

Matthew 6:19-24 “Storing Up Treasure in Heaven”<sup>\*\*1</sup>

*Series: The Sermon on the Mount: Kingdom Living 101*

Main Idea: In Matthew 6:19-24 Jesus calls on us to store up treasure in heaven. To do so, He challenges us with three choices.

- I. We must choose between two treasures (19-21).
  - A. We can lay up treasures on earth (19).
  - B. We can lay up treasures in heaven (20).
  - C. We can look at our treasures and know the condition of our hearts (21).
- II. We must choose between two outlooks (22-23).
  - A. If our vision is clear, we see things as we ought.
  - B. If our vision is bad, we do not see things as we ought.
- III. We must choose between two masters (24).
  - A. We cannot serve two masters.
  - B. We cannot serve God and money.

Take Inventory: Am I storing up treasure in heaven?

1. Do I know King Jesus?
2. Am I using what I have for the purposes of my King?

As we return to the sermon on the mount today, King Jesus is going to talk to us about a vital subject. Treasure. Specifically, in Matthew 6:19-24 He calls on us to store up treasure in heaven. To do so, He challenges us with three significant choices.

*Scripture Reading: Matthew 6:19-24*

Bernie Madoff died last week at the age of 82. He was the architect of one of the largest financial frauds in American history. The Wall Street Journal tells the story:

Mr. Madoff, onetime chairman of the Nasdaq Stock Market and a fixture on Wall Street for decades, shocked the world in December 2008 when he confessed his investment business was a multibillion-dollar Ponzi scheme. He pleaded guilty in March 2009 and was given the longest sentence allowed. [150 years in prison]

The size and duration of his fraud were elusive. Initial reports indicated \$65 billion had been wiped out at Bernard L. Madoff Investment Securities.

But it soon became clear that the assets Mr. Madoff boasted of managing existed only on paper. He hadn't invested clients' money, instead shuffling billions of dollars through his company's bank account and fabricating statements showing profits year after year. Ultimately, a court-appointed trustee estimated Mr. Madoff took \$17 billion of customer money through the scheme.

A statement from the Bureau of Prisons on Wednesday said Mr. Madoff died at the Federal Medical Center in Butner, N.C.<sup>2</sup>

It's not coincidental that Jesus talked a lot about money. In about one-third of His parables, He referred to money. There are the parables of the hidden treasure, and of the pearl, and of the talents. There's His story about the rich man and Lazarus. He even talked about paying taxes in Mark 12:17. He commends Zacchaeus for paying back those

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<sup>\*\*</sup> Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

<sup>1</sup> For a previous look at this passage, see the series preached at WBC in 1988.

<sup>2</sup> <https://www.wsj.com/articles/bernie-madoff-dead-at-82-disgraced-investor-ran-one-of-the-biggest-ponzi-schemes-in-history-11618408844>

he had cheated out of money in Luke 19, saying, "Today, salvation has come to this house."

One time the Lord was sitting near the temple treasury box and saw wealthy people putting in large gifts. But when He saw a poor widow drop two copper coins into the box, He said, "Truly, I say to you, this poor widow has put in more than all those who are contributing to the offering box. <sup>44</sup> For they all contributed out of their abundance, but she out of her poverty has put in everything she had, all she had to live on (Mark 12:43-44)."

So it's not surprising then that in His most famous sermon, the Sermon on the Mount, Jesus addressed the subject of money, and not just money, but the subject behind the subject. *Treasure*. Money is one type of treasure, but there are others, as we'll see.

*Do not lay up for yourselves treasure on earth*, says Jesus, but *lay up for yourselves treasure in heaven*. Who's He talking about? Who needs this charge? The Bernie Madoffs of the world? Yes. But so do you and I, as we'll see.

As always, we need to put this text into its context, which is Matthew 5-7, Jesus' sermon on the mount. Remember that Jesus is speaking directly to His disciples, and indirectly to those interested in becoming His disciples. The topic is kingdom living for disciples of Christ.

