

Sermon Title: Each Day Has Enough Trouble  
Scripture Text: Matt. 6:25-34 (Sermon on the Mount #26)

Speaker: Jim Harris  
Date: 2-21-21

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Let's come to Matthew Chapter 6. Today, my goal is to finish Chapter 6. And for you that have been reading ahead, I want you to know: I'm not worried about that; we will finish Chapter 6. And if you chuckle in five minutes, I'll know why—you just figured out what I just said.

I bet there's a trend that you have noticed as well—especially if you have a few miles on your odometer, watching our society change. I grew up in a time when drunkenness used to be a sin (1 Cor. 6:10); people who habitually get drunk were actually called drunkards. Well, now we've changed that; I mean, we don't want to say anything that's pejorative. Now, we've invented the term "alcoholism," and we have redefined it as a "disease." So now, it needs a cure—not a Savior. And the cure is *not* repentance and regeneration; the cure is medical and psychological treatment.

I grew up when homosexuality used to be a sin (1 Cor. 6:9-10). Now, if you even *say* that homosexuality is a sin, that it is a deviation from God's design (Rom. 1:26-27; cf. Lev. 18:22; 20:13), you are immediately declared a fanatical hatemonger; and instead of coming alongside people, telling them about the love of God, and trying to help them stop sinning by introducing them to a Savior (1 Cor. 6:11), we are now under orders to accept that lifestyle as "normal," and we mandate promoting it as such in school curricula, and now in federal law (Prov. 28:4).

You know fornication used to be a sin (1 Cor. 6:9-10; Heb. 13:4); now we say that it is as inevitable as acne for teenagers, so we promote it—we encourage it, we pass out condoms, and we talk about it all the time.

Do you know that theft and arson used to be sins? Now, they are the inevitable results of racism and poverty. Well, sometimes that's what they are. Other times, they're apparently the best way to celebrate your team's victory in the big game—"Let's go burn a few police cars and a few businesses." Or, it's the way to show your frustration when you disagree with a jury verdict, or the action of the police somewhere.

Well, you know what? Anxiety is in exactly that same category. Now, does it do as much damage to other people as arson and theft and fornication and the results of alcoholism? Well, probably not. But it's one of those words in our world's quest to redefine things so as to *totally expunge* spiritual implications and sweep them aside. In the passage that we're going to look at today, three times Jesus gives the command: "Do not be anxious." That's how I learned it; or, our translation says: "Do not worry."

Understand: If God says, "Don't do something," and you do it—especially habitually—that's a *sin* (1 Jn. 3:4b); just like if God says, "Do something," and you refuse to do it, that's also a sin. James 4:17—"Therefore, to one who knows the right thing to do and does not do it, to him it is sin" (NASB-1995; and throughout, unless otherwise noted).

Now, I'm going to go back and forth today. Sometimes I'll say "worry" and I mean "anxiety," and sometimes I'll say "anxiety" and I'll mean "worry"—but the words are interchangeable, and you can tell that because different translations say "worry" and

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some say "anxiety." If you're like me, when you first learned these passages, it was translated "anxiety" as a noun, and "be anxious" as a verb. The New American Standard Bible-1995 has changed it to worry, and that's fine; I'm going to help you grasp the meaning of the Greek word, and understand that both English words fit it.

Anxiety—or, worry—is a sin because it is the fruit of believing lies. For anxious thoughts to be anything more than a short-term reaction to a situation, you have to deny who God is, and deny what He has said. Now, when something unexpected happens to you, when something that is negative happens to you, you're going to have a reaction; and you can call it an anxious reaction, you can call it a stress reaction, you can call it a worry reaction if you want to—that's normal (Prov. 3:25a). But what we're talking about is *continuing* under the influence of that negative reaction. *That* is where it becomes a problem.

For a Christian, anxiety is definitely a sinful waste of time and emotional energy; and in this passage, Jesus explains why. It's a passage filled with wonderful word pictures and rhetorical questions, and they're all built around four commands which form the backbone of this very powerful teaching.

