

The Wows and the Woes

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 21—“Where your treasure is...heart”

- A. In **verses 19-21**, the Lord has been **instructing us to put our treasure and our heart in heaven and not on earth.**
 1. **Matthew 6:19-21** says, “¹⁹**Lay not up** for yourselves treasures upon earth... ²⁰**But lay up** for yourselves treasures in heaven... ²¹For where your treasure is, there will your heart be also.”
- B. We try to obey the command in **Colossians 3:1-2.**
 1. **Colossians 3:1-2** says, “If ye then be risen with Christ, **seek** those things which are above, where Christ sitteth on the right hand of God.¹ **Set your affection** on things above, not on things on the earth.²”
- C. Finally, after all our work on trying to lay up treasures in heaven and set our heart and affections in heaven and not on earth, we want to know if we made it.
- D. We want to **know how successful** we have been in laying up treasures and having our hearts be in heaven.
- E. So, we turn now to the Lord and ask Him, “**How are we doing** in laying up our treasures in Heaven and having our heart in Heaven and not on earth?”
- F. The Lord responds to our question on how we are doing in verses 25 – 34. He gives us a test.
 1. He first asks, “How much are you **affected by anxiety**? The more you are affected by anxiety, the more your treasure and heart are on earth. The less you are affected by anxiety, the more your treasure and heart are in Heaven.”
 2. When we hear that, we go, “Oh no! If anxiety is the test, then I failed.”
 3. The Lord in this section is saying to us, “Don’t despair. I am going to help you with that anxiety.”
- G. If we are honest, we will admit that we all have a hard time with anxiety, and that is why it is in this section of the Sermon on the Mount.
- H. Anxiety is a serious problem, and the Lord Jesus is not watering down how serious a problem anxiety is in our lives.
- I. As a matter of fact, the Lord Jesus is giving a very strong warning about anxiety when He says in **Matthew 6:25**, “Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what he shall put on.”

- J.** This warning is so important that the Lord repeats this warning again in **Matthew 6:31**.
- Matthew 6:31** says, *“Take no thought, saying, What shall we eat? or, What shall we drink? Or, Wherewithal shall we be clothed?”*
- K.** Now just in case someone might say, “I don’t think I am anxious,” the Lord gives an anxiety test when He says, “Take no thought for.”
- L.** That is significant because the **level** of our anxiety over something is **measured by how much we think about that thing**.
- M.** When the Lord said, “Take no thought for,” He was in essence saying, **“Don’t think about…”**
- The Lord expressed it as, **“Don’t think** about this or that. **Don’t give it** a second thought.”
- N.** Worry and anxiety is to think about a problem so much that we dissect it one way and then dissect it the other way. The mind is held in suspense, so the whole problem is back together. The dissection starts all over again while joy is vanishes, and sleep is lost.
- O.** To not be anxious is to be like the Lord was in the following verses:
- Matthew 8:24**—*“And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.”*
 - Psalm 127:2**—*“It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.”*
- P.** Instead of worrying from the early hours into the late hours and during the time eating the bread of sorrows, to not worry is to receive from the Lord the gift of sleep.
- Psalm 127:2** says, *“He giveth his beloved sleep.”*
- Q.** There was a storm, and the boat was being swamped with waves. The Lord was asleep on the boat. This is a picture of a person who is free from anxiety.
- Anxiety drives a person to **despair**; we can see that in how the Lord repeated twice the questions of anxiety.
 - Matthew 6:25**—*“What shall we eat or what shall we drink?”*
 - Matthew 6:31**—*“What shall we eat? or, What shall we drink” or, Wherewithall shall we be clothed?”*
 - Those are all questions of despair as in there is nothing to eat and nothing to drink and nothing to wear.
 - The word “despair” means to be without hope.
- R.** Anxiety affects hope. Anxiety causes **hope to be suffocated**.
- If there is one word to describe God, it is merciful.
 - Psalm 147:11** says, *“The LORD taketh pleasure in them that fear him, in those that **hope in his mercy.**”*
 - We hope in God’s mercy because we don’t deserve food and drink and clothes, but God is merciful. We hope in His mercy for those necessities of life.
 - We don’t deserve to be forgiven of our sins, but God is merciful. we hope in His mercy to be saved from our sins.
 - In order to hope** in God, there **must be trust** in God. **Anxiety affects trust**.
 - Anxiety results in a distrust and unbelief in God and not just God. Anxiety results in a distrust and unbelief.
 - Anxiety produces suspicion** against God.
 - That is the suspicion of, “Maybe God is really out to harm me, and I should not trust God.”
 - Anxiety produces **suspicion against people**.

