sin, for some of you are ignorant of God. I speak to your shame.

2 Cor 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

 - a. To be right with God in our being is to have an inner being that is transparent and crystal clear—an inner being in the mind and will of God—Rev. 21:11, 18b, 21b; 22:1.

Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Rev 21:18b ... and the city was pure gold, like clear glass.

Rev 21:21b ... And the street of the city was pure gold, like transparent glass.

Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
 - b. To be righteous in this way is to become the righteousness of God in Christ—2 Cor. 5:21.

2 Cor 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.
- B. There are two aspects of Christ being righteous to the believers:
1. Christ is the believers' righteousness for them to be justified before God objectively at the time of their repenting unto God and believing into Christ—Rom. 3:24-26; Acts 13:39; Gal. 3:24b, 27.

Rom 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;

Rom 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,

Rom 3:26 With a view to the demonstrating of His righteousness in the present time, so that He might be righteous and the One who justifies him who is of the faith of

- Jesus.
- Acts 13:39 And from all the things from which you were not able to be justified by the law of Moses, in this One everyone who believes is justified.
- Gal 3:24b ... that we might be justified out of faith.
- Gal 3:27 For as many as were baptized into Christ have put on Christ.
2. Christ is the believers' righteousness lived out of them as the manifestation of God, who is the righteousness in Christ given to the believers for them to be justified by God subjectively—Rom. 4:25; 1 Pet. 2:24a; James 2:24; Matt. 5:20; Rev. 19:8.
- Rom 4:25 Who was delivered for our offenses and was raised for our justification.
- 1 Pet 2:24a Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; ...
- James 2:24 You see that a man is justified by works and not by faith only.
- Matt 5:20 For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.
- Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.
3. These two aspects are typified by the best robe and the fattened calf in Luke 15:22-23:
- Luke 15:22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.
- Luke 15:23 And bring the fattened calf; slaughter it, and let us eat and be merry,
- a. The best robe typifies Christ as God's righteousness given to the believers to cover them outwardly as their objective righteousness before God.
- b. The fattened calf typifies Christ as God's righteousness given to the believers as their life supply for them to live out God in Christ as their subjective righteousness.
- C. "There is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day"—2 Tim. 4:8a:
1. The crown, a symbol of glory, is given as a prize, in addition to the Lord's salvation, to the triumphant runner of the race—1 Cor. 9:25.
- 1 Cor 9:25 And everyone who contends exercises self-control in all things; they then, that they may receive a corruptible crown, but we, an incorruptible.
2. In contrast to salvation, which is of grace and by faith (Eph. 2:5, 8-9), this prize is not of grace nor by faith, but is of righteousness through works (Matt. 16:27; Rev. 22:12; 2 Cor. 5:10).
- Eph 2:5 Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved)
- Eph 2:8 For by grace you have been saved through faith, and this not of yourselves; it is the gift of God;
- Eph 2:9 Not of works that no one should boast.
- Matt 16:27 For the Son of Man is to come in the glory of His Father with His angels, and then He will repay each man according to his doings.
- Rev 22:12 Behold, I come quickly, and My reward is with Me to render to each one as his work is.
- 2 Cor 5:10 For we must all be manifested before the judgment seat of Christ, that each one may receive the things done through the body according to what he has practiced, whether good or bad.
3. The believers will be recompensed with such a reward, not according to the Lord's grace but according to His righteousness; hence, it is the crown of righteousness—2 Tim. 4:8a.
- 2 Tim 4:8a Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, ...

Excerpts from the Ministry:

CONCERNING THE MATERIAL RICHES OF THE KINGDOM PEOPLE

Storing Up Treasures Not on Earth but in Heaven

In Matthew 6:19 and 20 the King decreed that the kingdom people should not store up for themselves treasures on earth but treasures in heaven. To store up treasures in heaven is to give material things to the poor (19:21) and to care for the needy saints (Acts 2:45; 4:34-35; 11:29; Rom. 15:26) and the Lord's servants (Phil. 4:16-17).

