November 8, 2026

Sermon on the Mount

Focus On the Right Kingdom

Matthew 6:19-24 and 31-34

1. **Sermon Outline**:
    a. Invest Yourself In God's Eternal Kingdom (verses 19-21)
        i. We all invest in something, the question is what and where
        ii. Treasure in heaven will last forever, treasure here won't
        iii. Treasure in heaven changes your heart's loyalty here
    b. Give God Your Undivided Loyalty (verses 22-24)
    c. Focusing On the Right Kingdom Offers Peace In An Anxious World (verses 31-34)
2. ***Sunday –*** As soon as possible after the sermon, consider:
    a. What stood out to you the most in this sermon?
    b. What new truth did you learn, or what truth were you reminded of?
    c. Is there a particular Scripture passage you feel God is leading you to meditate on or commit to memory?
    d. What is one thing God is leading you to do after hearing this message?
    e. Did God convict you of a need to make any changes in your life and walk with Him?
3. ***Monday:***
    a. Read Matthew 6:19-34 [Note: verses 25-30 are not part of this week's focal passage, so they will not be included in the study, but including them in your reading will provide the context in which Jesus presented the final verses.]
    b. How would you summarize what this passage is teaching you in a single sentence? What are some of the most practical implications of that teaching?
    c. Now skip ahead to near the end of the focal passage and meditate on verse 33.
        i. What does Jesus tell us our first priority should be?
        ii. What does Jesus mean by "the kingdom of God" (consider Revelation 11:15, Mark 1:14-15, Luke 4:43, Romans 14:17, Colossians 1:13-14)? [Don't worry if you feel that your answer is insufficient – it is a very extensive topic]
            1. While it may be difficult to describe "the kingdom of God" fully, what is the one prerequisite for any kingdom (see Psalm 93:1 and 96:10)?
            2. Since God reigns as King over His kingdom, what would it mean to seek His kingdom? What does every subject in a kingdom need to do?
            3. How do the first two passages of the Scriptures listed above, Revelation 11:15 & Mark 1:14-15, show that the "kingdom of God" is rightly described by the phrase "already/not yet"? When Jesus taught us to pray, "Your kingdom come," which- the now or the future- do you think He meant?

iii. What do you understand Jesus to mean by "His righteousness" (see Deuteronomy 32:4, Psalm 11:7, 89:14, & 145:17, and Romans 3:21-26)?

1. Since we are told to live and act according to what is right, how do we know what is right (Romans 1:16-17)?

d. What must always be the final (ultimate) standard for what is right?

e. Is it possible to seek one of these two without seeking the other? What did Jesus call those that did so (see Matthew 6:2, 5, 15, 23:15, 23, 25, 27, & 29)?

4. ***Tuesday:***

a. Read and meditate on Matthew 6:19-21.

b. What does the phrase "treasures on earth" mean to you?

i. When we think of "treasures on earth," what do we most often think Jesus must be talking about (consider Matthew 19:20-24, 1 Timothy 6:10, and Hebrews 13:5)?

ii. According to the following Bible passages, what are three legitimate purposes for money, wealth, and possessions that, if applied, will prevent them from becoming our "treasures on earth":

1. 1 Thessalonians 4:11–12; 2 Thessalonians 3:6–15; and 1 Timothy 5:8
2. Proverbs 19:17; Acts 11:27–30; Romans 15:25–27; 2 Corinthians 8:1–15; Galatians 6:7–10; Ephesians 4:28; and 1 Timothy 5:3–7
3. 1 Corinthians 9:3–14; Philippians 4:14–19; 1 Timothy 5:17–18

iii. Besides money and possessions, what are some other things that might become our "treasures on earth" (consider 1 John 2:16; James 4:16; 1 Corinthians 5:6a;16; and Matthew 10:37)?

c. What does "treasures in heaven" mean to you? Do you think that He is referring to physical treasures? Why or why not?

i. What do these verses suggest about some of the ways we can "store up treasures in heaven": Matthew 5:12; 19:21; 25:34-40; Mark 10:21; 1 Timothy 6:17-19?

ii. While the Bible doesn't tell us what such treasures (rewards) will be, what does 1 Peter 1:3-4 assure us about them?

d. How many basic kinds of treasures are presented in these verses? Treasures on _____. Treasures in _____.

e. What is the bottom-line takeaway message from these 3 verses?