Jesus is not interested merely in a part of our life. So often we equate a Christian as a person who goes to church, reads his or her Bible, and so forth. Jesus calls for absolute devotion of the whole life. He came to make disciples, a mission He's entrusted to us. And discipleship demands the devoted commitment of a person's entire life. This includes his or her treasures, as we'll see.

Jesus begins with the beatitudes, and calls for His people to be "poor in spirit," to be "meek," to "hunger and thirst after righteousness," and to be "pure in heart." These are the people who are blessed by God.

But, frankly, there's a fierce foe in our society which stands antithetically opposed to these virtues. You struggle with this foe. And so do I. What is it?

**MATERIALISM**. Deitrick Bonhoeffer said, "The life of discipleship can only be maintained so long as nothing is allowed to come between Christ and ourselves. . . . Worldly possessions tend to turn the hearts of the disciples away from Jesus (192)."

In Matthew 6 Jesus makes three contrasts.

The first contrast is **Pharisees vs Gentiles**. Jesus calls us to be different from the popular culture around us: different from the hypocrisy of the religious (1-18), and different from the materialism of the irreligious (19-34). Jesus had the Pharisees in mind as He warned us in the first half of Matthew 6. But in the latter part, He has the Gentiles in mind (32). It's the Gentiles who have a value system that we need to reject if we're disciples of Christ.

The second contrast is **Private vs Public**. In the first half of Matthew 6 (1-18) Jesus describes the Christian's private life (giving, praying, fasting). In the second half (19-34) He is concerned with our public business in the world (questions of money, possessions, food, drink, clothing, and ambition).

The third contrast is **Religious vs Secular**. Some would say that the first half of Matthew 6 talks about our religious responsibilities, while the last half talks about our secular responsibilities. The distinction may be helpful, but it may also be hazardous to our thinking. The separation of the sacred from the secular has been disastrous in the

history of God's Church. If we are Christians, everything we do, no matter how "secular" it may seem, is "religious" in the sense that it is done in God's presence and should be done according to God's will. That's what Jesus is telling us in Matthew 6. God is equally concerned with both areas of our lives: private and public, religious and secular.

Do you worship God when you're doing dishes? Or when you're doing your yard work? If not, you may need to rethink your concept of worship. God's presence is just as real when your hands are wringing wet with dishwater as when they're holding your Bible in church on Sunday morning.

And one of the greatest revealers of our concept of worship is treasure, including what we treasure, and what we do with what we treasure. In Matthew 6:19-24 Jesus challenges us with three choices.

#### I. We must choose between two treasures (19-21).

Verses 19-21 "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal,<sup>20</sup> but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.<sup>21</sup> For where your treasure is, there your heart will be also."

So Jesus makes a contrast between two treasures. To be precise, the contrast isn't between two treasures, but between two places to store our treasure. According to Jesus...

**A. We can lay up treasures on earth (19). Or...**

**B. We can lay up treasures in heaven (20).**

Jesus is building on a principle of life here. You want your possessions to last. It just makes sense. When you buy clothing, you buy quality, something which will last. When you buy furniture, you want to make sure it will last. When you buy a car, you don't want a vehicle that will be in the shop in two months. Here Jesus tells us to concentrate on things which will last.

The first choice we're faced with has to do with our TREASURES. Some treasures last. Some don't. How can we know which treasures will produce the greatest dividends? What does Jesus say?

He begins with a negative command, "Do not lay up for yourselves treasures on earth." It's present tense, lit. "stop storing up treasures."

Where? "treasures upon earth." Jesus wants us to know that there's a world of difference between treasures upon earth and treasures in heaven.