The Heart Being Where the Treasure Is

Matthew 6:21 says, "Where your treasure is, there will your heart be also." The kingdom people must send their treasure to heaven so that their heart can also be in heaven. Before they go there, their treasure and their heart must go there first.

The Eye Being Single, and the Whole Body Being Full of Light

Verse 22 says, "The lamp of the body is the eye. If therefore your eye is single, your whole body will be full of light." Our eyes can focus on only one thing at a time. If we endeavor to see two things at once, our vision will be blurred. If we focus our eyes on one thing, our vision will be single, and our whole body will be full of light. If we store up our treasure both in heaven and on earth, our spiritual vision will be blurred. For our vision to be single, we must store up our treasure in one place.

The Eye Being Evil, and the Whole Body Being Dark

Verse 23 says, "If your eye is evil, your whole body will be dark. If then the light that is in you is darkness, how great is the darkness!" To look at two objects at the same time, not focusing on one object alone, is to make our eye evil (cf. 20:15; Deut. 15:9; Prov. 28:22). In such a case, our whole body will be dark. If our heart is fixed on treasure stored up on earth, the light that is in us will become darkness, and great will be the darkness.

Being Unable to Serve Two Masters

Matthew 6:24 says, "No one can serve two masters, for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon." In Greek, *hold to one and despise the other* means to be devoted to one and be against the other. The word *mammon* is an Aramaic word signifying wealth, riches. Mammon stands in opposition to God, indicating that wealth, or riches, is the opponent of God, robbing God's people of their service to Him.

Not Being Anxious for Our Living

The Life Being More than Food and the Body More than Clothing

Verse 25 says, "Because of this, I say to you, Do not be anxious for your life, what you should eat or what you should drink; nor for your body, what you should put on. Is not the life more than food, and the body than clothing?" In this verse the Lord told us not to be anxious for our life. The Greek word translated "life" here is *soul*, referring to the soul-life, where the desire, the appetite, for food and clothing resides (Isa. 29:8). Our life is more than food, and our body is more than clothing. Both our life and our body were brought into existence by God, not by our anxiety. Since God created us with a life and a body, surely He will care for their needs. The kingdom people do not need to be anxious about these things.

Not Being Anxious about Eating, Drinking, and Clothing

Matthew 6:31 says, "Therefore do not be anxious, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed?" Here we come to the crucial matter in verses 19 through 34. Apparently, in this section of the constitution, the Lord was speaking about the material riches of the kingdom people. Actually, He was dealing with the matter of anxiety. The Lord is wise. After touching our temper, lust, natural being, self, and flesh, He goes on to touch our anxiety. In these verses the word *anxious* is used six times (vv. 25, 27, 28, 31, 34). It may also seem that the Lord is touching our heart, for where our treasure is, there our heart is also. However, our heart is related not only to riches

but to many other things.

The constitution of the kingdom of the heavens is composed with the Father's life and nature. Although these chapters do not actually use the words *life* and *nature*, from the context we can see that apart from the Father's divine life and nature, these chapters are in vain. No one would be able to fulfill the requirements of the kingdom of the heavens without having the Father's life and nature. Every constitution is based upon a certain kind of life. Suppose you intend to make a constitution for dogs. Undoubtedly, such a constitution would be based upon the dog life. It would be unreasonable for this constitution to decree that, every morning, dogs should observe morning watch by flying in the air. Because dogs cannot fly, they could not fulfill such a requirement. But if the constitution told the dogs to keep morning watch by barking, there would be no problem. In like manner, the constitution given by the Lord Jesus on the mountain was for the sons of God, and it was based upon the life and nature of the Father. Two verses in chapter 5 indicate this fact. Verse 9 says, "Blessed are the peacemakers, for they shall be called the sons of God," and verse 48 says, "You therefore shall be perfect as your heavenly Father is perfect."

