

Take no thought for the morrow

By Shawn Reynolds

sermonaudio.com

Bible Text: Matthew 6:34

Preached on: Sunday, January 15, 2012

Grace Particular Baptist Church

5725 Imperial Lakes Blvd

Mulberry, FL 33860

Website: www.graceparticularbaptist.org

Online Sermons: www.sermonaudio.com/graceparticular

Let us begin this time in prayer.

Dear heavenly Father, most gracious and holy Lord, how blessed is thy name. How glorious it is, Lord, to sing thy praises this morning, to be here in this place, Lord. We ask and beseech and plead, Lord, that thou would be here with us, that thou hast drawn us, that thou hast prepared the ground and, Lord, that thou would bless this day with the fullness of thee, that thou would come with power and anoint the service today, Lord, that thou would be pleased and glorified, that thy name would be lifted, all creature would be taken out and all man put beneath thy feet where our rightful place is. And, Lord, may you be pleased to lift up thy holy name in this place. Lord, we pray for those who are not with us today that thou would be an ever present help to them this morning, Lord, in the unity of the Spirit you would join our hearts with theirs in worshipping thee, Lord, the only true Lord this day. Bless this day for thy name's sake, for thy glory. In the name of thy Son we ask these things. Amen.

Sometimes it is different for me usually preaching every third week or whenever it is the Lord calls me up here it is... I am at his mercy, but when he reveals to me what he would be pleased to bring forth for the Sunday morning. And this time I think it was the earliest time it has ever happened in my life as in the time that I have preached the Word. The last time I was in this pulpit was the last Sunday of the year in 2011. It was on Christmas morning and I felt the Lord's presence then that day.

As we left this place and went home and went to the festivities of the day, I remember gathering my family together and as we all got together to give each other gifts and partake in the day that the Lord had set before us and give him thanks for all things, something a little different happened that day as I sat there and I watched my children. As I watched them unwrapped the things that were given to them from us, I had a thought seize upon me. How many more years would years would I have with them?

It seems as though in this life there is a lot of anxious thoughts. That day I remember that as it came so powerfully to me because then that thought turned into what their life would be like. Who are they going to marry? How are they going to grow up? Will they grow up? How many years will they have? Will the Lord reveal himself to them? Has the Lord revealed himself to them?

I remember that time so vividly because as they sat there unwrapping those gifts and as those thoughts seized upon me, it did take some of the joy out of the day. But the Lord didn't leave me there. He brought me a timely word as he does many times and that is what I want to speak to you about today, the very word that the brought me that day. And that comes from Matthew six verse 34.

I know many times, or, at least, lately I have preached from the Sermon on the Mount a couple of times. I have always stressed the point as the Lord has impressed it upon me that this is not just a sermon. It is the Lord Jesus Christ standing before his people, addressing his disciples and speaking to them about the union that he has with his people, his people alone. And out of that union comes a sweet communion and that is the only thing that can dispel the worries and the anxiousness of this world.

I went ahead and looked up in Webster's dictionary of 1828 what anxious meant. And by way of definition I want you to know today that it means greatly concerned respecting something future or unknown. We are anxious about many things. There is times in my life as I just shared with you that the thought comes from you don't know where, but it enters in and seizes upon you so much and there is an anxiousness in your soul and there is an anxiousness in your being and it will... you will stay there until the Lord delivers you. And that is the way it was that day. But he delivered me through this passage.

I want to read it first and make a couple of comments about it, but let's start here in Matthew 6:34 where Jesus says:

“Take therefore no thought for the morrow.”¹

The words “no thought” here in the Greek means anxious. The actual translation of this should read, “Take therefore, be not anxious for tomorrow, for the morrow, for the morrow shall be anxious for the things of itself.”

And that is really good instruction. Have you ever had that instruction given to you? Oh, don't worry about tomorrow. I mean, there is people in this life that will tell you, “Don't worry about tomorrow. You can only control the things in today.” There is no peace in that either, because we can't control the things of today. And people will tell you. Don't be worried about tomorrow. You know, tomorrow is going to take care of itself and that is what Jesus is saying.

But I put forth to you today that unless Christ comes to your soul and says this to you, unless he speaks to you and puts you in that place and takes the anxiousness and the anxiety away from you and puts you in this place to see him, to see him sovereignly governing every event that comes into your life, you will never be able to be at peace.

