

Consider the Lillies

Matthew 6:24-34: *“²⁴No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. ²⁵Therefore 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?²⁶ Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? ²⁷Which of you by taking thought can add one cubit unto his stature? ²⁸And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: ²⁹And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. ³⁰Wherefore, 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? ³¹Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? ³²(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. ³³But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. ³⁴Take 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.”*

I. Verse 24—“No man can serve two masters”

- A. The Lord turns to the subject of money and possessions when He says in verse 24, “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.”
- B. How strange for the Lord to now speak of money as a master in competition with the Lord as a master!
- C. For a person to have money is not a sin provided that the money does not become the master of the person and the person the servant to the money.
- D. When money is pictured as a master, money makes demands on the person.
- E. These are demands like “I order you to make more money. I order you to work harder to make more money. I order you to devote more of your thoughts on how you are going to make more money.”
 - 1. In that way, money becomes a master, and the person becomes a servant to the master.
- F. The person only has a limited amount of energy to work. The person only has a limited amount of time to devote, and the person only has a limited amount of thought capacity.
- G. Money as the master is saying, “I want that limited energy and time and thoughts of yours to use to make money.”
- H. The Lord as the master is saying, “No, I want that limited energy and time and thoughts of yours to use for my Kingdom and Glory.”
- I. The person is caught in the middle of these two masters—money and the Lord. Both call for his limited energy, time, and thoughts.
 - 1. The person has to make a decision—to obey money which will make God mad or to obey God which will make money angry.
- J. The Lord has personified money as a person named “Mammon,” the greatest of all idols. Money is the idol of all the nations and the idol of all times.
- K. There is only one reason why a person will choose to obey the Lord as the Master and not money. That reason is illustrated by the servant who is described in **Exodus 21:2-6**.
 - 1. **Exodus 21:2-6** says, “*2If thou buy an Hebrew servant, **six years he shall serve: and in the seventh he shall go out free** for nothing. ³If he came in*

by himself, he shall go out by himself: if he were married, then his wife shall go out with him. ⁴If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. ⁵And **if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:** ⁶Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and **he shall serve him for ever.**"

2. The key to this servant is in **Exodus 21:5**.
 - a. **Exodus 21:5** says, "**If the servant shall plainly say, I love my master...I will not go out free.**"
 3. The servant in Exodus 21 has served his master for 6 years, and he has gotten to know the master.
 - a. He has gotten to know how kind the master is and how caring the master is and how loving his master is. Now, he is being set free.
- L.** We can see that servant standing at the front door of the house, and he has been told that he has served his required six years. Now, he is free to go, and he is told, "You no longer have to serve the master. You have your freedom."
1. The servant is standing there at the front door with his back to the house. There at the front door, he faces the world where he will be a free man, and he thinks, "I really did not know how kind and loving and caring and providing a person he was. But, over the last six years I have gotten to love him. As I face the world as a free man, I have my back turned on my master, and I can't stand the thought of being separated from my master. I love my master. I love all he has done for me."
 2. That servant turns around and declares what the Bible says.
 - a. **Exodus 21:5** states, "*If the servant shall plainly say, I love my master...I will not go out free.*"
 3. All this is happening at the front door. There is a ceremony at that front door—a ceremony happens right at the place where the servant made his decision of love to not go out free, but to be his master's servant for ever because he loves his master.
 - a. **Exodus 21:6** says, "*Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him forever.*"
 4. There, that servant would receive an hole in his ear, so that for the rest of his life, he would be able to reach up to his ear and remember.
 - a. He could reminisce and say, "I remember the day when I said plainly that I love my master and did not want to leave him. As I feel this hole in my ear, I am reminded of the day.
 - b. Every time that servant would see the front door of the house, he would see that hole in the door post made by the awl and say, "That hole reminds me of the day when I gave my life as a forever servant to the master I love."
 - c. That was the day when the servant made his commitment to obey his master for ever because of love for his master.
 5. That was very much like the commitment that a Moabite woman named Ruth made to her mother-in-law, Naomi when Ruth was free to leave and go back to her Moabite people.
 6. But, Ruth turned around to Naomi and said, "No. I will not go out free from you." Like the servant who said plainly that he loved his master, Ruth said plainly that she loved Naomi.