Just what are these "treasures" Jesus is talking about? I agree with Lloyd-Jones' observation that treasure is a large and inclusive term. It refers to money, yes, but much more than money as well. We all have treasures, no matter how much money we may have in the bank. Rich people and poor people alike have treasures. A treasure is what we value, what we are living for. It may be a number on a bank statement. It may be a person, like a husband, or wife, or children, or boyfriend, or the boyfriend we wish we had. It may be a house, or car, or a smart phone, or shoes, or tools. It may be reputation. And certainly, it well may be money, or the aspiration to have money.

All this is treasure. And what I treasure will be different from what you treasure.

So treasure is a comprehensive term. The Lord is talking, not just about our possessions in life, but about our attitude towards our possessions. He is talking about

how we think about life in this world. So those of us who are rich need this exhortation, and so do those of us who are poor.<sup>3</sup>

Notice the first option Jesus addresses. He says it's possible to lay up (NIV says "store up") treasures on earth, and that we should *not* do that.

So how might we store up treasures on earth? Here are a couple of ways. The first is the approach of the miser. Misers are people who hoard what they have for themselves. The key words in verse 19 are "for yourselves". Jesus is not teaching that possessions are wrong. What Jesus is forbidding is the selfish accumulation of possessions "for yourselves," that is, to live in luxury while ignoring the needs of others around us. That's what misers do.

The second approach of those who store up earthly treasures is that of the materialist (and these certainly overlap, for misers are often materialistic). Materialists are people who always want more of what this world has to offer. Materialists live by the "keep up with the Jones" philosophy. The materialist lives as if there is no more to life than meets the eye.

So is it wrong to have money and earthly possessions? No. God "gives us all things richly to enjoy," says 1 Timothy 6:17. But for those of us who have possessions, there are two important questions to consider regularly.

1. What am I doing with my possessions? (am I using them for the Lord?)
2. What are my possessions doing with me? Are they controlling me? One safeguard the Lord has given us to prevent this from happening is *giving*. He calls on us to give back to Him the first-fruits of what He entrusts to us.

So no. Money itself is not evil. The love of money is evil (I Tim 6:10). And I can be as poor as the proverbial church-mouse and be guilty of the love of money. This again is why giving is so important. When I regularly give back to the Lord the first portion of what He gives to me, I'm making a statement that I love Him more than what He gives me.

What's the danger of storing up treasures on earth? Jesus tells us right here. It's really common sense. It's foolish to do that because those treasures won't last. There is no permanence in earthly treasures.

Why not? Because there are some destructive forces at work. Jesus says, "where moth and rust destroy, and where thieves break in and steal."

It just makes sense. Why would you invest your time and energy into something that won't last? In first century culture, as in ours, part of a person's wealth consisted in fine clothes. Remember Gehazi in 2 Kings 5:22? His consuming passion for a set of clothes resulted in leprosy. And what was it that lured and captivated Achan, and led to the death of his family in Joshua 7:21? He coveted some gold and a beautiful garment from Babylon, and paid dearly for it.

There was no stock market in Jesus' day. But there were storage bins, and if you were really prestigious and wealthy, you might store away a lot of grain, and use some of it, and perhaps sell some of it a higher price. But just think, says Jesus. Let's be realistic about this investment. Those storage bins you're trusting in cannot guarantee wealth for tomorrow. They can be ravaged by worms, rats, mice, and mold.

And then, of course, there are "thieves." What can they do? Jesus says they can "break in and steal." It's literally "dig through". Most Palestinian homes were made of

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<sup>3</sup> I'm again indebted to many insightful observations by Martyn Lloyd-Jones. Pp. 80ff.

mud brick. They were not burglar proof. If someone wanted to rob your house, he didn't need to pick a lock, or break a window. He could simply get some kind of a shovel and dig a hole through your wall!

So when we're deciding what to do with our treasures, Jesus wants us to think about these three foes (19). Moth. Rust. Thieves. There are treasures that will wear out (like an old suit), destroyed by the moth. There are treasures that will erode away, destroyed by "rust". And there are treasures that will be stolen away, by "thieves".