“Take therefore no thought for the morrow.”²

¹ Matthew 6:34.

² Ibid.

Now this does not give us a license to be careless about life. It is not what the Lord is not telling us not to be concerned with the things that are unfolding us, that are going to come into our day and come into our life in this upcoming year, the things that we know about. That is not what he is saying. It is not to just blow them off and say, “Well, the Lord is in control of everything and I am going to be flippant and not be...”

No, that is not what he is says.

Paul said it best in Philippians 4:6 where he said:

“Be careful for nothing.”³

Do you know what the Greek word for careful is? Be anxious for nothing. It is the same word that Jesus uses here.

“Take therefore no thought for the morrow.”⁴

Be not anxious for the morrow.

The apostle Paul exhorts the people of Philippi to be careful for nothing, to be anxious for nothing.

“...but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.”⁵

And there is what we have been hearing from the pulpit the last few weeks about prayer and supplication and to be sober for the times that we live in. I know we don't run off and look at the times and start to interpret it like most of the world does, because the Lord told us he will come as a thief in the night. We don't concern ourselves with that time, because I do believe the Scriptures tell us that the Lord will make his people ready.

But anxiousness, to be greatly concerned respecting something future or unknown is one of the play things of Satan. He loves to bring those thoughts to torture the child of God.

When Jesus said these words to his disciples:

“Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself.”⁶

He was speaking to them as only he could, that he was their sabbath rest. We know as this holy Word has chronicled many times what the lives of these disciples would be

³ Philippians 4:6.

⁴ Mathew 6:34.

⁵ Philippians 4:6.

⁶ Matthew 6:34.

when Jesus was gone. And he was right. There were many things in the morrow and many things in their near future that would disturb them greatly.

But there was a power from on high that kept them. There was a power that came to their souls and I look at that as when you see the apostle Paul and everything that he went through whether it be shipwreck or being bitten by a snake or being beaten or ridiculed or put in jail and Peter suffered many things like that and John suffered those things and John was put in a boiling cauldron of oil and the Lord preserved them in all of these things.

And as that moment of that time came and unfolded in their life, the Lord was their ever present help.

You see, the first part of this verse is pretty easy for us. I mean, we come to it and we say, "Ok, Lord. I know that you are my rest and I know that you have to make me to sit down in this green pasture." And the green pasture is the rest and the peace of life, because there is no peace down here. We see this many times. I mean, we just look at the headlines in the news and there is this anxious thoughts that come upon us. What are we going to do? How is this going to affect us? How is this going to affect our life and our lifestyle?

One of the things I said at the beginning is the Lord is sovereign over when he reveals the passage he would have me to preach on. Sometimes it is in the very last moments, the very last day, the very last night, the very last hour. But this time, like I said, it was odd. It came early. But the Lord in his perfect providence had his reason for that. It is because he would try me on it. He tried me on it many times in the last two or three weeks on whether it was true or not. And, you know, he tried me right up to the last hour, as yesterday was filled with a lot of things in his providential care. And I say care. The world would look at them and say that they were very bad things that occurred, but, you know, as when he revealed himself to Job, the Lord gives and the Lord takes away, but blessed be the name of the Lord.

It is a blessed place to be brought to the sabbath rest in Christ. It is a blessed place to be seen that one of the things that the Lord has impressed upon me lately in my life a little saying I like to say. I don't know what tomorrow holds, but I know who holds it. That is where the peace is.

We have so many things that we are cumbered about as Martha was with Mary. There are so many things that cumbered her about and she said to the Lord, "Lord, aren't you going to make her get up and serve? Aren't you going to make her? I am cumbered about all these things."

And the Lord told her, "She has sought the one thing necessary, the one thing needful."

And the one thing needful for the child of God's soul is Christ. It is this union that he is speaking about. It is the only way that we cannot be worried about tomorrow. Whatever it

is on the pending horizon, it may be medical issues with us. It may be doctor's appointments. It may be things going on in our house. It may be things with our loved ones. The Lord has to speak that to your soul, to take no thought for that, to not be anxious about it. It is only his hand that can come upon on your soul to quiet that soul.

We are greatly cumbered with many things.