- a. That is the suspicion of, “Maybe people are really out to hurt me, and I am a fool to trust other people.”
 - b. This suspicion takes away all the enjoyment that comes from being with other people.
 - c. This suspicion takes away all the joy of spending time with God.
7. Anxiety affects our **thankfulness**.
8. Anxiety affects the ability to **see the good that has come to us**.
- a. Worry **blinds** the sight from seeing what God has **given** to us so that there is no rejoicing in the Lord.
 - b. Worry causes a person to **no longer see God as the Great Provider**, but instead, God is seen as the **great withholder**. People then may have an attitude of, “Why doesn’t God take this problem away?”
9. It is so important for us to not be anxious. The Lord said, “Take no thought” **three times** in these 10 verses.
- a. **Matthew 6:25**—*“Therefore I say unto you, Take no thought for your life.”*
 - b. **Matthew 6:31**—*“Therefore take no thought.”*
 - c. **Matthew 6:34**—*“Take therefore no thought for the morrow saying, What shall we eat?”*
9. Now, it is not that God does not want us to be careful and show concern. Paul had concern over the churches.
- a. **2 Corinthians 11:28** says, *“Beside those things that are without, that which cometh upon me daily, the care of all the churches.”*
10. Paul had a great concern for the lost Jewish people who were outside the Lord Jesus when he said in **Romans 9:1-4**.
- a. **Romans 9:1-4** states, *“I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, ²That I have great heaviness and continual sorrow in my heart. ³For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: ⁴Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;”*
11. This is not the kind of care that the Lord Jesus is referring to in this section.
- a. In this section, the Lord Jesus is talking about a “Corroding Care” that leads to worry and despair.
12. That is the care that we are told to do with in **1 Peter 5:7**.
- a. **1 Peter 5:7** says, *“Casting all your care upon him; for he careth for you.”*
- R. That first warning that the Lord gave over worry was to “Take no thought” over life.
1. **Matthew 6:25** says, “Take no thought for your life.” That is a person’s greatest concern—for his life or for his health.
 2. Even Satan said in **Job 2:4**, *“And Satan answered the LORD, and said, Skin for skin, yea, **all that a man hath will he give for his life.**”*
 3. The Lord Jesus is strongly warning us to not be anxious over our lives, health, or how long we will live.
 4. Again, that does **not** mean to be reckless with our health and our life; it means to not give so much thought over health and life that it drives to worry and despair.
- S. When it comes to the matter of anxiety, the Lord gave us a very personal warning that He directs right to us when the Lord said in **Matthew 6:25**.
1. **Matthew 6:25** says, **“I say unto you, Take no thought.”**
 2. There is a lot of **tender care** that the Lord is expressing when He says, “I say

unto you.”