- a. **Ruth 1:16-17** says, *“¹⁶And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: ¹⁷Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.”*
7. There was only one reason Ruth made that decision to stay with Naomi and that was love.
 - a. Ruth loved Naomi so much that she sacrificed her freedom—*“Intreat me not to leave thee.”*
 - b. Because of love for Naomi, Ruth sacrificed her future—*“Whither thou goest, I will go.”*
 - c. Ruth sacrificed her home—*“Where thou lodgest, I will lodge.”*
 - d. Ruth sacrificed her people—*“Your people will be my people.”*
 - e. Ruth sacrificed her god—*“Thy God my God.”*
 - f. Ruth sacrificed her where she would die—*“Where thou diest, will I die, and there will I be buried.”*
8. Ruth sacrificed all that because she loved Naomi.
- M. But, Ruth did not have those feelings of love for Naomi when she married Naomi’s son and came into Naomi’s house.
 1. But, it was after Ruth had lived with Naomi and had gotten to know Naomi that Ruth got to love Naomi to the point of turning back and saying, “I will not leave her, because I love Naomi.”
- N. The servant of **Exodus 21** did not have those feelings of love for his master when he first came into his master’s house 6 years ago.
 1. But, it was after that servant had lived in his master’s house for six years and had gotten to know his master that the servant came to love his master to the point of turning back and saying, “I will not leave him because I love him.”
- O. We are very much in the position of that servant in **Exodus 21** and in the position of Ruth.
 1. When we were first saved by the Lord Jesus Christ, we really did not know Him. We knew that we were sinners, and we needed to be saved from the tyranny of our sins over us and from the judgment of God and being cast into hell and to be cleansed from our sins.
 - a. We came to the Lord Jesus, and He did all that for us.
 - b. But, we did not have a history of a life with the Lord Jesus.
 - c. That was just our beginning.
 2. As we started our life with the Lord Jesus, we saw how wonderful the Lord Jesus is, how compassionate He is, how caring He is, how present He is and how providing He is.
 - a. When we saw the Lord Jesus for who He is, we loved Him.
 - b. It was just like that servant, who saw his master, developed a deep love for his master.
 - c. It was just like Ruth, who saw Naomi for who she really was, developed a deep love for Naomi.
 3. Then, there came that time in our lives when we said, “I want to dedicate my life to the Lord Jesus Christ.”
 4. I want my life to be like it has never been in the past. I want a life of **Galatians 2:20**.
 - a. **Galatians 2:20** says, *“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I*

live by the faith of the Son of God, who loved me, and gave himself for me.”

5. I love the Lord Jesus so much that I want a new life that will be the heart of **Philippians 1:21**.
 - a. **Philippians 1:21** says, *“For to me to live is Christ.”*
 6. I love Him so much that I want him to so control my life that for me to live is for others to see Christ in me.
 7. That is the moment when we, like that servant turned back to the house and said, “No. I will not go out and serve any other master. Christ, only Christ will be my master.”
 8. That was the time when we put our ear on the door post of the Lord’s house and asked for the awl of commitment to be put through our ear.
 9. That time of dedication of our lives to the Lord Jesus was the time when we made our declaration of, “Intreat me not to leave thee, or to return from following after thee.”
- P.** It is that love—the love of commitment to obey that will keep us from trying the impossible which is **Matthew 6:24**.
1. **Matthew 6:24** says, *“No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.”*
- Q.** That is the deception that the devil tries to convince man of.
1. “You can obey God and make yourself rich. All you have to do is just submit to the voice of money that will tell you what to do to make yourself rich.”
 2. In verse 22, God says, “No. It does not work. *No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*”
 3. If a person tries to serve God and obey the call to make himself rich, then he will be the man described in **James 1:8**.
 - a. **James 1:8** says, *“A double minded man is unstable in all his ways.”*
- R.** But, to shut the eye to the call of money and to put the eye only on obeying the Lord is what the Lord was referring to when He said in **Matthew 6:22**.
1. **Matthew 6:22** says, *“If therefore thine eye be single, thy whole body shall be full of light.”*
 2. To have an eye to obey only the Lord Jesus is to not just have light but to say, *“Thy whole body shall be **full** of light.”*
- S.** To have an eye on money is to have an eye of **Matthew 6:23**.
1. **Matthew 6:23** says, *“Thine eye be evil, thy whole body shall be **full** of darkness...**how great** is that darkness!”*
 2. Not just darkness, but full of darkness!
 3. Nor just darkness, but how great is that darkness!
 4. Because the person is listening to money and not to God, when God says, *“My son, give me thine heart”* in **Proverbs 23:26**, money says, *“No. Give me thine heart.”*
 5. When God says in **Hebrews 13:5**, *“Be content with such things as ye have,”* money says, *“Reach for more and more and more. You are not now where you will be. Grasp higher and higher. The sky is the limit for the money you can get.”*
 6. When God says in **Mark 10:19**, *“Do not steal, Do not bear false witness, Defraud not,”* money says, *“The end justifies the means. If you can get money, get it by any means you can get away with.”*

7. When God says in **Matthew 19:21**, *“Give to the poor,”* money says, “Keep it all for yourself. Giving to charity is just depleting what you have and setting you back.”
8. When God says in **Philippians 4:6**, *“Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God,”* money says, “Be careful for everything. If you don’t look out for yourself, no one else will.”
9. When God says in **Exodus 20:8**, *“Remember the sabbath day, to keep it holy,”* money says, “Are you kidding? That day is as good as any other day to make money. Use that day for work.”

