

# Don't Worry, Be Holy

## 2024.04.07 Morning Sermon in Matthew 6:25–34

<sup>25</sup>“Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? <sup>26</sup>Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? <sup>27</sup>Which of you by worrying can add one cubit to his stature? <sup>28</sup>“So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; <sup>29</sup>and yet I say to you that even Solomon in all his glory was not arrayed like one of these. <sup>30</sup>Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith? <sup>31</sup>“Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ <sup>32</sup>For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. <sup>33</sup>But seek first the kingdom of God and His righteousness, and all these things shall be added to you. <sup>34</sup>Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble.

**Main idea:** On account of trusting and treasuring God as Father in Christ, worrying is excluded from any rightful place in the life of a Christian.

**Introduction:** “on account of this”... do not worry.

### 1. **Commanded not to worry**

1. Triple use of the verb: one imperative command, and two subjunctive “how-to”s
2. A gracious commandment. Worries about the soul. Worries about the most basic provisions. This (and all God’s commandments) is impossible to the flesh and throws us upon mercy and grace. Any commandment that you feel is keepable in any other way is less than biblical and therefore legalistic.
3. A good commandment. How good—both beneficial and pleasant—it is to keep this commandment! The more that we know the Lord, and the more that we understand His commandments, the more that we will grasp the goodness of His commandments.
4. A guaranteed commandment. Remember the context (e.g. beatitudes). Notice the language of “Father”; union with Christ and adoption by the Father will surely come to fruition and fullness by the work of the Spirit. Do not worry about worrying, trading material fretting and anxiety for spiritual fretting and anxiety.

### 2. **Consideration that combats worrying**

1. Meditation words: “look” (v26) and “consider” (v28).
2. The glory of an image-bearer and the goodness of God:
  1. Planning and working not as means by which we provide for ourselves, but as good provisions from Father, by which Father gives us other good provisions as well.

2. God, Who assigned your value, and appointed your height, has determined other things for you: especially to be His child, if you are a believer, but also whatever food, drink, clothing, trouble you have.
3. The humility of a sinner and the greatness of God:
  1. What if Solomon had not been brought to repentance, what of “all his glory” then? The vanity of “fancy appearances” whether physical or spiritual. Mere appearances are about to be burned up. Learn from the transience of the lily, not just from its loveliness.
  2. Modesty: attire that covers us well, is conducive to our work, and is comely (appropriate, tasteful, dignified) to our station. What can you put on for appearances that can compare even to a lily, let alone to true righteousness before God, in which you will one day shine like the sun, soul and body?
4. Meditate much on God’s goodness and grace with respect to being an image-bearer, a renewed/adopted image-bearer in Christ, and a soon-to-be-glorified child of the living God.
5. Focusing upon outward things, favoring the eye over the Word/ear, is indeed “little faith.” The littleness of our faith is seen not only in whether we trust but especially in what we treasure.
3. **Commitment that eliminates worrying**
  1. Learning from Father what we really need, so as not to be in darkness like the nations.
  2. Trusting that Father is already giving it to us: especially His kingdom and His righteousness.
  3. Pursuing (“seek”=effort!) the peaceful fruit of righteousness, peace with all men, holiness, seeing the Lord.

**Conclusion:** learning the true dignity, delight, and destination of a believer will give you to live with purpose and pleasure in life, rather than with fretting and anxiety. May God the Spirit write these truths on your hearts.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))

Matthew 6 verses 25-34, these are God's words. Therefore, I say to you. Do not worry about your life. What you will eat or what you will drink? Nor about your body, what you will put on. Is not life more than food and the body more than clothing. Look at the birds of the air.

For they neither sow nor reap nor gather into barns. Yeah, your heavenly father feeds them. Are you not of more value than they? Which of You by worrying can add one cubit to his stature. So why do you worry about clothing? Consider the lilies of the field, how they grow?

They neither toil nor spin. And yet, I say to you that even Solomon in all his glory, Was not arrayed like one of these. Now if God so close the grass of the field which today is and tomorrow is thrown into the oven. Won't he not much more clothe, you O, you of little faith.

Therefore, do not worry saying, what shall we eat? Or what shall we drink, or what shall we wear? For after all these things, the Gentiles seek. For your heavenly father knows that you need all these things. But seek first, the kingdom of God, and his righteousness. And all these things shall be added to you.

Therefore, Do not worry about tomorrow. For tomorrow. We'll worry about its own things. Sufficient for the day. Is its own trouble. Amen, my sins. This reading of God's inspired and iner into it. I come. To worship Him in the hearing of it. Preached by his grace, please be seated.