Jesus' point? It's foolish to hoard our earthly treasures. Why? Jesus says because they won't last. There's no permanence.

But there is something that will last. Notice what it is. It's a choice. "But lay up for yourselves treasure in heaven."

No, He's not talking about some sort of "treasury of merits." This has nothing to do with attempting to earn our salvation, for God's salvation is by His grace, not our merit. God saves those who trust in the merit of His Son. Period. Plus nothing. Salvation is a gift that God gives to sinners who repent and put their trust in Christ, and what He did for them by dying on the cross, and conquering the grave.

This is not what saves us. Rather it is the appropriate response of the saved. This is what saved people do when they're thinking rightly. They *lay up treasures in heaven*.

What are treasures in heaven? Start with this. What's heaven? Heaven is where God is. So treasures in heaven are things that are treasures in the sight of God. They are things which we do on earth which have eternal significance. things which are unaffected by "moth, rust, and thieves".

To repeat, earthly treasures will never bring permanent satisfaction to your life *here*, nor will they last *there*. Martin Luther said, "The more you get, the more you'll want. You'll always be aiming for something higher and better. No one is satisfied with his position in life."

So how do we lay up treasures in heaven? That's a good question, and Jesus has already given us several examples in the sermon on the mount. He's used the word "reward" several times (6:1, 2, 4, 5, 16, 18), and He's been telling us how to obtain "reward" from our Heavenly Father. Here are five ways to lay up treasure in heaven.

1. By allowing His Spirit to develop righteous character in us (5:3-12)
2. By doing righteous deeds, as salt and light in this world (5:13-16)
3. By being genuinely committed to obeying God's Word (5:19)
4. By doing righteous deeds (such as giving, praying, fasting (6:1-18)
5. By forgiving one another (6:14-15)

In verse 21 Jesus makes a significant declaration. "For where your treasure is, there your heart will be also." Let that sink in.

**C. We can look at our treasures and know the condition of our hearts (21).** It's true. Our hearts produce our treasures, but they also follow them.

The heart is the control center. It's includes your mind, emotions, will, your personality. It's who you are. Who am I? Jesus says, follow the treasure, and you'll know exactly who you are.

There's a close identification between our treasures and our hearts. The things we treasure control our directions and values. It's not so much the disciple's wealth that Jesus is concerned about as his loyalty.

A man was once given a trip through an elaborate castle and its grounds. When

the trip was over, the man turned to his companion and said, "These are the things that make it difficult to die."

Brothers and sisters, these are our Savior's instructions. He says that we must not lay up treasures on earth, for they won't last. Rather, we must lay up treasures in heaven, for they will last. And we can look at our treasures and know the condition of our hearts.

So where are your treasures being stored right now? Are you using your time in a way that will reap eternal dividends? Are you using your money and possessions in a way that will result in heavenly reward?

During the Decian persecution in Rome, Roman authorities broke into a Christian Church. They were to loot the treasures which they believed the church to possess. The Roman soldier demanded from Laurentius, the deacon: "Show me your treasures at once." Laurentius pointed at the widows and orphans who were being fed, the sick who were being nursed, the poor whose needs were being supplied, and said, "These are the treasures of the Church."

Listen to these exhortations from the epistles:

-1 Timothy 6:17-19 "As for the rich in this present age, charge them not to be haughty, nor to set their hopes on the uncertainty of riches, but on God, who richly provides us with everything to enjoy.<sup>18</sup> They are to do good, to be rich in good works, to be generous and ready to share,<sup>19</sup> thus storing up treasure for themselves as a good foundation for the future, so that they may take hold of that which is truly life."

-1 Peter 1:3-4 "Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,<sup>4</sup> to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you."

But Jesus has more to say. First, we must choose between two treasures.

## II. We must choose between two outlooks (22-23).

Verses 22-23, "The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light,<sup>23</sup> but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!"