I want to say one more introductory comment. There are some people in the realm of Evangelical Christianity—even some in the realm of Biblical Counseling—who take this passage and others to the conclusion where they say that no Christian should ever need to take a medication in order to help deal with anxiety or depression, or anything like that. Sadly, some well-meaning people say that. I have been told to my face that *I* teach that, and that that's the position of Heritage Bible Church. And I want to make it perfectly clear: *I've* have never said that! *I* don't believe that! *That's not true!* And I hope we can massage the passage sufficiently to help you see the boundary there.

But everything I'm going to say today is applicable to every Christian every day in every circumstance, regardless of whatever else is going on. There *are* physical conditions that affect emotional responses. If you have COVID-19, you're going to be kind of depressed; I know that by experience. But what are you going to do with it? I would no more tell a Christian brother or sister to stop taking an antianxiety medication than I would tell a diabetic to stop taking insulin! But I would *also* teach them to apply what Jesus says in this wonderful passage, just as I teach a person that they are accountable to God for misbehavior, even if they let their blood sugar get too high or get too low—which can have a serious effect on emotions.

Being especially prone to worry, or anxiety—and some people are—that doesn't mean you're worse than other people; it means that you have to work *extra hard* at living by what this passage and other passages like it say. And if you need extra help on this matter, that's part of what the Body of Christ is all about! Come and talk to an Elder so that we can come alongside you and try to help.

I said there are four commands that are, grammatically-speaking, the backbone of this passage. And yes, we're taking more verses than we have been, because it's one unit of thought.

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Here are the four points of the sermon, built around the four primary commands in this passage: Number 1—Do Not Be Worried. Number 2—Do Not Worry. Number 3—Seek First His Kingdom And His Righteousness. And Number 4—*Shock!*—Do Not Worry.

Here's where we're going: Do Not Be Worried. Let's start with Verse 25—"For this reason I say to you..." Okay, stop! We have to look at that. What "reason"? What did He just talk about? Well, way back last Sunday, we discussed that; that passage ends up with: "No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth" (vs. 24). And we talked about whether you're going to "treasure up treasures" in Heaven, or "treasure up treasures" on Earth (Matt. 6:19, YLT—Young's Literal Translation).

"*For this reason* I say to you, do not be worried..." That's because *those things* have tentacles that wrap themselves around you (Mk. 4:19). "I say to you, do not be worried about your life, as to what you will eat or what you will drink; nor for your body, as to what you will put on. Is not life more than food, and the body more than clothing?" (cf. Lk. 12:15) So this flows directly from the previous paragraph. Those sticky tentacles of treasures and possessions on Earth—they wrap around you and can make you particularly susceptible to worry.

The key word in this verse is translated "worried" here. It's a verb in this passage; there is a noun form of the same word that occurs elsewhere in the New Testament. These words come from a root word that has a very unique concept to it; it's the idea of being drawn in different directions, or having divided interests; being distracted from your intended focus.

From the very meaning of the word, I can give you a good working definition of the sin of anxiety. Worry—or, anxiety—is allowing yourself to be distracted from *who* God is and *what* He has said, by paying *improper* attention to circumstances.

Now, you *do* have to pay attention to worldly things. I mean, you have to get up, you have to wash clothes, you have to cook food. It doesn't mean that you shouldn't pay attention to things if you're driving in your car, and that little needle starts leaning on the "E." Pay attention! You have to *deal* with things, but keep them in the right priority-place. Since earthly things are temporary (2 Cor. 4:18), since earthly things do not ultimately satisfy (Prov. 27:20; Ecc. 5:10), since yearning for them blurs your spiritual vision (1 Tim. 6:9-10), you often have to make a choice between them and God—and it has to be an active choice.