5. ***Wednesday:***

a. Read and meditate on Matthew 6:22-23. Now go back and read Matthew 6:19-24.

i. How do the verses 22-23 serve as a bridge between the beginning and the end of the paragraph?

ii. What do light and dark symbolize in this passage and very often throughout the Bible?

iii. Compare these verses to John 3:19-21. What is the light here? How do you see the two passages relating?

b. One suggestion for understanding these two verses in context refers back to Proverbs 22:9. In such a view, what would a good (healthy-eyed) person be doing?

c. A more common view is that a "good-eyed" person is focused on God. Why does this seem more appropriate in light of verse 24b?

i. There is a common expression: "Keep your eye on the prize!" Do you think this agrees with or is opposite of what Jesus is teaching?

ii. How could the meaning of "light" have changed in verse 23b, making the sentence more logical and understandable (consider Isaiah 5:20 and Ephesians 5:8-14; also see 1 Corinthians 15:33)?

d. If the whole body is full of darkness, in what condition must the heart be (see Jeremiah 17:9-10)?

e. How many kinds of eyes are discussed in these verses? Your eye is _____. Your eye is ____.

6. ***Thursday****:*

a. Read Matthew 6:24 and Luke 16:1-13.

b. After presenting two treasure options and two eye conditions in a very few verses, Jesus tells us we cannot serve two masters. What is the obvious connection?

c. While the Matthew and Luke passages both end with the same statement that we cannot serve two masters, the context of the two passages seems quite different.

i. What similarities do you see in the two passages that lead to the same conclusion?

ii. Where can you see the idea of treasures and of the "good eye/bad eye" displayed by the manager in the Luke account?

iii. How should John the Baptist's statement in John 3:27 cause us to examine our own use of money in light of the Luke passage? If we truly believed John the Baptist's statement, would we ever find ourselves struggling between two masters?

d. While "master" is a generic term that can be used for anyone from a landowner to the Son of Man as Lord, the term "serve" applies to the condition of a slave.

i. Why is a slave unable to have more than one master when an employee might have several?

ii. How do Romans 6:16-18 really personalize the choice?

iii. What determines who your master will be (Romans 10:9-10)?

7. ***Friday:***

a. Read and meditate on Matthew 6:31-34.

b. In the preceding verses (not included in this week's study), Jesus gives two reasons why His disciples should not worry. Then, picking up with verse 31, what is the third reason His disciples should not worry (be anxious)?

i. How do the Gentiles (pagans) seeking (running after) what to eat, drink, or wear relate to what Jesus taught in verses 19-24? What is the most basic reason for storing up possessions?

ii. What is implied by Jesus' statement that "your heavenly Father knows that you need them"?

iii. If we have a proper understanding of God's providential provision for His children and an acceptance of the responsibilities and priorities He has commanded of us, how will this affect our preoccupation with worldly success? What evidence in our lives shows that we are in such a place?

c. How does Jesus' concluding sentence, "Each day has enough trouble of its own," bring us back to the way he instructed us to pray (Matthew 6:9-13, especially verse 11)?

8. ***Saturday:***

a. Read and meditate on the focal passage, Matthew 6:19-24 and 31-34.

b. What part of your life do you need to reevaluate in view of what Jesus has taught?

c. If your treasure is in heaven, how will that affect how much you are willing to sacrifice now on earth? Or is sacrifice even the right word?

9. **Application:** We live in a material age in the most materially "blessed" country in history. So even if we think we are not well off, if we're honest with ourselves, we probably need to reflect seriously on how this passage applies to us personally. Of course, the Bible does not prohibit savings accounts, 401Ks, etc., or a nice home and fancy cars. The question we must each ask ourselves and answer is when they become "treasures on earth" that keep us from "treasures in heaven." When does prudent saving and financial planning actually become disbelief that God knows our needs and will provide? And when does our accumulation of "things" (including money) make us appear so much like the world we are to be set apart from that our unsaved friends and neighbors can no longer see a difference? And the questions are not all personal. One estimate says that just 5% of the combined wealth of all evangelical Christians in the United States and Canada would be sufficient to send missionaries to every unreached people group in the world, but every year mission agencies, including the IMB, struggle to maintain the status quo.

10. **Pray**: The Operation World prayer country for November 8th is Sudan. Torn apart by civil war over the past several years, the people of Sudan are confronted daily by atrocities, and over 10 million have been displaced; famine is widespread, and most seriously, years of mission work have ended. Pray for Sudan and these unreached people groups that live within its borders.

a. Dar Hamid: About 1 million nomadic Dar Hamid live in south-central Sudan. They move regularly to find vegetation for their herds, making it very difficult to reach them with the Gospel.

b. Maalia: Most Maalia raise cattle and keep camels to use as pack animals. They live in dome-shaped tents in northern Sudan. The 150,000 are entirely Sunni Muslim and strive to observe the "five pillars of Islam."

c. Tungur: Living mostly in the Darfur region of western Sudan, some also live in neighboring Chad. Many families cultivate crops suitable to the semi-arid environment in addition to raising livestock. They greatly value family and clan relationships. The 300,000 Tungur practice a mixture of Sunni Islam and traditional African religion.