Research on: “Take no thought”

Matt 6:25 Take, 27-31, 33

25 Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

“**Take no thought.**—The [Greek word](http://biblehub.com/commentaries/matthew/6-25.htm) sometimes thus translated, and sometimes by “care” or “be careful” ([1Corinthians 7:32-34](http://biblehub.com/context/1_corinthians/7-32.htm); [Philippians 2:20](http://biblehub.com/philippians/2-20.htm); [Philippians 4:6](http://biblehub.com/philippians/4-6.htm)), expresses anxiety, literally, the care which *distracts* us” Ellictott’s Commentary, [www.biblehub.com)](http://www.biblehub.com)).

“**The Christian's freedom from care and anxiety** ([Luke 12:22-34](http://www.studylight.org/desk/index.cgi?q1=Luke+12:22-34&t1=en_nas)). The worldly man is oppressed with care. He is always in fear that his deep-laid plans for the future will miscarry, that some object that he loves will be torn from his grasp, that his wealth will vanish, or that his health will fail so that he can enjoy life no longer. The actual failure of his earthly prospects makes him the most miserable of men, for those prospects were his all, and however little he may confess it to himself, he in truth loves nothing else. He seemed, perhaps, to be serving God much, and mammon a little, but he was in reality serving mammon with undivided devotion.

“The Christian also pays attention to worldly things. He is diligent in his trade or profession. He makes all reasonable provision for the future. Often he prospers in business just because he is a Christian, and does honest work where a less scrupulous man would not. But his heart is not set on these things, nor is he anxious about them. He does his best, and leaves the issue to God: cp. [Psalms 37:25](http://www.studylight.org/desk/index.cgi?q1=Psalms+37:25&t1=en_nas). Observe that the promise of sufficient maintenance is made not to the idle, the improvident, and the vicious, but to the righteous, who seek first the kingdom of God and His righteousness ([Matthew 6:33](http://www.studylight.org/desk/index.cgi?q1=Matthew+6:33&t1=en_nas)). Those who do this can never be idle or improvident: [1 Timothy 5:8](http://www.studylight.org/desk/index.cgi?q1=1%20Timothy+5:8&t1=en_nas)” (Dummelow, www.studylight.org).

“**Therefore I say unto you, Take no thought … -**The general design of this paragraph, which closes the chapter, is to warn his disciples against avarice, and, at the same time, against anxiety about the supply of their needs. This he does by four arguments or considerations, expressing by unequalled beauty and force the duty of depending for the things which we need on the providence of God. The “first” is stated in [Matthew 6:25](http://www.studylight.org/desk/index.cgi?q1=Matthew+6:25&t1=en_nas); “Is not the life more than meat, and the body than raiment?” In the beginning of the verse he charged his disciples to take “no thought” - that is, not to be “anxious” about the supply of their wants. In illustration of this he says that God has given “life,” a far greater blessing than “meat;” that he has created the body, of far more consequence than raiment. Shall not he who has conferred the “greater” blessing be willing to confer the “less?”

**No thought -**The word “thought,” when the Bible was translated, meant “anxiety,” and is so used frequently in Old English authors. .. Like many other words, it has since somewhat changed its signification, and would convey to most readers an improper idea. The word “anxiety” would now exactly express the sense, and is precisely the thing against which the Saviour would guard us. See [Luke 8:14](http://www.studylight.org/desk/index.cgi?q1=Luke+8:14&t1=en_nas); [Luke 21:34](http://www.studylight.org/desk/index.cgi?q1=Luke+21:34&t1=en_nas); [Philemon 4:6](http://www.studylight.org/desk/index.cgi?q1=Philemon+4:6&t1=en_nas). “Thought” about the future is right; “anxiety, solicitude, trouble” is wrong. There is a degree of “thinking” about the things of this life which is proper. See [1 Timothy 5:8](http://www.studylight.org/desk/index.cgi?q1=1%20Timothy+5:8&t1=en_nas); [2 Thessalonians 3:10](http://www.studylight.org/desk/index.cgi?q1=2%20Thessalonians+3:10&t1=en_nas); [Romans 12:11](http://www.studylight.org/desk/index.cgi?q1=Romans+12:11&t1=en_nas). But it should not be our supreme concern; it should not lead to anxiety; it should not take time that ought to be devoted to religion.