Therefore, don't "set your heart" on earthly things (Ps. 62:10; cf. Prov. 23:5; 1 Tim. 6:17)—don't "treasure up your treasures" on Earth (see Lk. 12:21). After all, your heavenly Father, who gave you "life" (Acts 17:25), has also promised to give you all you need to sustain it (Ps. 145:15). So, yeah—you have to pay attention to things of the Earth; and probably, the more stuff you have, the greater the temptation to worry about your stuff going away, or somebody stealing your stuff, or something like that. But "do not be worried" is the command.

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This command has another little wrinkle to it: it's a present tense imperative. Now that, in itself, probably doesn't give you spiritual goosebumps. But it has a specific connotation. The present tense in Greek has an ongoing sense of continuation, like: "Always be doing this thing." That's the sense of a present-tense command.

This one is negated, so the meaning is: "Do not have this bad habit." Or, the other way that the negative present imperative could be described is: "*Stop* doing this thing" (cf. Mk. 5:36; Acts 18:9; Eph. 4:28; 1 Pet. 4:2). It's continuing—call a halt to it; that's what you need to do. If you've already fallen into it, break the habit; stop being worried or anxious; stop being distracted from what is really important.

So, Jesus is saying that anxiety and worry is unreasonable for a child of God. There are two commands here, which are subordinate to the general command: "Do not be worried." The first one comes in the next verse. The first subcommand here is: Look at something. He says: "Look at the birds of the air, that they do not sow, nor reap, nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they?" (vs. 26)

I remember in my early studies in the Sermon on the Mount, working through all the different commentaries on this verse and reading about all the different birds that live around the Sea of Galilee, where this sermon was delivered; and then, some branched off into all the different birds mentioned in the Bible. And I distinctly thought, "It's kind of interesting, and it's fun to watch birds—but *none of that* has anything to do with the interpretation and application of this passage!"

Most likely, there might have been a flock of birds flying by, when Jesus said that. I mean, He would use something that people understood. As a matter of fact, the man who wrote the blockbuster bestselling book entitled "All The Birds Of The Bible" said that country is the crossroads of bird migration. That's exactly the same thing they say down north of Ogden, Utah, at the migratory bird sanctuary. Well, every continent has one. Birds fly through, birds migrate through. Like I said, probably the significance is: there were some birds around!

And Jesus said, "Look at them." Have you ever seen a bird make a little furrow and start planting seeds? Have you ever seen a bird weed his garden? Have you ever seen one systematically harvest his crop? Of course not! And yet, all the birds are kept alive by their faithful Creator, who feeds them according to His plan every day (Ps. 104:27). Now, birds are not lazy. I mean, they *do* pay attention to the things that they need to do (Ps. 104:28), just like you need to pay attention to the things that you have to do in your life. Birds work diligently for their living; they don't just sit on a branch and wait for food to drop into their mouths—they're constantly busy gathering insects or worms, or preparing their nests, feeding and caring for their young. They plan for the future, in the sense that they migrate to warmer or cooler climates, depending upon the season; and they always build their nests at the right time. It's good to look at them and say, "Look, this is part of the plan of God, and He takes care of them."

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There are a couple of lessons here. Understand: the birds don't overdo a good thing! What does the text say? They don't hoard resources into more and more barns, like the rich fool in Luke 12:16-21. They accept the daily and adequate provision of God. If you spoke bird, and you could understand when they're chirping, they're saying, "Give us this day our daily bread." They're just collecting daily what God has provided for them.

And notice, secondly: they are cared for faithfully by their Creator. Who gave birds the instincts to do all of those things? Not only does God give them what they need, He built into them the desire to pursue the right things; so, they focus on it. And I don't think they fret very much.

The punchline is at the end of that verse: "Are you not worth much more than they?" That's a question that is worded to expect a "Yes" answer. If the birds, who cannot, in *any* significant way, really plan ahead—if *they* have no reason to worry, then *certainly* you, endowed with so much more ability to reason and to perceive and to understand so that you can take thought for the future like they can't...why should you be worried about it? If God provides for even those lower creatures, how much more will He provide for you who are created in His very image! If you're not getting the point, understand: Jesus is saying that anxious worry is completely unreasonable, in light of who God is.