Solomon wrote in Proverbs 27:1:

“Boast not thyself of to morrow; for thou knowest not what a day may bring forth.”⁷

How true that is, because that leads us into the second part of this verse. The first part we see the comfort of the Lord. In the second part we see the warning to be sober.

I don't know how much we think about this part.

“Sufficient unto the day is the evil thereof.”⁸

The Greek word for “evil” here is badness. Sufficient unto the day is the badness thereof. Every day in the Lord's providence will have cross providences in it. There will be things that do not go our way, according to our will. But what a pleasant joy it is to know that everything goes according to his will, everything.

In John 6:33 Jesus said:

“These things I have spoken unto you that in me...”⁹

That is where it all is. It is this union that he is speaking of in these three chapters. It is the union he is speaking of in this passage I am reading now.

“These things I have spoken unto you that in me ye might have peace. In this world [that we live in] ye shall have tribulation.”¹⁰

Well, when the Lord Jesus Christ says, “Shall” it is a will. And when the Lord Jesus Christ says it shall come about, then it is 100 percent it will come about. And in this life, in this world that we live in, ye shall have tribulation. And then we understand that, because our lives are full of a rocky road. It is full of cross providences, so we call them.

It is the second part of this.

“...but be of good cheer, I have overcome the world.”¹¹

⁷ Proverbs 27:1.

⁸ Mathew 6:34.

⁹ John 6:33.

¹⁰ Ibid.

¹¹ Ibid.

How do you be of good cheer? Many in this life today and many that are filling the churches all across America will tell you that it is a psychological thing. Just do it. Just be joyful. Just be. Don't worry, be happy. They made a song about this.

This is not what Jesus is saying. Many take out this verse and say, "See, the Lord just says don't worry about anything."

But it is about union. It is about what we have in Christ. It is not about what we can control. It is not about what we do. It is what he has done.

"Be of good cheer, I have overcome the world."¹²

This world will be a plague to you. This world will be a hardship to you. This world will not be your resting place, because you are a pilgrim and a stranger.

The Lord Jesus Christ said that the foxes have holes and the birds of air have nests, but I have nowhere to lay my head. And anyone who comes after Christ and is enabled and empowered to take up his cross daily and follow him knows what that means, because in this life our clutches are not in it. In this world we don't put forth a place where we live because we know we are just passing through.

But that is in this union. That is what makes these words so vibrant and so powerful to the child of God. Because we know he went first. We know that he went before us and we know as the shepherd goes forward first, he calls his sheep by name and they hear him. And that is the only way we can get to this green pasture. And that is the only way that when we hear these words:

"Sufficient unto the day is the evil thereof."¹³

There is no promises of bliss here. In fact, it is the opposite. There is promises of tribulation.

In 1 Peter four Peter writes this.

"Beloved, think it not strange concerning the fiery trial which is to try you."¹⁴

And notice it wasn't just a trial. It is a fiery trial. It lends something to the explanation of what kind of trial comes to the child of God. But just when we have focused so much of our attention on what Jesus is saying here and we are all thinking now about the things that come into our life that affect our livelihood, we are going to go a little bit higher than that, or should I say a little bit deeper than that, because this, what Jesus is speaking to his people is not about physical things.

¹² Ibid.

¹³ Matthew 6:34.

¹⁴ 1 Peter 4:12.

We are cumbered about so much with the physical things. But there is a deeper teaching here. There is a deeper understanding here of the evil that comes into the day.

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange things happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.¹⁵

Notice when that time of joy comes, when the Lord Jesus Christ in his glory is revealed.

We know there is no peace for our souls unless the prince of peace comes to it.

“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.”¹⁶

It is a promise. But it is also an explanation. It is not for the child of God to worry and to cumber about. It is an explanation to what takes place in your life. It is an explanation. It is Jesus saying, “Listen, don't think it strange. There is going to be enough evil and they say because the world hated me long before it hates you.”

Satan has been... ever since he has been cast out of heaven he has been trying and trying to put down the kingdom of Christ which he can't.

Do you think that all the attacks that he makes against Christ, you think you are not going to get it? This day has enough evil in it not to worry about tomorrow. Don't be casting your thought about tomorrow. The Lord has already ordained it. The Lord has already procured what is going to take place tomorrow. And it is finished.

