**Research on “Take no thought”**

**Luke 12:22-24, 27, 29, 30-32**

22 Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

“**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.

23 The life is more than meat, and the body *is more* than raiment.

**“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)](http://www.studylight.org)).

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

“*the ravens*) which are least of all birds useful to man, though even birds, too, are subservient to man. ***ΤΑΜΕῖΟΝ***, *storehouse*) from which they may draw forth seed for ‘sowing” ([www.biblehubcom](http://www.biblehubcom), Bengel’s Commentary).

“Consider the ravens,.... According to the Jews there are three sorts of ravens, the black raven, the raven of the valley, which is said to be white, and the raven whose head is like a dove. In Matthew the "fowls of the air" in general are mentioned, as they are here in the Cambridge copy of Beza's; but in others, "the ravens" in particular, they being fowls of very little worth, and disregarded by men, and odious to them, as well as unclean by the law; and yet these are taken care of by God ([www.biblehub.com](http://www.biblehub.com), Gill’s Exposition of the Bible).

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

“**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).

**“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)](http://www.studylight.org)).

“David's son Solomon, who succeeded him as king of Israel, was world-renowned for his riches, glory and honor, recorded as having been bestowed on him by God in that he asked for wisdom and understanding rather than for wealth. (See I Kings 3:5-13 and 10:1-29.)”

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

**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).

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

“For all these things do the nations of the world seek after,.... That is, the Gentiles, as in [Matthew 6:32](http://biblehub.com/matthew/6-32.htm) who are frequently, in the Jewish writings, called, in distinction from the Jews, "the nations of the world" ([www.biblehub.com](http://www.biblehub.com), Gill’s Exposition of the Bible).

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

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

“Little flock - Our Saviour often represents himself as a shepherd, and his followers as a flock or as sheep. The figure was beautiful. In Judea it was a common employment to attend flocks. The shepherd was with them, defended them, provided for them, led them to green pastures and beside still waters. In all these things Jesus was and is eminently the Good Shepherd. His flock was small. Few "really" followed him, compared with the multitude who professed to love him. But, though small in number, they were not to fear ([www.biblehub.com](http://www.biblehub.com), Barnes’ Notes).

*“Fear not, little flock (Luke 12:32)*

This would have been understood by the early Christians as an instruction and encouragement to the Church”