The senselessness of anxiety is restated yet again in the very next verse. Look at Verse 27—"And who of you by being worried can add a single hour to his life?" We use the phrase, "You can worry yourself to death"—and indeed, you can! You are a psychosomatic creature (Prov. 18:14); you have both a body and a spirit (soul), and they interact, and worry is a terribly unhealthy thing (Prov. 12:25); and you can actually worry yourself into depression and things that can lead to death (Prov. 14:30). But no one can worry himself into a longer life! It doesn't work that way (see Ps. 139:16).

Next, Jesus turns to another example from nature; here's the second subcommand. Do Not Worry; look at the birds—First Command. Second Command: now, He's going to tell you to consider the lilies, in Verses 28 and 29—"And why are you worried about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin"—"spin" in the sense of weaving, like you weave cloth—"yet I say to you that not even Solomon in all his glory clothed himself like one of these."

Here's the command: "Observe." That means: notice carefully; study closely; learn something from this. Notice how they grow. All these flowers and lilies grew wild in Israel at that time. I'm not sure you have to read a book called "All The Flowers Of The Bible" to figure that out, that Jesus was referring to something that the people knew about. They grow easily and freely, and yet they're *gorgeous*!

The comparison with Solomon's finery—the wealthiest man ever, to that point—all that is to point out that the efforts of man to produce beauty are all *derived from* the imitation of the beauty that God has built into His creation! He is the source of beauty in the first place.

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So, the next step of the logic is in Verse 30—"But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more clothe you? You of little faith!"

All these beautiful things are short-lived. I mean, a field of wildflowers—it's spectacular! Come by the right time of year and it will just *amaze* you. We looked at a sunset last night—Wow! That's *really cool!* Those come and go all the time. *How much more* will God provide the necessary everyday clothing for His children, who are destined for *eternal* glory with Him!

Well, just in case you're not feeling bad yet, Jesus did slip in a little zinger: "You of little faith!" What does that mean? Well, to worry and be anxious over the things of the world is to have an inadequate faith, to lack faith in God—at least, in *that* moment. Remember the definition? Anxiety—or, worry—is allowing yourself to be distracted from who God is and what He has said by paying improper attention to circumstances. I mean, you might even say that anxious worry is *completely unreasonable*, in light of who God is.

It's interesting: take this phrase "you of little faith"—there are actually four different times that Jesus said that somebody was "of little faith." Here and in Luke 12:28, worrying about clothes—that's a lack of faith. In Matthew 8:26, worrying about drowning at sea—especially when you have Jesus in your boat. In Matthew 14:31, Peter's personal fear of drowning—and that's interesting because it was *seconds* after Peter *walked on water*...I would call that a pretty strong act of faith. I've always pictured Jesus, not just tossing him into the boat—I've pictured Him grabbing him by one wrist and just dragging him so that he could just barely keep his mouth above the water as He gets him back to the boat and says, "Oh, you of little faith!" Then there was Matthew 16:8—the disciples' failure to remember the lesson that they had learned from Jesus' miracle-working power with the feeding of the 5,000.

So, based on those passages, when He says "You of little faith," He is describing someone who is just, at least in that moment, not sufficiently taking to heart the character of God and the promises of God—and His power, and His presence. You have "little faith" when you're failing to live in light of God's providence.

Another interesting study you could do: Find the passages that say "You of little faith" and the passages that mention "great faith." You'll find that the difference is: He calls people "of little faith" when they have *great* knowledge, and they're just floundering in obeying it, living by it; but He says the people who have "great faith" are the ones who have *far less* knowledge, but committed acts of *very* bold obedience to what they knew (e.g., Heb. 11:8). So, faith is directly related to: What do you know, and what are you *doing* about it?