3. The full impact of what the Lord is saying in verse 25 when He says, “*I say unto you*” is seen if we just carry His statement on with the word, “**as**” as in, “**I say unto you as...**”
4. For example, we can look at verse 25 as the Lord saying to us:
 - a. “I say unto you **as Your God**, don’t be anxious”
 - b. “I say unto you **as Your Savior**, don’t be anxious”
 - c. “I say unto you **as The Forgiver of Your Sins**, don’t be anxious”
 - d. “I say unto you **as The Cleanser of Your Hearts**, don’t be anxious
 - e. “I say unto you **as The One Who Died on the Cross for Your Sins**, don’t be anxious”
 - f. “I say unto you **as The Spirit Living Inside of You**, don’t be anxious
 - g. “I say unto you **as The One Who Will Never Leave You nor Forsake You**, don’t be anxious”
 - h. “I say unto you **as Your Comforter**, don’t be anxious”
 - i. “I say unto you **as the One who will raise you from the dead**, don’t be anxious”
- T. It is a very personal warning to us. It is so important that the Lord devotes **ten verses** from verse 25 to 34 to warn us to not be anxious.
- U. This is **one of the strongest warnings** that the Lord Jesus has ever given. For us to not be anxious and it is not good to fail to learn in God’s “School of the Outside” from the birds and lilies. To fail to see the lessons from the grass of the field is to hear the Lord say in **Matthew 6:30**, “*O ye of little faith.*”
 1. That is not a good thing.
- V. Anxiety has a way to **amplify itself** by making us believe the lie that no one else has ever been faced with the problems and the darkness that we are faced with.
- W. Overcoming anxiety is not a matter of just “**Float and Hope;**” it is a matter of, “**Fight and Hope.**”
 1. In other words, we all must **fight our own personal war** against anxiety.
 - a. The Lord Jesus knows how **hard our personal fights** are against our own anxieties; they are tough fights.
 - b. It **hurts** the Lord Jesus when we are **anxious** and so, the Lord Jesus wants to help us fight against anxiety. So, He has here armed us with some **ammunition**, the ammunition of arguments for us to use in our fight against anxiety.
 2. In **verse 25**, for our personal fight against anxiety, the Lord Jesus has given us the **first argument of our lives are of great value to God.**
 - a. **Matthew 6:25** says, “*Is not your life more than meat?*”
 - b. Our life is more valuable because our life came from God.
 - 1) **Genesis 2:7** says, “*And the LORD God formed man of the dust of the ground, and **breathed into his nostrils the breath of life**; and man became a living soul.*”
 - c. God did **not** breathe into any animal, and no animal became a living soul. So, meat from an animal did not come from a living soul. We are more valuable than the animals that gave the meat to eat.
 - d. We are of more value than animals, and that leaves us to not doubt that God will give us the less valued food and clothing we need for our more valuable life that **God has invested in us the life of the soul.**
 3. In **verse 26**, for our personal fight against anxiety, the Lord Jesus has given us the **second argument** of the bird.
 - a. **The birds are fed with food as a gift** as the birds **did nothing** to

- generate food like planting, harvesting and storing in barns.
- b. Therefore, because we are better than the birds, we should not doubt that God will give us the gift of food.
 - 1) **Matthew 6:26** tells us, *“Your heavenly Father feedeth them.”*
 - 2) The Lord says that He is keeping track of every single bird in the mountains in **Psalm 50:11** which says, *“I know all the fowls of the mountains: and the wild beasts of the field are mine.”*
 3. In **verse 27**, for our personal fight against anxiety, the Lord Jesus has given us the **third argument of we cannot change the length of our lives** by worrying about how long we are going to live.
 - a. Therefore, it is better not to waste time worrying **because worrying doesn’t change anything.**
 - b. The only reason we are alive today is because of what both Joshua and David said in **Joshua 14:10.**
 - 1) **Joshua 14:10** says, *“And now, **behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old.**”*
 - 2) **Psalm 30:3** also says, *“O LORD, thou hast brought up my soul from the grave: **thou hast kept me alive, that I should not go down to the pit.**”*
 - c. We free ourselves from the anxiety over our health and lives when we say, “The Lord has kept me alive.”
 - 1) **Psalm 91:10-12** says, *“¹⁰There shall no evil befall thee, neither shall any plague come nigh thy dwelling. ¹¹For **he shall give his angels charge over thee, to keep thee in all thy ways.** ¹²They shall bear thee up in their hands, lest thou dash thy foot against a stone.”*
 - d. For each one of us, the Lord turns to an angel and says to that angel, **“I charge you with this person. You are responsible for him. Now, you keep him alive.”**
 - e. God does that until the time He has set for us to leave this earth—all in His hands.
 4. In **verses 28-30**, for our personal fight against anxiety, the Lord Jesus has given us the **fourth argument of the beautiful clothing of the lilies and grass is a gift.**
 - a. **Matthew 6:30** says, *“God so clothe the grass of the field.”*
 - b. The grass did nothing to generate like working and spinning fibers, and their dress is for a very short period of time.
 - c. Therefore, God will clothe us because we live longer than the lilies and grass.
 5. These are arguments that the Lord Jesus has given us to help us in our fight. Our personal war against our own anxieties is a battle that **we alone must fight.** The **Lord will not fight that battle for us.** We have to fight it alone, but He