**“For your life -**For what will “support” your life.

**“Meat -**This word here means “food” in general, as it does commonly in the Bible. We confine it now to animal food. When the Bible was translated, it denoted all kinds of food, and is so used in the old English writers. It is one of the words which has changed its meaning since the translation of the Bible was made.

**“Raiment –**Clothing” (Barnes Notes, www.studylight.org).

27 Which of you by taking thought can add one cubit unto his stature?

“**By taking thought] RV** 'by being anxious.' **One cubit unto his stature**] Since no one would literally desire to have a cubit (a foot and a half) added to his stature, and the word translated 'stature' generally means 'age' it is better to translate, 'Which of you.. can add one span to his age?'” (Dummelow, www.studylight.org).

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

“**Consider the lilies of the field -**The fourth consideration is taken from the care which God bestows on lilies. Watch the growing of the lily. It toils not, and it spins not; yet night and day it grows. With a beauty with which the most splendid monarch of the East was never adorned. it expands its blossom and fills the air with fragrance. Yet this beauty is of short continuance. Soon it will fade, and the beautiful flower will be cut down and burned. God “so little” regards the bestowment of beauty and ornament as to give the highest adorning to this which is soon to perish. When He thus clothes a lily - a fair flower, soon to perish - will he be unmindful of his children? Shall they dear to His heart and imbued with immortality - lack that which is proper for them, and shall they in vain trust the God that decks the lily of the valley?” (Barnes Notes, www.studylight.org).

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

**“Even Solomon in all his glory … -**The common dress of Eastern kings was purple, but they sometimes wore white robes. See [Esther 8:15](http://www.studylight.org/desk/index.cgi?q1=Esther+8:15&t1=en_nas); [Daniel 7:9](http://www.studylight.org/desk/index.cgi?q1=Daniel+7:9&t1=en_nas). It is to this that Christ refers. Solomon, says he, the richest and most magnificent king of Israel, was not clothed in a robe of “so pure a white” as the lily that grows wild in the field” (Barnes Notes, www.studylight.org).

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

“**Wherefore, if God so clothe the grass of the field -**What grows up in the field, or grows wild and without culture. The word “grass,” applied here to the lily, denotes merely that it is a vegetable production, or that it is among the things which grow wild, and which are used for fuel.

**Which today is -**It lives today, or it lives for a day. It is short-lived, and seems to be a thing of no value, and is so treated.

**Is cast into the oven -**The Jews had different modes of baking. In early times they frequently baked in the sand, warmed with the heat of the sun. They constructed, also, movable ovens made of clay, brick, or plates of iron. But the most common kind, and the one here probably referred to, was made by excavating the ground 2 1/2 feet in diameter, and from 5 to 6 feet deep. This kind of oven still exists in Persia. The bottom was paved with stones. It was heated by putting wood or dry grass into the oven, and, when heated, the ashes were removed and the bread was placed on the heated stones” (Barnes Notes, www.studylight.org).

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

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

**Seek** in Greek is *zeteo* which means “to seek in order to find, to seek by thinking, meditating, reasoning, enquite into, to crave, demand something from someone” ([www.blueletterbible.org](http://www.blueletterbible.org), Strong’s 2212).

“Seek first His kingdom; seek first to be righteous, and to become interested in His favor, and all necessary things will be added to you. He has control over all things, and He can give you what you need. He will give you what he deems best for you” (Barnes Notes, www.studylight.org).

“Among the few traditional sayings ascribed to our Lord of which we can think as probably an authentic report of His teaching, is one to the same effect quoted by Origen and Clement of Alexandria,” Ask great things, and little things shall be added to you: ask heavenly things, and earthly things shall be added to you” (Ellicott’s Commentary, www.studylight.org).