So, Command Number 1 is: Do Not Be Worried. Command Number 2 is: Do Not Worry. Verse 31—"Do not worry then, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear for clothing?' "

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This time, the command is translated just a little bit differently; it's the same word, but with a subtle difference. This time, instead of that present tense command, this one is in the aorist tense. "Aorist" is a word we don't use in English. The sense of that is that this is describing action at a point in time. So the twist of meaning here is: Instead of "Stop the worry that you're committed to," or, "Don't get into the habit of worrying," this one says: "Don't become worried. Don't even start. Don't even take the first nibble of the bait." Rather than breaking the habit or not falling into the habit of worrying, like it was back in Verse 25, just don't *start* worrying. When you have that response to the circumstances, deal with it with what you know, and don't worry about it.

Verse 32—"For the Gentiles eagerly seek all these things"—all their earthly things—"for your heavenly Father knows that you need all these things." In this context, when Jesus uses "Gentiles," He is describing unbelievers. Matthew is the Gospel that is addressed to the Jews, and that was the contrast—"Jews" and "Gentiles" (cf. Gal. 2:15). So, He's talking about those who do not acknowledge a Heavenly Father, they are in ignorance of His promises and His far-superior provisions; therefore, it's most natural that *they* worry about material things—they're *consumed* by material things. They're "treasuring up treasures on the Earth." That's why, apart from God, people most always eagerly seek material things (Ps. 17:14).

And by the way, He's not talking about how much you *have*. It's not a matter of how much you have, like we said last week; it's a matter of your *attitude* toward what you have and what you don't have, and whether you're yearning for it or not (1 Tim. 6:17).

But, since a Christian is "a new creature" (2 Cor. 5:17)—you're *completely different* on the inside—you must pursue a different course (Eph. 4:22-24). Trust God, and don't be afraid. Don't worry.

Now, if you're a Christian and you are continually falling into worrying over your circumstances, you are walking in what some people call—and again, if you're not feeling badly enough, here's another one to lay on you—some people call that "practical atheism." You're not an atheist. You believe in God. But "practical atheism" is someone who knows who God is, *acting like* it doesn't count, *acting like* He doesn't care about them, *acting like* they didn't qualify for His promises. So it's a "practical," or a "practicing" kind of atheism. In your real-life practice, you're *living* as if God might as well not exist, despite what you say you believe.

So the specific instruction here for how to obey this command is: "Do not worry." And then, look at the basis for that: "For your heavenly Father knows that you need all these things" (vs. 32). Back in Verse 8—just before the prayer that Jesus gave as a sample—He said He "knows what you need before you ask Him."

Now, put it together: God is loving. God is all-knowing. God is all-powerful. You are an object of His love. He knows what you need before you ask Him. So, just saying "Your heavenly Father knows what you need" is a *guarantee* that He is going to *provide* what you need! That's who He is. That's what He is like.

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So, Do Not Be Worried—Verse 25. Do Not Worry—Verse 31. Now, the Third Command, in Verse 33: Seek First His Kingdom And His Righteousness. "But"—instead of worrying—"seek first His kingdom and His righteousness, and all these things will be added to you."

The word "seek" implies being totally absorbed in the search, persevering and straining with all you have to obtain something—that's what it means to be "seeking" in this way. It's another present tense: "Be constantly seeking His kingdom and His righteousness." It's the kind of seeking like: You've allowed 20 minutes to get to your meeting; you intend to go out the door 21 minutes before your meeting; and now, it's 19 minutes before your meeting, and you still can't find the car keys! You've not going to stop off and wash the dishes! You're not going to stop off and feed the dog! You're going to be *seeking that thing* until you find it, by golly! Well, that's what this is saying.

"Seek first"—what do you mean, "first"? Well, that's a matter of priorities. Yeah, if you're 12 minutes from your meeting *and* that needle is pointing toward the "E" and your car is starting to sputter...well, you need to move that up on your priority list; you'd better stop off and take care of it. But your "first" priority needs to be *the most important* priority. Being a Christian is not a hobby, it's a consuming way of life (Prov. 23:17b). Your identity as a child of God is *the most important thing about you*, and you want to "seek first" the things that have to do with "the kingdom of God and His righteousness."