Many Christians do not understand this section of the Word because they have not seen that it is based upon the divine life and divine nature. Even many unbelievers have quoted verses from these chapters in their writings, thinking that these chapters are words spoken to all human beings. No, just as the dog life cannot fly, so the human life cannot fulfill the requirements of the constitution of the kingdom of the heavens. This is a constitution based upon the divine life and the divine nature.

There is no anxiety in the divine life and the divine nature. Anxiety is not of the divine life but of the human life, just as barking is of the dog life, not of the bird life. Our human life is a life of anxiety, whereas God's life is a life of enjoyment, rest, comfort, and satisfaction. To God *anxiety* is a strange term. With Him there is no such thing as anxiety. Do you think that God has ever been anxious? Has He ever been afflicted with anxiety? Although God has many desires, He has no anxiety. Our human life, on the contrary, is virtually composed of anxiety; it is constituted with it. Take anxiety away from a human being and the result will be death. A dead man has no anxiety. A figure in a wax museum or a statue in front of a Catholic cathedral has no anxiety, but as long as you are a living person, you cannot escape from anxiety.

If we consider the style of the Lord's speaking in the New Testament, we will see that it is absolutely different from the speaking of the apostles. The apostles, especially Paul, wrote many spiritual books. Although Paul spoke of many divine, spiritual, and heavenly things, his style is nonetheless human. It is the same with the writings of Peter and John. No matter how much the New Testament writers spoke of spiritual and divine things, their style remained human. But the style of the Lord's speaking in the New Testament is unique. It is utterly impossible to describe it. If you read Matthew 5, 6, 7, 13, 24, and 25 and John 14 through 17, you will see that the style of the Lord's speaking is extraordinary. It is not human or common; it is profound yet brief, simple, and to the point. This is the divine speaking with the divine style. When I was young, I read a statement written by a certain great French philosopher who said that if the four Gospels were falsehoods, then the person who wrote them was qualified to be Christ. I agree with this word.

In His speaking in chapter 6 of Matthew, the Lord apparently was dealing with the matter of riches. In reality, however, He was touching the matter of anxiety, the basic problem of our human living. As we have seen, in 6:1-18 He apparently dealt with the righteous deeds of the kingdom people, but actually, He was touching the self and the flesh. I came to know this not by reading books but from my experience in the church life. Through my experience I have learned that making a display of righteous deeds is certainly of the self and of the flesh. If we remain on the cross, we would never make such a display. In the same principle, 6:19-34 seemingly touches our wealth, our riches; actually, the Lord's intention here was to touch anxiety, the source of the problem of our daily living. The whole world is involved with anxiety. Anxiety is the gear that makes the world move. It is the incentive for all human culture. If there were no anxiety regarding our living, no one would do anything. Rather,

everyone would be idle. Thus, by touching our anxiety, the Lord touched the gear of human life.

When the young people hear this word, they may say, "Hallelujah! Because the Lord Jesus has touched anxiety, the gear of human life, we don't need to study or work hard. If we are hungry, we can simply eat some leftovers." This concept is wrong. In 6:26 the Lord Jesus said, "Look at the birds of heaven. They do not sow nor reap nor gather into barns, yet your heavenly Father nourishes them." If the Lord Jesus were here, I would ask Him, "Lord, You liken us to birds. The birds neither sow nor reap; they just fly in the air and do nothing. Lord, does this mean that we should not do anything? The birds feed on human labor. Lord Jesus, do You mean that we should take advantage of others? Should we forget about working and simply be birds in the air, enjoying life and taking advantage of the labor of others?" I would also ask the Lord, "Lord, You also liken us to lilies. Lilies don't do anything but are clothed in more glory than Solomon (vv. 28-30). Are You saying that we should not do anything, that we should simply enjoy the air, the sunshine, the soil, and the water?" This is the concept held by many young people who quote these words of the Lord Jesus. They say, "Let's be birds in the air and lilies in the valley." There is a difficulty in understanding the Lord's word here. Again I say, if the Lord were here, I would ask Him, "Do You mean that we should just be like birds soaring in the air, taking advantage of the labor of others? They sow and grow the crops, and we simply come to enjoy them. Is this legal? Is it fair? It seems that all birds are thieves. I have only a small yard, but the birds come and take advantage of what I am growing in my yard. Are You saying that we should do the same thing?" I ask these questions because I know the psychology of the young people. After spending so many years in school, they may be tired of studying. As they go from junior high to high school, from high school to college, and from undergraduate school to graduate school, the work becomes more difficult. Instead of studying so hard, many of the young people would rather be like birds flying in the air. If the young people are honest, they will admit that they have such a concept.

