**Matthew 6:30–34 — “Will he not much more clothe you?” 30 August 2026 | KRCN**

**1.** In Matthew 6:30, Jesus says, **“Will he not much more clothe you?”** But when Jesus spoke these words there and then, He did not say them in exactly this form. More literally, His words would be, **“Will not that God much more clothe you in the same way?”**

**2.** The translation may be slightly different, but these words would still bring us great reassurance today: **“If God clothes the grass of the field like this, will He not much more clothe you?”** Yet the Satan within us will repeatedly challenge us: “Who are you that God should clothe you as He clothes the grass of the field? Why should the grace that clothes the lilies be given to you as well?”

**3.** It is easy for believers to go as far as acknowledging that it is God who causes the grass of the field and the lilies to grow. But the moment we hear the question, **“Will He not much more clothe you?”** our expression changes. A small crack begins to appear in the relationship with God of which we had been one hundred percent certain. “Surely I am worth more than a lily? Surely there is more than enough evidence that I am closer to God than the grass of the field?”

**4.** Look at v. 31. Jesus says, **“Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’”** Yet even as we hear these words, an unresolved question begins to surface. “Will He really do much more for us? Do we truly have a firm and certain reason not to worry?”

**5.** Brothers and sisters, we are believers. We are those who profess to believe in God. That means that we are in relationship with God, bound firmly to Him by what we call the covenant. And the stronger and more secure that bond of relationship is, the less possible it becomes for us, as His people, to worry about what we will eat, what we will drink, or what we will wear.

**6.** This is because the God who holds us fast is the Lord of all things. What we eat, what we drink, and what we wear all belong to Him. All creation, and even life and death, blessing and adversity, are His. If we, who are bound to Him as His children, cry out over what we lack, that in itself is strange. It shows that we are acting as unbelievers, doubting the very relationship in which God Himself holds us secure.

**7.** The God who is Lord of heaven and earth is my Father. He is the One who creates something out of nothing. The One who clothes the lilies with greater splendour than Solomon’s glory is the One who holds me fast. And yet we, who are His children, pray anxiously for something to eat? Such a person is revealing that hidden question mentioned earlier—doubting our covenant relationship with God, that is, doubting that God is truly our Father.

**8.** Verse 32 says, **“For the pagans run after all these things.”** Here, “pagans” does not simply refer to ethnicity or nationality. Whatever they may be called, they are those who stand outside the covenant relationship with God. By contrast, believers are not pagans but, as Peter says, those whom God has brought forth and raised to become a royal priesthood.

**9.** The pagans do not believe, as we do, that it is God who provides for and sustains us. So they are revealed as people trying by any means to establish some kind of relationship with Him. They seek such a connection in the hope of gaining some benefit from it. Their real interest, therefore, is not in a relationship with the God who clothes the grass of the field, but in the benefits that such a relationship might bring.

**10.** Let us return to v. 31. It says, **“Do not worry, saying…”** Who, then, is doing the worrying? If it is we who worry, then as believers who have already entered into a relationship with God and been born again, we must repent: **“Ah, I had no faith!”** We must once again be assured that the God who clothes even the grass of the field is my Father, and be freed from the worries of this world.

**11.** People may say, “Even believers need food, drink, and clothing, do they not?” Yes, we do. God Himself knows that we need these things. But believers cannot spend their time in prayer seeking these things. Today, Jesus is pointing out that our life of faith has remained at the level of seeking blessings for our own needs.

**12.** Therefore, first, if we are believers who should not worry, then second, we must have faith instead of worry. What distinguishes believers from pagans is faith. This faith is believing that the One who knows we need all these things has established a relationship with us far deeper than His relationship with the grass that is thrown into the fire. It is believing that through this relationship we have been born again.

**13.** Therefore, in this faith, we must also have hope—the hope that enables us to believe that what we have prayed for and asked has already been received. God loves us more than the grass of the field. We should be able to expect the rich abundance of heaven that comes down from Him. This is hope.

**14.** Now let us look at v. 33. **“But seek first his kingdom and his righteousness, and all these things will be given to you as well.”** Looking back, for how long has this verse been treated as the “secret” to obtaining **“all these things”**? Even among believers, “His kingdom and His righteousness” have been treated as a means of obtaining food, drink, and clothing.

**15.** “But Pastor, is that not what the Bible says?” Yes. But if you look at the original text, you will discover that our Lord did not say it in quite that way. In Korean, it is written as though Jesus were setting a condition: **“Then”** all these things will be added to you. But in the original text, there is no such condition.

**16.** In translating the verse into Korean, the translator's own understanding naturally found its way into the text. What understanding? The idea that **if we do this, then God will do that.** As a result, this important verse makes it sound as though God, who already knows that we need all these things, has placed **"the kingdom of God and His righteousness"** before us as bait.

**17.** What does that mean? It has led us to believe that if we fulfil the condition, we can easily obtain food, drink, and clothing. **"The kingdom of God and His righteousness"** have been turned into an all-purpose cheat code for exchanging them for food, drink, and clothing. And in the process, even the kingdom and His righteousness have been made into something we can obtain whenever we choose to seek them.

**18.** Let us read this verse again in English: **"But seek first the kingdom of God and his righteousness, and all these things will be added to you."** Here, there is no conditional **"then."** There is simply the conjunction **"and."**

**19.** So even before it was translated, this verse was never describing a secret formula for obtaining **"all these things."** Nor is it a promise that if we seek God's kingdom and righteousness, He will give us all these things as a bonus. Rather, it tells us that there are two distinct parties: **we who seek God's kingdom and righteousness, and the One who adds all these things.** And the word **"and" (*kai*)** connects the two.

**20.** So we might read these words this way: **"You are the ones who seek, and I am the One who adds."** There is a distinction here. It is not a condition-and-result arrangement in which the One who gives all things first examines what we seek and then, taking that into account, gives us all these things. Rather, He is saying: **"You are to be the seekers, and I am to be the Giver."**

**21.** Please turn to Luke's Gospel and find the parable of the prodigal son. Before the son returned to his father, he had already worked out a script in his mind. Luke 15:18: **"Father, I have sinned against heaven and against you."** And v. 19: **"Make me like one of your hired servants."**

**22.** But when the son, having made this resolution, actually returned to his father, he could not speak exactly according to his script. In v. 21 he says, **"I have sinned against heaven and against you. I am no longer worthy to be called your son."** The first part was the same, but the latter part now expressed an even deeper sincerity.

**23.** If we apply the story of the prodigal son to Matthew 6, which we read today, we could say that he has now returned to his father and is **"seeking first His kingdom and His righteousness."** He had been filling his stomach with carob pods. Surely his most urgent needs were food, drink, and clothing. Yet the very first word that came from his mouth was, **"Father."**

**24.** The prodigal son is first recalling the relationship between himself and his father. Then he confesses his own wrongdoing and acknowledges that he has neither qualification nor merit of his own. This is precisely what it means to seek God's kingdom and His righteousness before food and drink. Here, the son appears as **the one who seeks.**

**25.** Then how does the father appear? **"Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. And bring the fattened calf and kill it. Let's have a feast and celebrate."** The father appears as **the one who freely gives him food, drink, and clothing.**