There is a wonderful tension here in this verse, between two truths that are touched upon in the command. On the one hand, you know: God's Kingdom and His righteousness are gifts. Remember how this Sermon [on the Mount] started? First Beatitude—"Blessed are the poor in spirit, for theirs"—*theirs and theirs alone, and nobody else*—"is the kingdom of Heaven" (Matt. 5:3). You have to come, realizing: "I can't get in on my own! I have *nothing to offer!*" (Rom. 7:18; 8:8) And when it comes to entrance requirements into the Kingdom of Heaven, I am *beggarly poor*—I have *nothing!*" (see Phil. 3:9)

Next one: "Blessed are those who mourn"—who mourn over their sin (Ezek. 6:9). I not only don't have anything good to offer, it's worse than that! And *only those* are going to be forgiven and received. That's a complete gift! God gives entrance into His Kingdom freely, by His grace, apart from *anything* you can do to earn them (Rom. 3:23-24).

But then He turns around and, on the other hand, He says: "Seek first His kingdom." What He means is: to continually, diligently search and strain to understand the Kingdom, to live by the principles of the King of kings, and to want to be in the Kingdom.

Those two ideas are not contradictory. They're the balance between your *position* in Christ, in which you "stand" in His "grace" (Rom. 5:2), saved by faith that He grants to you (Acts 3:16; Eph. 2:8)—versus your *practice*, which is your everyday practice of that position in the world (Eph. 4:1), which you show by, for example: whether you wallow in worry, or if you stand on His promises. You receive your citizenship in the Kingdom as a "free gift" (Rom. 6:23b), and yet now you are very actively living out what is in you by God's grace (2 Cor. 7:1).

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You know this famous verse; it is God's grace that even *enables* you to obey: Philippians 2:12-13—"Work out your salvation with fear and trembling"—that's like, "Seek first His kingdom and His righteousness"—"for it is God who is at work in you, both to will and to work for His good pleasure." You can't do it, apart from His work in you (cf. Ezek. 36:27). It's both/and—you trust in God's promises; you pray; you spread the message of salvation; and out of love and gratitude toward God, you pour out your good works to benefit other people and to glorify God; you live like a citizen of the "King of kings and Lord of lords" (1 Tim. 6:15; Rev. 17:14); and people around you—why, you might even say they "see your good works, and glorify your Father who is in heaven" (Matt. 5:16); they get a little foretaste of the Kingdom of Heaven by seeing a citizen of the Kingdom living in a fallen world.

So, seeking His Kingdom also means: I want the Kingdom to come. Can you remember back to the famous sample prayer that Jesus taught us? Matthew 6:9-10—"Pray, then, in this way... 'Your kingdom come, Your will be done, on earth as it is in heaven.' " We're looking forward to the Kingdom of God coming (1 Cor. 1:7; Phil. 3:20).

To seek His righteousness—that's nearly the same as "seek first His kingdom." It means you live out the consequences of having been declared righteous in Christ by faith (Col. 3:1). If you were to look at Titus 2:12-13, you would see that in the same sentence, to "live...righteously" is mentioned in the same breath as "looking for the blessed hope."

So, instead of worrying, you pour out your effort and your attention first and foremost toward the things of the Kingdom and the righteousness of God, and you will be putting on display His gracious abundance; He will provide everything that you need. As a matter of fact, He says: "And all these things will be added to you." What "things"? Food, drink, clothing—life itself. And of course, if you aren't anxious, you'll be experiencing the peace of mind that only God can give (Is. 26:3).

First Command—Verse 25: "Do not be worried." Second Command—Verse 31: "Do not worry." Third Command—Verse 33: "Seek first His kingdom and His righteousness." And then, here's the *whopper* for the conclusion—Verse 34: "Do not worry." What does He say? "So"—therefore, hence, based on what I've said—"do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own."