Let us now consider the Lord's intention in verses 19 through 34. Does the Lord intend that the young people finish school or drop out and be like birds in the air? It is wrong to have anxiety, for anxiety does not belong to the divine life. There is no anxiety in the life of God. However, the Lord does not mean that we should not do our duty. When the Lord brought the children of Israel into the good land, they all had to work on the land. That was their duty. Whether or not the good land produced a rich harvest depended on a number of things: the weather, the sunshine, the proper amount of rain, and the right temperature. None of these things were under the control of the children of Israel. Their responsibility was just to labor on the land. They labored not only for themselves but also for the birds. If they did not do the work of farming, it would have been difficult for the birds to live. To do their duty was right and necessary, but to have anxiety was wrong. Likewise, we must do our duty today but do it without being anxious for our living. The reason you are so reluctant to give to others is your anxiety. Because of anxiety, you love the material things. If you had no anxiety, you would not care for the material things. Rather, you would let others have them. It is anxiety that causes us trouble.

In God's economy we all must labor. We are not like the children of Israel, for we cannot literally work on the good land. Instead, the young people today must study and acquire a good education. Studying is equal to tilling the ground, and graduating from college is equal to reaping a harvest. Young people, studying is your duty, and you must do it. In ancient times the children of Israel had to labor by tilling the ground, sowing the seed, watering, and harvesting. This was their duty. But whether or not they received the harvest depended upon God. Their responsibility was to labor without having any anxiety. If they were anxious, that would have been an offense to God. There was no need for them to be anxious. They simply had to do whatever God asked them to do. For example, according to Deuteronomy, God required them to set aside one-tenth for Himself, another tenth for the Levites, and still another tenth for a different purpose. They were not permitted to keep all the produce for their enjoyment. They were not to have any anxiety. If they had no anxiety, they could be generous, willing to give to others and put their material things into the hand of the Lord.

We need to read Matthew 6:19-34 in such a light. Under God's sovereignty the children of Israel

had to labor on the land. Under God's sovereignty the young people today must study and finish school. If we are to have the proper church life, all our young people must finish college. Failing to finish college is like sowing without having a harvest. The requirement for making a living today is much different from what it was hundreds of years ago. Today the young people must till the ground, sow the seed, and water the crop by studying diligently and graduating from high school and college. But they must not do this because of anxiety. We must differentiate anxiety from duty. Your duty is to finish your work of farming, that is, to graduate from high school and college. Otherwise, it will be difficult to live. To live on this earth for God, you must finish your education. But as you are studying and completing your education, you must be different from the worldly people. The worldly ones study for the sake of their anxiety; you should not study for anxiety but to fulfill your duty. If you do not see this point, this portion of the Word will simply be a legal matter to you.

Boaz, a forefather of David, is an example of one who did his duty without anxiety. Boaz was a rich farmer; he was very productive. However, this man was not productive for the sake of anxiety but for the sake of fulfilling his duty. When the time came, the Lord told him to give a certain amount away, and he did it. Certainly Boaz treasured the things in heaven. Through the overcoming of anxiety, he stored up treasures in heaven.