Now there is a lot in those words. The child of God sees it is finished and everything in his life has been ordained by a Lord who loves him. This whole passage we look at today—in a minute we are going not back up to 25—but this whole passage is about the eternal love of God for his children, for his sheep.

So let's back up to 25, because I want to take you through, you know, Jesus many times asked a lot of questions. But they were rhetorical questions. They were not meant to be answered by the people, but they were meant to be searching questions. And now the Lord has his disciples in front of him. Right after he told them, “You cannot serve God and mammon.” Mammon can be anything to us today. It doesn't have to be a little wood god or a stone god. It can be the riches of this world. It can be whatever is set up in our life as an idol. It could be family. It could be work. It can be many things. Whatever it is, the Lord says you can't serve two masters. You can't.

I will be the Lord over my people or those people will not have a Lord.

¹⁵ 1 Peter 4:12-13.

¹⁶ Mathew 6:34.

Who is your Lord today?

But as he says these things he moves into 25 and he says, therefore. After saying you cannot serve God and mammon, he says:

“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.”¹⁷

Now all those are temporal things: food, drink, what ye shall put on.

“Is not the life more than meat?”¹⁸

Do you know what the Greek word for life there is? It is soul. He is not speaking about the temporal things in this life. Do you believe that he set his disciples in front of him as he is teaching them of the kingdom of God is come and it is now in your midst and he is teaching them all of these deep spiritual things that he is now going to unfold all of these verses it is going to be talking about food, beverage and clothing? No. Nor does it mean that to us today.

Now we just had him say you cannot serve God and mammon. And surely if any of those things become an idol to us, food, beverage or clothing, if they become that we have to have certain amount of this or this becomes so much in our thought, certainly that is a good application to this passage. But his disciples who fed on the bread of life which was Christ, he now is going to set forth to them the needfulness of himself, the sufficiency of himself.

“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?”¹⁹

Is your soul... have you.... We talk about this sometimes about communing with your soul. How many of you communed with your soul this week? How many times in your prayer and supplicating have you been brought to the Lord to cry out of your soul or to give thankfulness out of your soul? There is a difference. The soul and the mouth are two different things. We can mouth a lot of things. We mouthed a lot of thank yous. We mouth a lot of prayers. We mouth a lot of ... and that is head knowledge. That is up here. But in the soul of soul it is ... it may not even be uttered in your mouth. It is between you and the Lord. It is where the Lord sees you and where you see the Lord. It is where the communion takes place. We are going to see that in a minute.

Because then the Lord turns his attention to the fowls of the air. Why are they the fowls of the air? Why does he want us to behold the fowls of the air? Not the chickens in the

¹⁷ Matthew 6:25.

¹⁸ Ibid.

¹⁹ Ibid.

barn, because they are cared for, not the birds in the cage because they are fed by a hand. But:

“Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns.”²⁰

The Lord is making a comparison here. The people of this world will always take care of themselves. The people of this world are predators of this world. They live upon this world. The world is their life.

But Christ says, “To my children, to the fowls of the air whose sufficiency is in me and me alone, what thought do they have for tomorrow or their food or how they will be provided for? They don’t reap. They don’t sow. They are not out there making a garden for themselves. Their own habitations that they make, the nest that they pull the sticks off the ground and they make the nest in the tree, maybe not there 10 minutes depending upon the sovereignty of the wind of the Lord.

But yet they ...

“... neither do they reap, nor gather into barns; yet your heavenly Father feedeth them.”²¹

He feeds those birds. He feeds them the only way that he can, through his power, through his provision made.

Have you ever been brought there in your life and you just sat there back and said, “Look.” I mean, it is amazing how you just provided. I mean, to our carnal reasoning there was no way we were going to be provided for at that time. That is the provision he is talking about. That is the increase of faith that he gives his children to believe that he will take care of them.

And then he asks that little question.

“Are ye not much better than they?”²²

And, you know, I stumbled over that question, because I am going to tell you something. When you are in the depth of your depravity, being shown it, when you see how wicked your sin and your unbelief and your lack of trust and your lack of believing these things, you answer this in the negative. No, I don’t feel like I am better than those fowls of the air.

But the Lord pronounces his children are better than the fowls of the air. He says, “Yes, you are. You are...”

²⁰ Matthew 6:26.

²¹ Ibid.

²² Ibid.

I don't want to use the word "special." You are in me. You are bone of my bone, flesh of my... you are my bride.