There are a few different words in the Greek, New Testament. That get translated in our English Bibles as The word, therefore. Uh, reading the English version that we have, And use in front of us. It looks like verse 25, verse, 31, verse 34, all start the same way. Uh, but the one at the beginning of verse 25 is different.

It's actually One of the less frequently used words. That makes a therefore style transition. And it literally means on account of this. On account of this. I say to you. Do not worry about your life. He is giving us the necessary consequence of having God as our treasure and particularly God as Our Hope and therefore, our treasure not Mammon.

Not that in which we would put our confidence which Is so easily misdirected towards riches. But having God himself as our hope and therefore God himself. As our treasure. Therefore, on account of this. I say to you do not worry. Do not worry and this is all one great command.

In verses 25 through 34. Again, we have three do not worries. Uh, the do not worry at the beginning of the passage in verse 25 and then do not worry in verse 31 and the do not worry in verse 34, But the only one that's actually in the form of a command in.

The original is verse, 25. Verse 31, and verse 34 are a different uh verb form. That make themselves. In service of the command. Therefore that you might not worry or in order not to worry saying, uh, what shall we eat verse 31. Therefore Not worrying. Uh, about tomorrow for tomorrow.

We'll worry about its own things. Verse 34. So, what we have really is three uses of the same verb root but it's one great imperative command. And so that'll be the first thing that we see is that we are commanded not to worry. The Lord does not give us.

A command without help. He gives us a command and then he gives us two considerations. And, of course, does not mean that it should just be these two. These are a template for how to see everything that he has made out to see everything that he does in a way that makes us to see him rightly and ourselves rightly.

And to remember the truth about those whom he has not only created in his own image but has brought to himself as children and made himself to them a father in his only begotten, son. Our Lord, Jesus Christ and so consideration that comebacks worrying or as you may be.

To the phrase. Now since we had A book. Study on it, in the Sabbath School. Christian meditation is really what he's talking about, isn't he thinking about birds and flowers and what father is doing and the difference between us and the bird? And the flower the difference between how God interacts with us and interacts with them.

So consideration that combats worrying And then, In the last place, commitment, that eliminates worrying commitment that eliminates worrying as we start to submit ourselves to the priorities of God in the considerations, that we will hear in the second point. We start to submit ourselves to what father knows that we need and that language in our text reminds us doesn't it of verse 8 of this chapter right before the Lord's Prayer.

Your father knows what you need before. You ask and how did then he teach us to pray. Your kingdom, come. Your will be done on Earth as it is in heaven seek first, his kingdom and his righteousness. So as the Lord shapes the commitment of our heart to be not, according to what we think we need in all of our sophomoric wisdom.

As creatures. But when he shapes our hearts according to what? We know that we need because father knows and father has told us what we need, we realize not that he Lets us do our part, you seek the kingdom and his righteousness. And if you get that done he'll add to you these other things.

No, of course not. He's already taught us to pray for these things because he knows what we need, and he's giving us what we need. And so, the commitment that is shaped according to his priorities and depends upon his power results in the elimination of the worrying altogether. Come into line with the priorities.

Um, Of our father and dependence upon the power of Our Father. Well, we could close. In prayer. But let us take each of these parts of the passage then in turn. First the command not to worry. Therefore I say to you do not worry about your life. How blessed are the Commandments of God?

God wants you dear believer to Rejoice in having his Commandments, delighting in, God's Commandments, delighting, in what has what he requires us to do is not legalism. Did the Lord give you the longest Psalm in the Bible? To train your heart and your mind to be legalistic. Does he does he give us so many Commandments in his word.

To, to tell us to train us into legalism. Of course, not, the Commandments of God are good. The Commandments of God are pleasing. The Commandments of God are perfect. The legalist is the one who thinks that he can keep them. The legalist is the one who thinks that he can in debt God by keeping them.

The, the legalist is the one who thinks that he makes himself better than another by keeping them. But the legalist is not the one. Who Delights in the Commandments of God searches out. What they require is very careful. In order to keep them. These things are not legalism. We like, we think that way about God's Commandments because we miss how gracious and good they are and every one of them As merciful and generous and gracious and good.

It is the way of life. That which our flesh wants to do is the way of death, it would destroy us. It would make us an agent of destroying others, it despises God and and his glory worst of all No indulging, what our heart wants to do. That is misery.

That is tyranny, that is slavery. But the Commandments of God are the law of Liberty, the law, the Royal law, which we have By those names. Especially now that Christ has come Now that Christ has come and kept God's law in the place of all who believe in him.

Now, that Christ has come and is the guarantee that when he is done with those whom he redeems, we shall all be like him and so it's the Royal law, the law that describes, not only the king himself but the will of the king for all of his subjects and the Of the king.