Most of us have two eyes that work, and we're prone to take them for granted. But suppose one of your eyes quits working. What would happen? Think of a person with what's called a "lazy eye". If one of your eyes is not submissive to your brain, it makes it difficult for the entire body to function.

Jesus uses this simple illustration to teach us about a choice we must make concerning our outlook, our *vision*, in life.<sup>4</sup> To put it simply...

**A. If our vision is clear, we see things as we ought.**

**B. If our vision is bad, we do not see things as we ought.**

Jesus begins by making a statement. *The eye is the lamp of the body.* Our eyes are the window by which light gets into our whole body. Our eyes are the source of vision and direction for us. It's through our eyes that our bodies find their way. But what happens if our eyes don't allow the sight to shine through?

Our eyes are like windows (observe the two windows in our auditorium). But of course, not all windows are the same. Some windows are clear. Some are frosted. Some obscure the light from passing through.

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<sup>4</sup> I appreciate D. A. Carson's insights in his commentary on Matthew.

Jesus says that there are two possible conditions for our eyes. First, the eye can be “healthy” [AV ‘single’], which means “functioning as it ought.” This is the outlook of the person who is storing up treasure in heaven. The vision is crystal clear in terms of what is truly the best use of treasure. The word speaks of "complete, undivided loyalty." It can also mean "generous, liberal" (James 1:5).

On the other hand, the eye can be “bad” [Av ‘evil’]. This eye isn’t functioning as it ought. This is the outlook of the person who settles for storing up treasure on earth. This person has a sick, miserly, materialistic eye, a bad eye, and evil eye. The truth is, he can’t see clearly what he’s doing, for if he could, he wouldn’t do it. He’s making a very bad investment. He’s begging Bernie Madoff to take his money. Why would anybody ever do that? Because he’s not seeing things correctly.

What is Jesus saying? He's talking about our vision of life. The "eye" stands for our "heart". Our eyes are healthy if we're generous with our possessions. But our eyes are blind if we're selfish and stingy with our possessions.

If our spiritual perspective is sharp, and our hearts are sensitive to the Lord, our lives will be filled with purpose and drive. But if our hearts are not in tune with the Lord, and if our vision is clouded by the gods of materialism, we're in trouble. We soon lose our sense of values. We're in darkness, and we can't see where we're going.

Years ago I read an observation by Dr. Matthews in the Baptist Bulletin, "We have people in our churches who will spend thousands of dollars to straighten the teeth of their children, and yet they spend very little quality time with them teaching them how to read the Bible, pray, and live for God."

Every day we must choose between two outlooks. Here’s where studying people from the past can help us. Let me suggest three: Abraham, Moses, and Hudson Taylor. These men of God, by His grace, possessed clear vision, and therefore the proper outlook.

We’re told this about **Abraham** in Hebrews 11:8-10, “By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance. And he went out, not knowing where he was going. <sup>9</sup>By faith he went to live in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. <sup>10</sup>For he was looking forward to the city that has foundations, whose designer and builder is God.”

Regarding **Moses**, Hebrews 11:24-26 says, “By faith Moses, when he was grown up, refused to be called the son of Pharaoh’s daughter, <sup>25</sup> choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin. <sup>26</sup> He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward.”

**Hudson Taylor** pioneered missionary work to China in the 1800s. I’ve been listening to the audio book, *Hudson Taylor’s Spiritual Secret*, written by his son, Howard Taylor and his wife. Talk about the proper outlook! Listen as I read the section which records Hudson Taylor’s response to the death of his infant child, followed soon after by the death of his wife, Maria. Keep in mind they are both in their mid 30s.<sup>5</sup>

A little son given to Mr and Mrs Taylor had filled their hearts with gladness. But an attack of cholera greatly prostrated the mother, and lack of natural nourishment told upon the infant. When a Chinese nurse could be found, it

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<sup>5</sup> Taylor, Dr. and Mrs. Howard. *Hudson Taylor's Spiritual Secret* (pp. 93-96). Kindle Edition.

was too late to save the little life, and after only one week on earth he went to the home above, in which his mother was so soon to join him. Though excessively prostrated in body [Mr Taylor wrote], the deep peace of soul, the realisation of the Lord's own presence and joy in His holy will with which she was filled, and which I was permitted to share, I can find no words to describe. She herself chose the hymns to be sung at the funeral, one of which, "O holy Saviour, Friend unseen," seemed specially to dwell in her mind.