And when the Lord takes you to that and he shows you that your life, your soul is something better than what bombards it here in earth on earth, there is where the peace is. He takes you above this earth and shows you what this communion is.

"Are ye not much better than they?"²³

I hope as you read those words and as the Lord comes to your soul today, I hope you don't come to that and go, "Well, yeah, I have got dominion over them. I am made a lot higher and I have got all these... look at me. I can do this. I can think. I can rationally go to work. I can do this with my hands."

It is that pride. Are you not much better than they?

And then 27 he asks another question. And that thought word again is in the Greek means anxious.

"Which one of you by being anxious...?"

It says:

"...by taking thought can add one cubit unto his stature?"²⁴

But the question, again, in the Greek in the original is: Which of you by taking thought, by being anxious in all the anxiousness?

Because, you know that is the thing about... that is what I glean out of the whole situation with Mary and Martha. She was anxious about having people in her home. She was anxious about Jesus coming to visit her. She was anxious about serving everyone of those people. She was anxious about making sure every one of them had drink and every one of them had food, every one of them had a place to sit. She was anxious about many things. And the Lord then was instructing her not to be anxious. Look at Mary.

Yeah, I am looking at Mary and I am upset with Mary. Mary is not helping me out. Mary is not being anxious like me.

And don't we get that way? We can see the Lord's peace be upon somebody and the Lord give them peace in a situation and we look at, well, I am anxious about it. You need to be anxious about it.

And that is what Martha was going through.

²³ Ibid.

²⁴ Matthew 6:27.

But the Lord gently reproves her as he does out of love and he says to her, “There is one thing needful. And Mary has chosen that one thing.”

Well, why? Because of the work in her soul. The Lord had revealed himself to Mary at that moment, that he was the one thing needful.

Now we don’t know where Martha went after that. I hope she was made to lay down, lie down. If the Scriptures are true—and I believe they are—they testify that that is what the shepherd’s voice does to the sheep. He makes them to lie down.

“Which of you by taking thought [by being anxious] can add one cubit unto his stature?”²⁵

And you know how deep that is. You think about it in the soul of soul what kind of things you try to add to your name. You want your name to be a name that everybody reveres around you in your community, somebody that looks up to you. How much of you can make your name... can your name be looked at? And I am talking about in the kingdom of heaven. I am not talking about down here on earth. You can be cumbered about many things for your name, for your title, for your position in this life. In this life you could go about. You could try to do whatever you want and the world will teach you that. Step on anything necessary to get ahead in this life. Let everyone be your footstool. Step upon them. Do whatever it takes to get to the top.

And then the Lord says:

“Which of you by taking thought can add one cubit unto his stature?”²⁶

There is a popular idea out there which I believe is false that there are degrees of reward in heaven, that there are some that sit higher and some that sit lower and some that sit in other places. I don’t believe that to be true. I believe all the children of God are the same in the kingdom of heaven, because it is not about the children of God, it is about Christ. It is about the Father. It is about the Holy Ghost.

“Which of you by taking thought can add one cubit unto his stature?”²⁷

Oh, we will try. We will try. We will do it and we will say, “Well, I did it innocently, but I really care about my name. I worked hard to keep this name.”

No. See, this is comparing the world to spiritual, the spiritual world to the physical world.

The Lord is speaking to the souls now. Is your soul more than meat?

²⁵ Ibid.

²⁶ Ibid.

²⁷ Ibid.

“Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment?”²⁸

Why do you take about...

Now what do you think the Lord is talking about? He is talking about your robe. Not the robe that he puts upon you, the robe of his righteousness. But how much do we try to add to our righteousness? How much by the works of our hands, how much by the works of our duties, how much by the obedience we try to do, to try to be righteous, to gain some kind of righteousness. The Lord asked their soul again, “Why do you take thought for what you put on? Is not my robe of righteousness all you need?” That is the question to our souls. Is his ... is there sufficiency in the robe of righteousness, Christ’s righteousness?

And then he gives us a beautiful example and picture again.

“Consider the lilies of the field.”²⁹

Once, again, of the field.

I thought about that this morning because the lilies in the field, you know, they are not hand watered and they are not put light on in a greenhouse or anything like that. The Lord puts them wherever they are in the field. And, you know, according to his Word, they don’t...