T. With all these conflicting calls from these two masters—God and money—it is obvious that no man can serve two masters.

II. Verse 25—*“Take no thought for your life”*

- A. The Lord speaks about worry as He says in **Matthew 6:25**, *“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?”*
- B. Now, the Lord starts off verse 25 with the word, *“Therefore”* which means what He is saying now is not a new subject, but is following what He was saying.
- C. The voice of money is saying, “Take thought” which means “Worry about.”
 1. *“Worry about your life. Worry about what you are going to eat. Worry about what you are going to drink. Worry about what clothes you are going to have for your body.”*
- D. All those calls to worry are coming from the master, money.
- E. This is where the Lord now teaches us to reason along the lines of “God gave me life and if he gave me life, He will give me meat, so I can live.”
- F. The Lord wants us to reason along the lines of “God gave me a body, and He did not give me a body to be exposed. Clothes are less than a body, so, God will give me clothes to put on my body.”

III. Verse 26—*“Behold the fowls of the air”*

- A. And now to help us from hanging our heads in worry, the Lord has told us to look up and see **Matthew 6:26**.
 1. **Matthew 6:26** says, *“Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?”*
- B. He does not just call the birds, “the fowl,” but He is making a point when He calls the birds, “The fowls of the air.”
 1. His point is that birds fly in the air.
 2. When they fly in the air, they are so separated from the earth, and their food is on the earth and not in the skies.
 3. They are not worrying as, “What am I doing in the air? Why am I flying in the air? I should be down on the ground where my food is.”
- C. The Lord wants us to look at the birds flying through the air and not on the ground, worrying about where our food is.
- D. The Lord wants us to see that the birds are not saying, “We can’t be wasting our time flying around in the sky. We need to dig trenches in the ground and plant seed and then we need to harvest the crops and put them into barns so we can have food.”
 1. The birds are doing none of that, and yet they are well fed.
- E. The Lord wants us to see that God the Father provides for their food.
- F. The birds are preachers of trustfulness.

1. We will never see a bird digging with its foot trenches in the ground and planting seed and going out to reap and gather the seed up.

IV. Verse 26—*“Are ye not much better than they?”*

- A. The Lord asks us a question about the birds in **Matthew 6:26**, *“Are ye not much better than they?”*
- B. How are we much better than the birds? The Lord has told us in verse 26 how we are much better than the birds when he said in **Matthew 6:26**.
 1. **Matthew 6:26** says, *“Your heavenly father feedeth them.”*
- C. He called God, “Your Heavenly Father.” He did not say that the birds can call God, “My Heavenly Father,” but, He called God, “your Heavenly Father.”
- D. This is what makes us better than the birds which is what is stated in **Isaiah 63:16**.
 1. **Isaiah 63:16** says, *“Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name is from everlasting.”*
- E. Only a believing man can say what the birds cannot say which is **Isaiah 53:6**.
 1. **Isaiah 53:16** says, *“Doubtless thou art our father...our redeemer.”*
 - a. The Lord did not die for the sins of the birds, but He did die to redeem man from his sins.
 - b. That makes us better than the birds.
 2. **Isaiah 44:2** says, *“Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.”*
 - a. The Lord made us to be His servants, and He will help us.
 - b. That makes us better than the birds.

V. Verse 27—*“Taking thought can add one cubit”*

- A. The Lord wants to show us how much we need God when He says in **Matthew 6:27**, *“Which of you by taking thought can add one cubit unto his stature?”*
- B. What the Lord is saying here is our days are numbered as it says in **Psalms 39:4-5**.
 1. The verses say, *“⁴Make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. ⁵Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.”*
- C. First, the prayer to God is to “Make me to know mine end.” Our natural tendency is to not think about our end. We want to turn our back on the fact that we will die.
- D. The **Psalms 39:4** prayer of “Make me to know my end” means “Make me to appreciate how short my life really is.”
 1. “Make me to not to run away from considering what will happen to me after I leave this earth.”
 2. How do we do that? How do we make ourselves to know our end?
- E. The prayer of **Psalms 39:4** of “Make me to know mine end” is a prayer to God to “Make me ready to die” or “Make me ready to leave this earth.”
 1. It is a prayer to “Make me live life looking forward to eternal life with God and not looking backwards on what I have achieved in life.”
 2. It is a prayer to live life looking through the front windshield of life and not living life looking through the rear view mirror.
- F. God wants us to consider this issue of our end of life on earth, and that was God’s yearning for Israel when He said in **Deuteronomy 32:29**.
 1. **Deuteronomy 32:29** says, *“O that they were wise, that they understood this, that they would consider their latter end!”*