*Though faith and hope are often tried,  
They ask not, need not aught beside;  
So safe, so calm, so satisfied,  
The souls that cling to Thee.  
They fear not Satan or the grave,  
They know Thee near and strong to save,  
Nor fear to cross e'en Jordan's wave  
While still they cling to Thee.*

Weak as she was, it had not occurred to them that her days were numbered. The very love that bound their hearts so closely precluded the thought of separation. And she was only thirty-three. There was no pain up to the last, only increasing weariness. Two days before the end, a letter from Mrs Berger came to hand, telling of the safe arrival at Saint Hill of Miss Blatchley and the older children. Every detail of the welcome and arrangements for their well-being filled the mother's heart with joy. She could not be thankful enough, and seemed to have no desire but to praise God for His goodness. Many a time had Mrs Berger's letters reached their destination at the needed moment, many a time had her loving heart anticipated the circumstances in which they would be received, but never more so than with this letter. "And now, farewell, precious friend," she wrote, "The Lord throw around you His everlasting arms."

It was in those arms she was resting. I never witnessed such a scene [wrote one who was present]. As dear Mrs Taylor was breathing her last, Mr Taylor knelt and committed her to the Lord, thanking Him for having given her and for twelve and a half years of perfect happiness together, thanking Him too for taking her to His own presence, and solemnly dedicating himself anew to His service.

The summer sun rose higher over the city, hills and river. The busy hum of life came up around them from many a court and street. But in an upper room of one Chinese dwelling, from which the blue of heaven could be seen, there was the hush of a wonderful peace.

This morning Jesus is challenging us to make some choices. First, between two treasures. Second, between two outlooks.

### III. We must choose between two masters (24).

Verse 24, "No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money."

What's Jesus saying? He's very straightforward.

**A. We cannot serve two masters.** Specifically...



**B. We cannot serve God and money.** Mammon, says the AV. The term refers to material possessions. It is that in which a man places his trust and confidence.

Many years ago Bob Litteral shared this insight, “Money is not only coins and bills, but what money can do for you—the power that money wields, the ability you have with money to get the upper hand on people and oppress them.”

Again, money is not evil, but loving it is. So is serving it. Jesus says clearly that we cannot serve both God and money.

You may wonder, “Why not? Why can't I do both, serve God AND money?”

The answer is found in the proper understanding of that word "serve". Literally, it means "slave". In Jesus' explanation, God and money are portrayed not as employers, but as masters. You can work for two employers, sure, but not two masters. A master owns you. You belong to him, and do his bidding, and there is no rival.

There is no such thing as partial-discipleship in the Bible. There are no part-time Christians. Either God is our master, or He's not, and someone or something else is.

“You cannot serve God and money,” says Jesus. Literally, "It is not possible to be a slave to both God and money." And yet sadly, we try, don't we? We tend to be like the man in the following story told by Martyn Lloyd-Jones.

It is the story of a farmer who one day went happily and with great joy in his heart to report to his wife and family that their best cow had given birth to twin calves, one red and one white. And he said, “You know I have suddenly had a feeling and impulse that we must dedicate one of these calves to the Lord. We will bring them up together, and when the time comes we will sell one and keep the proceeds, and we will sell the other and give the proceeds to the Lord's work.” His wife asked him which he was going to dedicate to the Lord. “There is no need to bother about that now,” he replied, “we will treat them both in the same way, and when the time comes we will do as I say.” And off he went. In a few months the man entered his kitchen looking very miserable and unhappy. When his wife asked him what was troubling him, he answered, “I have bad news to give you. The Lord's calf is dead.” “But”, she said, “you had not decided which was to be the Lord's calf.” “Oh yes,” he said; “I had always decided it was to be the white one, and it is the white one that has died. The Lord's calf is dead.