- has **equipped us with these arguments like ammunition for us to fight with.**
- a. But, even more important is that from these arguments He has shown us **the pattern for us to get more arguments** to help us in our battle against anxiety.
6. In this section, the Lord Jesus is **not** just saying, “Don’t be anxious.” He is guiding us in how to be freed from anxiety.
 - a. When something really **bad** or really **dark** happens to us, we feel **so alone** and we feel **so vulnerable**. That is when we become **anxious**.
 - b. **Anxiety drives** us to **go inside ourselves** and **hide** in our homes and rooms and under our covers to **protect** us and **shield** us from the trouble outside.
 - c. That is what we do instinctively—turn **inwardly** and **go inside** to be **shielded** and **protected**.
 7. The Lord looks at that **going inside** when we are anxious, and He says to us, “**Don’t do that** when you are anxious. I want you to **do the opposite** to be freed from your anxiety.”
 - a. “To be freed from your anxiety, I am sending you to **my special school**. That school is **the ‘School of the Outside.’**”
 - b. “I want you to go to my “School of the Outside” and be **taught by my instructors**. I want you to learn from my instructors.”
 - c. “Sit down in my School of the Outside and wait there as I send **my first instructor** to teach you. He will soon come to you. **Your first instructor is, ‘Professor Bird.’**”
 8. Notice the word that the Lord Jesus uses for the birds in verse 26. **Matthew 6:26** says, “*Behold the fowls of the air.*”
 - a. The Greek word used here for “**Behold**” is “**Emblepo**” which means “to **fix your gaze on,**” “to **look beyond** the obvious,” and “to **see what is hidden deep within.**”
 - b. What the Lord is saying in verse 26 is, “**Fix your gaze** on the birds, **learn** from them as you **search for** what they are teaching you.”
 - c. Then, you will meet your second instructor, **Professor Lilly**.
 9. Notice the word that the Lord uses for the lilies in **Matthew 6:28**. The verse says, “*Consider the lilies of the field.*”
 - a. The Greek word used here for “**Consider**” is “**Katamanthano**” which means “to learn **thoroughly.**”
 10. When we are **sick with anxiety**, we go to Dr. Jesus, and He tells us the diagnosis, as if to say,
 - a. “Your problem is that you are anxious which means that you are **consumed with yourself** and your problems.”
 11. One of the most **anxious people in the Bible was Job** as he was surrounded by **darkness**. It was the darkness of having **lost all his family** and **all his wealth** and **all his health**. He was anxious about all his loss, and God sent Job to His “School of the Outside” when God told Job in chapter 12.
 - a. **Job 12:7-10**—“*7But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: 8Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. 9Who knoweth not in all these that the hand of the LORD hath wrought this? 10In whose hand is the soul of every living thing, and the breath of all mankind.*”

12. This is the prescription that God wrote for **Job's anxiety** over all his loss. It was, "Job, go to my 'School of the Outside' and let **my lecturers, the beasts teach** you."
 - a. "Let **my instructors, the birds tell** you"
 - 1) **Job 12:7**—"Ask now...the fowls of the air, and they shall tell thee"
 - b. "Ask **my professor, the earth** and he will **teach** you."
 - 1) **Job 12:8**—"Speak to the earth, and it shall teach thee"
 - c. "Go to **my teachers, the fishes of the sea** and they will **declare** to you."
 - a. **Job 12:8**—"The fishes of the sea shall declare unto thee"
 - d. But, as it is with any school, we as students have to **concentrate on what the teacher is saying** and **work hard** to learn from the instructors. The same is true for God's "School of the Outside."