- G.** “*O that they would consider their later end*” is God saying, “I wish they would ask themselves the question of what is going to happen to them after they leave this earth.”
- H.** That is God saying, “I wish they would stop saying, ‘No one knows what happens after life.’”
1. God says, “I know what happens after life on earth. It is either heaven or hell with nothing in between.”
 2. God has said what happens after a person dies in **Romans 6:23**.
 - a. The verse says, “*For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*”
 - b. It is either death or an eternity in hell or life or an eternity in heaven.
 - c. It is either do nothing and don’t take the gift and receive the wages of sin which is death or an eternity in hell.
 - d. It is to take the gift of the life or eternity in heaven through the Lord Jesus Christ.
- I.** When the Lord Jesus Christ speaks about adding any days to life in **Matthew 6:27**, the Psalmist prays in **Psalms 39:4**, “*Make me to know the measure of my days, what it is, that I may know how frail I am.*”
1. It is really to bring a person to see that whether he lives 38 years or 48 years or 58 years or 68 years or 78 years or 88 years or 98 years, there is really very little differences in those numbers. You can count the days in those differences.
 2. The Psalmist calls it all a handbreadth as in you can’t stretch your thumb like your birth any farther from your little finger like your death.
 3. With that truth, the Psalmist in Psalm 39:5 says, “Selah,” which means, “Just stop and think about that for a while.”
 4. The Psalmist is not asking God to make him know the short measure of his days to bring him into depression.
 5. The Lord in **Matthew 6:27** is not saying that you can’t change the days you have in order to bring us into depression.
- J.** The goal here of knowing how few days we have here on earth is to **Psalms 39:4**.
1. **Psalms 39:4** says, “*That I may know how frail I am.*”
- K.** That leads us to fall before God and trust in the ever living and ever merciful God. It leads to a new life of **Proverbs 3:5-6**.
1. **Proverbs 3:5-6** says, “*⁵Trust in the LORD with all thine heart; and lean not unto thine own understanding. ⁶In all thy ways acknowledge him, and he shall direct thy paths.*”
- L.** This last week, I asked a 16 year old and an 18 year old, “**Why they don’t become followers of the Lord Jesus** and trust in Him?” I have been thinking a lot about the answer they gave me.
1. They said, “Because we know that to follow God would require time that we don’t have to give up.”
 2. They said, “We know that to follow God would require us to go to church on Sunday, and we are too busy on Sunday to give up that time to go to church.”
 3. They said, “We know that to follow God would require us to spend time studying the Bible, and we are too busy to spend time reading and studying the Bible.”
- M.** When they said that, I said, “Yes. That is true.”
- N.** That is just what God is saying that He requires from a person who comes to Him. It is a **Proverbs 3:5** life of “*With all thine heart.*”
- O.** Listen to how many times God said the word “all” in the following verses:

1. **Deuteronomy 6:4-5**—*“Hear, O Israel: The LORD our God is one LORD: ⁵And thou shalt love the LORD thy God with **all** thine heart, and with **all** thy soul, and with **all** thy might.”*
 2. **Deuteronomy 11:13**—*“And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with **all** your heart and with **all** your soul.”*
 3. Turning to God is all about the word, **“all.”** **It is about being a total sell out for God.**
- P.** To trust and follow the Lord Jesus does mean giving Him **everything**.
1. **All** your **heart** of **affections**
 2. **All** your **soul** of decisions
 3. **All** your **strength of actions**
 4. **All** your **loyal devotion**
 5. **All** your **service of life**
 6. **All** your **time** of your life
- Q.** And I praised those young people for understanding and counting the cost of time.
- R.** To follow the Lord Jesus is to lay **all on the altar of sacrifice**—everything including time. That is what God requires as the Lord Jesus said in **Luke 14:26-33**.
1. **Luke 14:26-33**—*“²⁶If any man **come to me**, and **hate not his father**, and **mother**, and **wife**, and **children**, and **brethren**, and **sisters**, **yea**, and **his own life also**, he **cannot be my disciple**. ²⁷And whosoever doth not **bear his cross**, and **come after me**, cannot be my disciple. ²⁸For which of you, intending to build a tower, **sitteth not down first, and counteth the cost**, whether he have sufficient to finish it? ²⁹Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, ³⁰Saying, This man began to build, and was not able to finish. ³¹Or what king, going to make war against another king, **sitteth not down first**, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? ³²Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. ³³So likewise, whosoever he be of you that **forsaketh not all that he hath, he cannot be my disciple**.”*
 2. Those young people had sat down first and counted the cost and said, “No. I don’t want to.”
 3. The cost to be saved and the cost to be a follower of the Lord is everything.
 4. The cost to be saved and the cost to be a child of God is “Lord, I give you everything. I keep back nothing for myself. Take all of me.”