And then Lloyd-Jones offers this insight. “We may laugh at that story, but God forbid that we should be laughing at ourselves. It is always the Lord's calf that dies. When money becomes difficult, the first thing we economize on is our contribution to God's work. It is always the first thing to go.”<sup>6</sup>

So the choice is clear, dear friends. Don't miss it this morning. It's a choice between serving the Creator or the creature, between the glorious personal God who created you and gave His Son for you, OR a miserly substitute called money. It's a choice between true worship and idolatry.

When Jesus Christ is not Lord of *all* our life, He's not Lord *at all* in our life. So every day when our feet hit the floor, we have three choices to make, between two treasures, two outlooks, and two masters.

Take Inventory: Am I storing up treasure in heaven?

To answer that question, we need to answer two other questions.

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<sup>6</sup> <https://www.preaching.com/sermons/god-or-mammon/>

1. *Do I know King Jesus?* What a king He is! He came into this world to save us, dear friends, from eternal hell. He took our sin and our sorrow, and made them His very own. Can you say that? Has Jesus taken away your sin? Do you know the wonderful king?

2. *Am I using what I have for the purposes of my King?* I'd like to call on Martyn Lloyd Jones again to help us respond. Listen as I read his thoughts on how to lay up for ourselves treasures in heaven:

If we have a right view of ourselves in this world as pilgrims, as children of God going to our Father, everything falls into its true perspective. We shall immediately take a right view of our gifts and our possessions. We begin to think of ourselves only as stewards who must give an account of them. We are not the permanent holders of these things. It matters not whether it is money, or intellect, or ourselves, or our personalities, or whatever gift we may have. The worldly man thinks he himself owns them all. But the Christian starts by saying, 'I am not the possessor of these things; I merely have them on lease, and they do not really belong to me. I cannot take my wealth with me, I cannot take my gifts with me. I am but a custodian of these things.' And, at once, the great question that arises is: 'How can I use these things to the glory of God? It is God I have to meet, it is God I have to face, it is He who is my eternal Judge and my Father. It is to Him that I shall have to render up an account of my stewardship of all things with which He has blessed me.' 'Therefore,' the Christian says to himself, 'I must be careful how I use these things, and of my attitude towards them. I must do all things He tells me to do in order that I may please Him.'<sup>7</sup>

**Closing Hymn:** #379 "Take My Life and Let It Be" (verses 1, 2, 4, 5, 6)

#### Community Group Discussion:

1. In this morning's message from the Sermon on the Mount, Jesus talked to us about treasure, and the importance of storing up treasure in heaven. Take time to read again His words in Matthew 6:19-24. How do these words affect you?
2. Jesus talks about two treasures in verses 19-21. What are they, and how are they different? What does it mean practically speaking "to lay up treasure"? How do we do that? Share some practical examples of how a person might lay up treasure on earth, or in heaven.
3. In verses 22-23, Jesus talks about two outlooks. What are they, and how are they different? What do we learn about ourselves from our eyes? What do our eyes have to do with storing up treasure in heaven?
4. In verse 24, Jesus talks about two masters. What are they? What is Jesus' attitude towards money (in this passage, and in others)? What should our attitude be?
5. What does the gospel have to do with Jesus' command to lay up treasure in heaven? After discussing, spend time praying about the implications of Jesus' instructions.

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<sup>7</sup> <https://cybrasher.wordpress.com/2014/05/08/martyn-lloyd-jones-and-laying-up-treasures-in-heaven/>