This time, the command returns to that present-tense sense: "Never be worrying." For a Christian, that's a non sequitur. Jesus has given us all the reasons to prove why worrying is just *senseless* for His children.

Now, the *key* is to live in light of *today*. There's a clever play on words here. I said there are several word pictures here—"You see the birds; you see the lilies." This time, He takes the word "tomorrow" and He personifies it. Personification is when you take a thing and you speak of it as a person, as if it has a life or something like that (e.g., Prov. 1:20). "Tomorrow" is personified; and then, the verb "worry" is used again, but with a slightly different twist. It says: "Tomorrow"—literally—"will worry about itself." Tomorrow will accept the cares of tomorrow for itself.

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Now, trust me—when "tomorrow" arrives, there will be new troubles. But you'll also be there, too. And who is "always with you"? (Matt. 28:20) And who will "never leave you nor forsake you"? (Heb. 13:5, NKJV) The same God who makes all these promises to you. You will be finding renewed strength from God. God has not given you strength today for tomorrow's troubles. He has not given you grace for something that hasn't yet happened.

You've heard of the song "Great Is Thy Faithfulness". Do you know where it comes from? It comes from the Book of Lamentations. I want to give you an insight into a whole book of the Bible. Here it is: Lamentations is not a happy book. Lamentations is Jeremiah lamenting over what has been unfolded as the judgment of God!

And look what he says in Lamentations 3:22-23—"The Lord's lovingkindnesses indeed never cease"—Your spellchecker will not like the word "lovingkindnesses," but it's a perfect translation because it's all of the manifestations of God's lovingkindness—"for His compassions"—your spellchecker won't like that one either, but it's all the manifestations of His compassion—"never fail. They are new every morning; great is Your faithfulness."

That's exactly when you will get what you need for tomorrow: *tomorrow!* "Lord, give us this day our bread for the next seven weeks"? No—"Give us this day our *daily* bread" (Matt. 6:11; cf. Ex. 16:4, 18). The key to that is restated in that last sentence: "So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own."

And you know what? I don't know what troubles you're going to have tomorrow morning. It will *probably* be a normal day. *Odds are*, it will be a normal day. But it might *not* be. Somebody might run a red light, and ruin your day—perhaps ruin your *life*, perhaps take the life of somebody you love.

I'm on a streak here that I hope has ended; it's been happening every couple of weeks. I do not want any more phone calls from somebody who says, "My husband just died...My wife just died—and we didn't know it was coming." Each day has enough trouble of its own. And I promise you: If you have to walk through that gut-wrenching, bone-crushing loss, you will find His mercy, His compassion, His lovingkindness, never fails—"new every morning."

There's plenty for you to do today, without adding the burden of worrying about it; or, even sillier, worrying about tomorrow. In reality, you don't know what tomorrow will bring (Prov. 27:1b). You know at the end of James's chapter on worldliness, he says this: James 4:13-15—"Come now, you who say"—and I think if we put that in the vernacular, it would be something like, "Oh, come on, you guys!" "Come now, you who say, 'Today or tomorrow we will go to such and such a city, and spend a year there and engage in business and make a profit.' Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away. Instead, you ought to say, 'If the Lord wills, we will live and also do this or that.' "

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That passage doesn't tell you not to make plans. It tells you to make plans *seeking first* His Kingdom and His righteousness, trusting Him to provide what you need. And if He wills, you may go to that city; you may make a great profit. Praise the Lord! Thank Him for His goodness! Thank Him for His abundance! Now, you have to be a steward of His abundance. You always have what you need (1 Tim. 6:8).

And remember, the context immediately before our passage today is: The things over which most of us worry the most are the things that we shouldn't be concerned about, anyway.

Now, there is probably someone among us—maybe "someones"—for whom anxiety is a recurring problem. I encourage you to think of it, *not* as a lifetime curse, but remember what it is: it is a *sin* to which you might be particularly prone, one for which you are more temptable—or more easily tempted—than some people.