VI. Verse 28—*“Raiment? Consider the lilies”*

- A.** The Lord turns from worry over how long life will be on earth to worry over clothes when He said in Matthew 6:28, *“And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin.”*
- B.** Now, the Lord points to a very familiar sight in Israel—the lilies.
- C.** These are the Shoshanim of Israel. Shoshana is a popular Hebrew name given to children, and there is a famous Israeli folk song called Erev Shel Shoshanim, “The Evening of the Lilies.”
- D.** So, the Lord is speaking now of what is very familiar to the people when He calls out the lilies.
- E.** The Lord said that we are to “Consider.” This Greek word means to “Learn From.”
 1. By using this word, the Lord is saying that **“the lilies are speaking,”** and we should listen to them.

2. He is saying that “the lilies are instructing,” and we need to stop and learn from their instruction.
3. The lesson that the lilies are teaching is where the lilies are saying, “Look at us. Look at how we grow clothed in such beauty. Look at us and see what we are doing. We are **not working** to get this beautiful dress.”
4. “Look at us and see that we are busy **not spinning** fibers together to make our beautiful clothes.”
5. “Look at us and see that even the richest man who ever lived, Solomon with all his glory was not clothed in beauty like we are.”
6. “Look at us and understand that our clothing did not come from us. It came from God. Our clothing was provided by God our Creator.”
7. So, the Lord is calling us to study the lilies and learn from them. Study them carefully.
8. The lilies are preachers of how God adorns. God not only nourishes us (from the fowls), but, He adorns us. He goes way farther than the bare necessities of life.
9. We will never see a lily with a spinning wheel making itself cloth to wear.

VII. Verse 31—*“Take no thought...eat...drink...clothed”*

- A. Now, the Lord goes through a list of what not to worry about in **Matthew 6:31**.
 1. **Matthew 6:31** says, *“Therefore take no thought, saying, **What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?”***
 2. This is the “Oy Vey” list of “Oy, vey, what shall we eat?” and “Oy vey, what shall we drink?”
 3. The Yiddish word, “Oy” or “Oy Vey” is another way of saying, “I am anxious.”
- B. The Bible tells us that there is no room for anxiety in the life of a child of God in **Philippians 4:6**.
 1. **Philippians 4:6** says, *“Be careful (anxious) for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.”*
- C. Anxiety causes to not have certain things, and anxiety causes us to have certain things.
 1. Anxiety causes a person to **not have the following**:
 - a. **Prayer**—A person cannot pray when they are consumed with anxiety.
 - b. **Effective Work**—A person is blocked from effectively working when they are engulfed in anxiety.
 - c. **Creativity**—Anxiety robs a person of his mental freedom to be able to be creative.
 - d. **Thankfulness** from the blessings of the moment
 - e. **Laughter and Smiling**—Anxiety takes away all joy in life and the therapeutic benefits of just laughing.
 - a. **Proverbs 17:22** says, *“A merry heart doeth good like a medicine: but a broken spirit drieth the bones.”*
 - f. **Testimonies**—Anxiety robs us of “I prayed through this problem and God did...”
 - g. **Confidence** in God—Anxiety steals away our trust and reliance on God.
 - h. **View of Heaven**—Anxiety blocks our view of heaven and how God is at work during trials.
 2. **Anxiety does give us**
 - a. An **Open View of Hell**—Anxiety does give us an awareness and clear sight of the work of the devil and demons.
 - b. **Health issues**—Anxiety does give us health problems all the way from ulcers to infections by compromising our immune system.

- c. **Anxious Dreams**—Anxiety causes us to have awful dreams.
 - d. Feelings of Being **Frightened and Fearful**—Anxiety causes us to jump when a door shuts.
 - e. **A Sense of Terror**—Anxiety causes us to be on high alert expecting the worst to happen.
 - f. **A Distrust of Others**—Anxiety makes us not trust others for fear of what they can do to us.
3. The worst part about Anxiety is that it springs out **of ignorance of who God is.**