“Consider the lilies of the field, how they grow; they toil not, neither do they spin.”³⁰

They are not making their own appearance. The Lord has brought forth through his Son and through his rain, through what he has rained down from heaven, he has made them what they are. And the ox in the field may trample them or man may come by and pick them up, but most of the lilies of the field go unnoticed by man.

You see, this isn’t how many looks at things. The Lord knows his lilies in the field. He wants you to consider the lilies and how he puts one out in the middle of the field and how he takes care of them, because man may not look upon them and man may not be able to explain how they get to the way they are, but the Lord does. He nurtures them. He sends everything that they need and he sees it.

We are so worried sometimes about what people think about us or the fear of man will creep in. And we want to do something to please someone else. Consider the lilies in the field. This is where the Lord sees it. It is that communion. That is what this whole passage is about, communion with your soul and the Lord.

²⁸ Matthew 6:27-28.

²⁹ Mathew 6:28.

³⁰ Ibid.

“Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory...”³¹

In the most beautiful temple that has ever been made, in the gloriousness of that temple, in all of the gold and all of the precious would and all of the biggest edifice ever made where the glory of God came down upon it, consider Solomon. Consider the wisest man that was ever given wisdom from above. Consider the king that was king over basically the whole world at that time. Consider.

“... even Solomon in all his glory was not arrayed like one of these.”³²

Clothed by him, kept by him.

We like to compare ourselves to those ones that do have a lot of stature, that do have a name, that do have a place in this world. There is so much rest here for the child of God when he is brought here to see that everything is in his covenant head. Everything needful and everything provided is in Christ and Christ alone.

Verse 30 says:

“Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven...”³³

If the Lord makes provision by sending his rain and his sun down upon the grass of the field and tomorrow it is cut up and it is thrown into the oven and it is turned into bread, if he considers all of them and he makes provision for them...

“...shall he not much more clothe you?”³⁴

And in all that we worry about and all that we are cumbered about and all that the anxiousness of our souls... I am not talking about the physical things in this life. We certainly do are anxious about those things. But what about your soul? Do you get anxious when the Lord is hidden from you? Do you get anxious when you can't see him? Are you out in the streets saying, “Have you seen my beloved?” Are you out looking for him? Are you out seeking for him?

You know, I am convinced that unless he seeks you first you can seek all day long. The Lord said many of the prophets, many of those that were in the days of old sought what you have. You have the Messiah in front of you, revealing truth. They sought to see his day. But do you see it? Because the same way he came to them, he sit in front of them instructing them as they were at his feet is the same way he is going to instruct you with you at his feet.

³¹ Matthew 6:28-29.

³² Matthew 6:29.

³³ Mathew 6:30.

³⁴ Ibid.

Every knee shall bow. Every one of God's children will be brought to his feet because they must all be taught of him.

“Wherefore, 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?”³⁵

And then he says that little gentle reproof. Notice he doesn't call them faithless. Notice he doesn't say you don't know anything.

“O ye of little faith?”³⁶

Later he would tell them that little faith could move mountains. But why does he put it this way? Well, Matthew tells us in Matthew 12.

“A bruised reed shall he not break, and a smoking flax shall he not quench...”³⁷

Because that is the way the Lord is to his children. He is not crushing them under his feet. He is not ruling them as a dictator. He is speaking love and peace to them. And yes we feel like we are faithless, but we are not faithless. There are many time that that faith that is born from above is not being exercised. And I don't mean by us, I mean by the Lord who is sovereign over that faith, who is the giver of that faith. But that little faith is enough. That little faith is enough that can see Christ, because he is the author and finisher of it.

“O ye of little faith?”³⁸

Therefore, he says it again.

“...take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?”³⁹

I read that and I say, “The Lord is saying to me, take no thought for what you do with your hands. Take no thought for what you can add to yourself. Don't be anxious for what you can do.”

You know, those helpless situations that we seem to be in that the Lord brings us to, those are the most precious ones, because we are shown there is nothing we can do. I felt like that last night as a situation came up in my home. There is nothing you can do. You are brought to the end of yourself just to cry out to the Lord and say, “Lord, thy will be done.”

³⁵ Ibid.

³⁶ Ibid.

³⁷ Matthew 12:20.

³⁸ Mathew 6:30.