Some people seem especially prone to lying; it just may be harder for them to just say the truth than to bend it. Some people are very easily tempted to immorality. But in every case, for every person, with every kind of temptation, God provides what we need (1 Cor. 10:13; cf. Matt. 26:41; Heb. 4:16). If your temptation is toward a certain thing, you know what places you ought to stay away from! You know what people you ought not to hang out with! You know what things you ought not watch or ought not read! And Paul was pretty clear about it: "Put to death" the deed of the flesh" (Rom. 8:13)—I mean, take *radical* moves to not put yourself into the most temptable situations (Rom. 13:14b).

Understand: if you think of things like drunkenness—if you think of that as a *disease*, well, you have a medical problem. But understand: Jesus didn't die for your medical problems; He "died for *sins*" (1 Pet. 3:18). Call it what it is. Deal with it as you need to.

Hebrews 12:1-2—"Therefore, since we have so great a cloud of witnesses surrounding us"—that's the testimonies of the people of faith, mentioned in Hebrews 11—"let us also lay aside every encumbrance and the sin which so easily entangles us"—that's why I use the word "tentacles" to describe the things on Earth that you can treasure up, things that will tangle you up; get rid of them—"and let us run with endurance the race that is set before us, fixing our eyes on Jesus"—or, sort of like, seeking first His Kingdom and His righteousness.

If we had time, we could visit a couple of other passages that contain our theme-word; we've dealt with them both in their own contexts: Philippians Chapter 4, Verses 6 and 7—"Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus."

Or, First Peter Chapter 5, Verse 7—"Casting all your anxiety on Him, because He cares for you." And actually, there's a play on words there: "Casting all your *cares* on Him, because He *cares* for you." You do the casting; He does the caring (cf. Ps. 55:22).

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I'm going to wrap this up with something that will be torturous for those who only listen to this sermon via audio. At least now, with our livestream, there'll be a video of it, so if people are watching on video, they'll get to see it. Otherwise, it's going to be a *really boring* couple of minutes here for you. But I love how some people have taken the essence of First Peter Chapter 5, Philippians Chapter 4, Matthew Chapter 6—and there are many other passages that could be added—and they've portrayed them this way; here's an artistic way to look at it: Think of that whole screen as representing the Universe; and maybe the gray square represents Planet Earth. And there's that *great big circle* that somebody labels "Things I Worry About." There's a *far smaller* circle that is labelled "Things That Can Happen." There's a little dot that is labelled "Things That Do Happen." That's just a way to portray that what you worry about—it's *almost all* a waste of time!

Now, that's for the arts-oriented visual learners. I have one for the engineers, too. Here's your algorithm. Here's the point: Do you have a problem in your life? If the answer is "No," then don't worry. Do you have a problem in your life? If the answer is "I don't know," then don't worry. Do you have a problem in your life? If the answer is "Yes," then ask yourself: "Can you do something about it?" If you say "I don't know," then don't worry. "Can you do something about it?" If the answer is "No," then don't worry! "Can you do something about the problem?" If the answer is "Yes," then *do it* and *don't worry!* Or, you might say: "Don't worry. Stop worrying. Don't worry."

Do you get the point? God provides exactly what you need, and He provides it for you day after day, and today is the day that the floodgates of God's sufficiency are open to you! "Each day has enough trouble of its own." Don't borrow trouble from tomorrow!

And let's pray:

*Father, how we thank You for Your astounding goodness to us. We really do stand in Your grace. Your mercies—they really are new every morning. We cast our cares upon You, and You care for us. When we feel that grip of worry tightening around us, we can call upon You any moment in prayer and supplication, with thanksgiving, and know that Your indescribable peace will be ours through Your grace to us in Jesus Christ. Now, Father, there is something You want to do through each of us. Do it, we pray. Make us attentive to Your Spirit. Make us responsive to Your Word. Help us to help one another, to come alongside and help the weak and encourage the fainthearted, to be at peace with all men. Do what You would do—according to Your glory, for Your will—through us, we pray, in Jesus' name. Amen.*