

Matthew 6:34

Authorized King James Version (KJV)

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Analysis

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

This verse concludes Jesus' extended teaching on anxiety and trust in God's provision (6:25-34). The command *me oun merimnesete* (μὴ οὖν μεριμνήσητε, "do not be anxious") is a strong prohibition against the divided mind and distracted heart that worry produces. *Merimna* (μέριμνα) literally means "to be pulled in different directions," describing the mental fragmentation anxiety creates.

"The morrow" (*ten aurion*, τὴν αὔριον) represents future uncertainties beyond our control. Jesus personifies tomorrow as having its own concerns—a rabbinic-style expression acknowledging that each day brings sufficient challenges. "Sufficient unto the day is the evil thereof" uses *kakia* (κακία), which can mean "trouble" or "hardship" rather than moral evil. Jesus acknowledges life's real difficulties while prohibiting debilitating worry about future ones.

This teaching flows from the Father's proven faithfulness (6:26-30) and the priority of seeking God's kingdom (6:33). It's not advocating irresponsibility or lack of planning—prudence and preparation differ from anxiety. Rather, Jesus addresses the sinful tendency to live in imagined futures, rehearsing disasters, and attempting to control what only God controls. Trust in divine providence liberates believers from tomorrow's tyranny to faithfully serve today. The "therefore" (*oun*, οὖν) connects this command to the preceding argument: because God knows,

cares, and provides, anxiety is both unnecessary and inappropriate for His children.

Historical Context

Jesus spoke these words to an audience living in agrarian subsistence economy where tomorrow's provision was genuinely uncertain. Unlike modern societies with food security and social safety nets, first-century Galilean peasants faced real daily uncertainty about food, clothing, and shelter. Roman taxation, tenant farming arrangements, debt slavery, and periodic famines made economic anxiety a constant companion. When Jesus said "do not worry about tomorrow," He addressed people whose tomorrows held legitimate cause for concern.

Jewish wisdom literature acknowledged anxiety while promoting trust in God (Psalms 37:25; Proverbs 3:5-6). However, by Jesus' time, religious leaders had created an elaborate system of laws and traditions ostensibly to secure God's blessing through proper observance. This could subtly promote anxiety—am I righteous enough? Have I fulfilled all requirements? Jesus liberates His followers from this religious performance anxiety as well as economic worry.

The early church receiving Matthew's Gospel faced persecution, economic marginalization, and social ostracism. Christians were often excluded from trade guilds, making economic survival precarious. Jesus' words provided not naive optimism but robust theological grounding for trust amid genuine hardship. The command to seek first God's kingdom (6:33) reminded believers that their ultimate security lay not in earthly circumstances but in their heavenly Father's sovereign care and eternal purposes.

Related Passages

Psalms 19:1 — Heavens declare God's glory

Colossians 1:16 — All things created through Christ

Study Questions

1. What specific future anxieties currently consume your mental and emotional energy instead of trusting God?
2. How does worrying about tomorrow prevent you from faithfully serving God and loving others today?
3. In what ways do you attempt to control future outcomes that only God can control, revealing lack of trust?
4. How can you distinguish between wise planning and prudence versus the sinful anxiety Jesus prohibits?
5. What does your pattern of worry reveal about whether you truly believe God knows your needs and will provide?

Interlinear Text

μὴ	οὖν	μεριμνήσει	εἰς	ἡ	αὔριον	ἡ
no	therefore	Take	for	for the things	the morrow	for the things
G3361	G3767	G3309	G1519	G3588	G839	G3588
γὰρ	αὔριον	μεριμνήσει	ἡ	ἐαυτῆς·	ἄρκετόν	
for	the morrow	Take	for the things	of itself	Sufficient	
G1063	G839	G3309	G3588	G1438	G713	
ἡ	ἡμέρα	ἡ	κακία	αὐτῆς		
for the things	unto the day	for the things	is the evil	thereof		
G3588	G2250	G3588	G2549	G846		

Additional Cross-References

Matthew 6:25 (Parallel theme): Therefore I say unto you, 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?

John 14:27 (Parallel theme): Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

John 16:33 (Parallel theme): These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Luke 11:3 (Parallel theme): Give us day by day our daily bread.

Lamentations 3:23 (Parallel theme): They are new every morning: great is thy faithfulness.

Matthew 6:11 (Parallel theme): Give us this day our daily bread.

Acts 14:22 (Parallel theme): Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Deuteronomy 33:25 (Parallel theme): Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.