After a number of years many of our young people will have college degrees. I believe that under the Lord's sovereign blessing, many riches will come in. At that time you will need to remember that you have gone to school not for anxiety but to do your duty. Therefore, the riches that you bring in should not be used for your anxiety but for your duty. Your duty is to give, to store up treasures in heaven. Do not aspire to be a millionaire. Do not endeavor to have a savings account of a million dollars. Rather, learn to give and store up treasures in heaven. Transfer your treasures from the earth to the heavens. In this way you will not be a millionaire on earth but a millionaire in the heavens. Your duty is to earn your degree and then to make riches. But do not seek to become a millionaire. Instead, be a good giver according to the life and nature of your heavenly Father. This is the meaning of this portion of the Word.

My burden in this message is to dig out this basic point. We all have our duty to do. As we are fulfilling our duty, we should not do anything for the sake of our anxiety, because we have a divine life that knows no anxiety. And we have an almighty and all-inclusive heavenly Father who takes care of us in every way. Today's world is filled with anxiety, but the kingdom people should not be anxious about anything. We are not able to add one cubit to our stature by our anxiety (v. 27). Concerning morality, we have the life and nature of our Father within us to enable us to fulfill the highest moral requirements. Concerning our living, we have the heavenly Father Himself to take care of us. However, this does not mean that there is no need for us to do our duty. Although we must fulfill our duty, we should have no anxiety. Like the children of Israel who had enough to live on and who gave certain portions away for various purposes, we also should have a harvest and be willing to give a certain amount away for various purposes. Eventually, all we give will be laid up in the heavenly bank, and all our riches will be there.

This also is related to our daily growth in life. Both sloppiness and anxiety will delay your growth in life. No one who is idle, who does not fulfill his duty, will ever grow in life. Everyone who grows in life is diligent and industrious. Of course, this diligence and industriousness will yield a reward, and some material riches will come to you. All these riches must be used not for your anxiety but for your giving. Anxiety must go. Do not allow anxiety to occupy your daily living. Because the life of the Father within you knows no anxiety, you should not have any anxiety. Any surplus that you have should not be used for the sake of your anxiety. Use it to build up savings in the heavenly bank. I assure you that if you do this, you will grow in life. The only kind of person who grows in life is one who is diligent yet who does not use his surplus for his anxiety. You need to study diligently, make good grades, and acquire the highest degree. However, the riches that come to you should not be used for your anxiety. We labor and fulfill our duty, but we have no anxiety. This is the proper way to grow

in the Father's life.

The Heavenly Father Knowing All These Needs

In verse 32 the Lord said, "For all these things the Gentiles are anxiously seeking. For your heavenly Father knows that you need all these things." The kingdom people have the divine life of their heavenly Father as their strength to keep the new law of the kingdom. They also have their heavenly Father as the One who cares for their material need so that they do not need to be anxious about it. Their heavenly Father is the source of their strength and supply. Hence, they need not be weak or wanting in anything.

Seeking First the Father's Kingdom and His Righteousness

Verse 33 says, "Seek first His kingdom and His righteousness, and all these things will be added to you." The Father's kingdom is the reality of the kingdom of the heavens today, the reality of the church life today, and will be the manifestation of the kingdom of the heavens in the coming age. The Father's righteousness is the righteousness expressed by the keeping of the new law of the kingdom, as mentioned in 5:20. This righteousness is Christ, who is lived out by the kingdom people. Since the kingdom people seek first the kingdom and the righteousness of their heavenly Father, not only will His kingdom and His righteousness be given to them, but also all that they need will be added to them.

Not Being Anxious for Tomorrow

Finally, Matthew 6:34 says, "Therefore do not be anxious for tomorrow, for tomorrow will be anxious for itself; sufficient for the day is its own evil." The kingdom people should never live in tomorrow but always in today. The word *evil* here denotes trouble and affliction. This indicates that the King of the kingdom has made it clear to the kingdom people that their days on earth for the kingdom will be days of trouble and affliction, not of ease and comfort. (*Life-study of Matthew*, pp. 255-264)