³⁹ Matthew 6:31.

But he has got to bring you there. Sometimes we kick against the pricks. Sometimes we get our head up against the wall. Sometimes we want more. We want the Lord to act and we want him to act now.

But he seems to know what is best for his children. He tells us that. But unless he brings it to the power of the Holy Ghost we will rebel.

“Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the [nations] seek:)”⁴⁰

Gentiles it says, but the Greek word is nations.

“For all these things the [nations] seek.”⁴¹

They seek after wealth. They seek after power. They seek after stature. They seek after the preeminence of the world. All of these things the world looks for. All of these things the world desires. And the Lord says it is so.

“...for your heavenly Father knoweth that ye have need of all these things.”⁴²

There is the union again. There is the communion. It is between the Father, the Son and the Holy Ghost, the one triune God and your soul. Nobody else. That is where we stand. We stand before the Lord and the Lord only.

“...for your heavenly Father knoweth that ye have need of all these things.”⁴³

And then, you know, I have got to ask this. After hearing everything in this passage we have heard so far, after hearing everything that the Lord has done for us, after hearing his love for our soul, his eternal love for everything that will go through, for his providential care for us, for his provisions that he has made, for all that he has said he has taken care of, all of the examples that he has put in the physicality of the physical things of this world, after hearing all that, do you really think verse 33 is something for you to do? Do you really think at the end of all of this, do you think when it says:

“But seek ye first the kingdom of God...”⁴⁴

That is in you to do? We have just heard the total dependency upon the Lord Jesus Christ, how he makes provision for all of his children. We have just seen how the Father knoweth all things that we have need of before we ask. And then we are shown the way, the truth and the life through the Son. And that is seeking first the kingdom of God. It is

⁴⁰Mathew 6:31-32.

⁴¹ Matthew 6:32.

⁴² Ibid.

⁴³ Ibid.

⁴⁴ Mathew 6:33.

a parallel between the spiritual and the physical. If you are looking at this passage with a physical eye you have missed what the Lord is saying to his children, because to his children this is spiritual. He has made provision for my soul. He has made provision for my soul and he has told me there is enough evil in this day that he has made provision for to cover that evil, to show us the way out of that evil, to show us that that evil according to Romans 8:28, works to our good for all them that are called, to them that love God who are called according to his purpose.

Wow.

“But seek ye first the kingdom of God, and his righteousness...”⁴⁵

See where the focus is here? All of this other, the works of our hands is our righteousness. All of the toil and spinning is our righteousness.

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”⁴⁶

All these simple things you worry about, the Lord has got a storehouse. All the spiritual things that you see in your soul that you lack that you have... the Lord has got a storehouse.

But, see the beginning is the union. It is the kingdom of God. It is Christ in the kingdom of God. It is seeking Christ.

And let me tell you. He is a seeking Savior. And as he seeks you, there is no doubt that you will seek him, because we love him because he loved us first. We draw nigh to him because he drew nigh to us first.

I am so thankful that he went first, because left to myself I am not going to come. And that leads us back to our main verse again.

“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.”⁴⁷

The badness of it. The day is sufficient for, for the Lord has made provision.

This week, this day... this day may not go by without you seeing a lot of evil in it. But if you are the Lord's child he has ordained it for you good. He has ordained it for your growth in grace. He has ordained it to show you this communion that you have with the triune God.

I want to leave you today with this short passage in Romans 14 beginning in verse seven.

⁴⁵ Ibid.

⁴⁶ Ibid.

⁴⁷ Matthew 6:34.

The apostle Paul writes this under the power of the Holy Ghost:

For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.⁴⁸

That is what the Lord is saying, "Take no thought for the morrow." That is what the Lord is saying, "Peace, be still." That is the Lord saying, "I am your sabbath rest."

"For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."⁴⁹

He is Lord. May he be the Lord in your life today at this moment and the moments that come in this week that will be very anxious. Things will come that are very anxious this week to you. May the Lord come to your soul and set you in that place to show you that all the anxiousness is swallowed up in him.

Dear heavenly Father, most gracious and holy Lord, may you bless these words to the hearing of thy sheep and may you be honored and glorified in all that was said to the praise and glory of thy name. In Jesus' name I pray. Amen.

⁴⁸ Romans 14:7-8.

⁴⁹ Romans 14:9.