II. Verse 32—"After all these things...Gentiles seek"

- A. The Lord again says to not get into such a worried state of mind that we ask desperately where our food and drink and clothes are going to come from.
- B. The Lord explains that these are not the questions we should be asking in **Matthew 6:32**.
 1. **Matthew 6:32** says, "(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things."
- C. We need to understand what the Lord was referring to with the word **Gentiles**.
 1. The Greek word translated "**Gentiles**" is the word "**Ethnos**" from which we get the word "ethnic." Ethnic has the meaning of what is characteristic of a group of people like a tribe or a nation.
 2. In Latin, the word for "**Goyim**" is "**Gentes**" from which we get our word, **Gentile**. In Spanish, the word for people is Gente, so the word "Gentile" is the same as the Hebrew word, "Goy" for "nation." That is what is important to see about the word, "**Gentile**."
 3. A better way to translate this verse would be "For after all these things do **the nations** seek."
- D. When the Lord Jesus said, "After all these things do the Gentiles seek," we learnt two important lessons:
 1. It was not as though God was speaking down about the Gentiles. The term, "Goy" is **not derogatory**. He is revealing how God sees the world.
 2. God looks at the world and sees "**The Nation of Israel**." He sees all **the other nations** as "The Nations."
 3. When He sees the Jewish Nation, He sees special advantages that were given to that nation. The main advantage is the Bible—both the **writing and keeping of the Hebrew Scriptures**.
 - a. **Romans 3:1-2** says, "What advantage then hath the Jew? or what profit is there of circumcision?¹ Much every way: **chiefly, because that unto them were committed the oracles of God.**²"
 - b. **Romans 9:4-5** says, "⁴Who are Israelites; to whom pertaineth the **adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;** ⁵Whose are the fathers, and of whom as concerning **the flesh Christ came, who is over all, God blessed for ever. Amen**"
 4. God said to Israel that they were different from the other nations in **Deuteronomy 14:2**.
 - a. **Deuteronomy 14:2** states, "For thou art an **holy people** unto the LORD thy God, and the LORD hath **chosen** thee to be a peculiar people

unto himself, above all the nations that are upon the earth.”

- b. God called Israel to be a special people to Himself. God called Israel to be a nation above all the nations that are upon the earth.
- c. The Lord was saying here that worrying over how there would be something to eat, how there would be something to drink, and where clothes would be found is all what the other nations do, but Israel was to be a nation that did not worry about that. They would trust in the provision of God.
- d. But, if a Jewish person did worry about where his food and drink and clothes would come from, then that Jewish person would in essence **become a Gentile** and not part of **God’s** Israel.
- e. On the other hand if a **Gentile believer** trusted in God to provide his food and drink and clothes, then that Gentile person would become part of God’s Israel and not be seen by God as a Gentile.
 - 1) **Romans 2:29** explains this as it says, *“But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”*
5. The Gentiles seek only physical things like food and drink and clothes, because they do not know about spiritual things like **friendship and partnership with God**. The Gentiles seek those things because they **do not know better** things.
6. The nations or Gentiles are *“having no hope, and without God in the world”* as it says in **Ephesians 2:12**.
7. That is why they only seek physical things.

III. Verse 33—*“But seek ye first the kingdom of God”*

A. But, in contrast to seeking only physical things, the Lord says to us in verse 33, *“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”*

B. **But seek ye first the kingdom of God** as in:

1. **Before** seeking anything else, seek God and His Kingdom. Make His kingdom your priority.
 2. **Before** food and before clothing and before any treasures as a first priority
 3. The Kingdom of God is another way of saying just “God.”
 4. We must do what must be done first before anything else.
 - a. Daily Bible Reading **before** daily work
 - b. Church on Sunday **before** any activity on Sunday
 - c. Prayer first before eating
 - d. Looking to God for today’s needs **before** thinking about tomorrow
 5. **Colossians 3:1-2** says, *“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. ²Set your affection on things above, not on things on the earth.”*
- F. It is a matter of seeing in situations the **“Wow’s” and not “Woes.”**
1. **Matthew 19:21** says, *“Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.”*
 2. **Wow #1**—A chance to be close to the Lord Jesus is more valuable than money. That’s **not** a Woe; that’s a **Wow**.
 - a. **Philippians 3:8** says, *“Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.”*
 - b. **Hebrews 11:26** states, *“Esteeming the reproach of Christ greater riches*

than the treasures in Egypt: for he had respect unto the recompense of the reward."

3. **Wow #2**—A chance to be on Christ's side is greater riches than all the treasures of Egypt; This is **not** a Woe. This is a Wow.
 - c. **Hebrews 13:5**—*"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee."*
4. **Wow #3**—To have the Lord say to me, "I will never leave thee, nor forsake thee" is more valuable than anything more that I could ever have. This is a Wow, not a Woe.
 - a. **Matthew 19:29**—*"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."*
2. **Wow #4**—To have hundred fold more than anything I walk away from for the Lord's sake and get everlasting life is a Wow, not a Woe.
 - a. There is a **danger** when **money comes** of loving money more than God.
 - 1) **Psalm 62:10**—*"If riches increase, set not your heart upon them."*
 - b. But, on the other hand, to not to be rich, but to desire to be rich is **sinful** also according to **1 Timothy 6:9**.
 - 1) The verse says, *"But they that **will be rich** fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."*
 - 2) Notice the words, *"Not they that are rich, but they that **will be rich.**"*
 - c. To seek first is to see **the Lord as the most valuable of all possessions**.
 - 1) **Psalm 73:25**—*"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."*
 - d. The problem with all this is that we **cannot rely on ourselves to know** if we have set God as first in our lives because we have a big problem when it comes to knowing our hearts.
 - e. In **Jeremiah 17:9-10**, God asks and answers a question.
 - 1) **Jeremiah 17:9** says, *"The heart is deceitful above all things, and desperately wicked: Who can know it?"*
 - f. We can find an answer in verse 10.
 - 1) **Jeremiah 17:10** states, *"I the Lord search the heart."*
 - g. That means that our prayer has to be similar to **Psalm 139**.
 - 1) **Psalm 139:23-24** reads, *"²³**Search** me, O God, and **know** my heart: **try** me, and **know** my thoughts: ²⁴And **see** if there be any wicked way in me, and **lead** me in the way everlasting."*

III. Verse 34—*"Take no thought for the morrow"*

- A. Now, the Lord finishes this section with addressing the worry about the future in **Matthew 6:34**.
 1. **Matthew 6:34** says, *"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."*
- B. This is the worry for what is going to happen. Most of what we worry about in the future never happens, but we sure wasted a lot of time and energy worrying about it.
- C. This is the worry of "What is going to happen to me in the future?"
- D. This topic of tomorrow the Lord has the same direction. Every day brings its own cares

and to worry with anxious anticipation about tomorrow's care today is to double the care.

- E. That evil comes from an evil world and sufficient unto the day is the help from God to deal with the evil that comes.
 - 1. When the Lord said the word, "sufficient," He was saying, "What? You don't think that you have enough evil to deal with today that you have to go and borrow from the evil that will come tomorrow."
- F. The way to defeat worrying about tomorrow is to let this theme resound.
 - 1. **Matthew 6:32** reminds us that "*Your Heavenly Father knoweth.*"
- G. He cares, and He still stands on the shore and asks, "*Children, have ye any meat?*" (**John 21:5**)
 - 1. He knew, but He asked because He cared. He provided fish for them.
 - 2. He knows about each new fresh evil we will face and because He feels with compassion each new fresh evil we will face, He will have a new fresh mercy to meet that fresh new evil.
 - a. **Lamentations 3:22-23** says, "*²²It is of the LORD'S mercies that we are not consumed, because his compassions fail not. ²³They are new every morning: great is thy faithfulness.*"