For all of his subjects to make us to be like himself, the Royal the law of Liberty, The law that declares those things that we have been freed to love and to do By the grace of the Lord. Jesus Christ liberating us from that tyranny in the soul. That is ourselves in our original nature and where can you get a more gracious?

Commandment a sweeter example than this one? Do not worry. This is a commandment of God. Do not worry fret, not. Just like the Commandment Rejoice, is that not a blessed commandment, a, literally the happiest commandment Rejoice is a commandment of God. And so also, as the Commandment here, do not worry.

It is gracious. This is the sort of God. Unto whom we pray. This is the sort of God as we heard about A couple weeks ago before whom and unto whom we fast. He's not the sort of God that the Jews imagined for themselves in Isaiah. 58 who seems to be The more miserable.

They are the happier. He is about it. No, not at all. The God commands us, not to worry, and all that we could obey it. We say, but this is an impossible thing to do. That's actually true about every one of God's Commandments. Because every one of his Commandments comes, Out of love.

It's not obedience to the law of God unless it comes out of loving the Lord. Your God with all your heart, soul, mind and strength. There's no commandment not the sixth commandment to not murder. Not. Seventh, commandment do not commit, adultery has not the Lord. Jesus already opened up in chapter 5, what these Commandments require of us and have we not discovered that every one of his Commandments for the sinner, for the one who sinned in Adam and fell in him and and has his His original nature, those who are still in Adam and still in sin, and even those, who, although were not in Adam, although we're not in sin if we're in Christ, there's still sin in us.

And we have found that God's law is impossible to obey in any point. Except by the grace of the Lord Jesus Christ. This is one of the reasons why, when, when we ReDiscover some of the sweetest parts of his law, The second commandment that God himself brings us near to himself in worship as we had opened up so richly.

Especially the The first 10 chapters, but the whole of the book of of Leviticus. Actually, I'll take that especially out and remembering After chapter 10, but the second commandment which has fallen on Hard Times. Because we live in an age in which even the churches that profess to believe in Jesus Christ are obsessed with indulging themselves and their desires in the worship of God.

Rather than embracing the God who has given himself to us and coming to him only in those ways that he has given, because we wish not only not to offend him. But to have him to be drawn near to him in the Lord Jesus Christ and to know that that is what is exactly exactly what is happening.

Despite what my wretched sin affected feelings May perceive from one Lord's day to the next. But that I may know of a theological fact that I may know of a present certain reality that God is gathering me in his congregation to himself in glory, in Union with Christ, by the work of his spirit in particular actions.

That men have not invented for the worship of God. But that God has commanded for the worship of God. And you see what a blast commandment is. It's impossible. Or the keeping of the Lord's day. Well, And people say, oh it's impossible and it's not even happy. You say Delight in him on his day but I don't find worshiping all day so delightful.

Is that not a tacit admission? That you do not yet find God himself. So delightful. That the only way that you can actually enjoy God is if it's mediated by some creaturely Delight. And what a dreadful thing. But God's Commandments are good. Those Commandments are good. They are not any less Commandments because they are impossible and this commandment is good.

Do not worry. It is not any less. God's commandment because it is impossible. He starts off with the greatest worry. There is if there's anything that we should worry about, or should have worried about, it would be our soul, which is what is being translated, there is life in verse 25.

Do not worry about your soul. Or what you will eat, or what you will drink. Nor about your body. What you will put on. Hear your soul, your very life, your existence before, God, that that which the psalmist is crying out to God for, not in worry. But in faith, you remember, In God's Province to us, we're called to worship today.

By Psalm 116 verse 10, I believed therefore I spoke I am greatly Afflicted. That faith is not some Baptized form of stoicism. In which we receive that, which is greatly afflicting and pretend that it is small. No Faith leads lays hold of God in the midst of the Affliction and cries out to God how great the Affliction is.

But faith does not worry. It does not fret. It's not It's not full of anxiety, it chooses instead to be anxious for nothing but in all things by prayer and supplication with Thanksgiving to make its request known to God. So he says do not worry about your life, what you will eat or what you will drink.

These are basic Provisions, aren't they? They're actually kind of difficult for many of us in this room to identify with. We have not had many of us. Some of you have A time in life, where you were literally actually worried about the next meal. Or you were like my friend Felix in Malawi, who Raises Maize, and Uh has me and maybe you know, praying that the rain would come and that his his maze would recover.

If not knowing where your food will come from, if not knowing where you will get clean, potable, water will come from, it's something not to worry about. I ask you dear congregation, what have you been worrying about? Is it is necessary and Urgent? As whether or not you will eat today or tomorrow.

For the rest of this week. Is this is necessary and Urgent as water. As it is necessary and Urgent. Being able to cover your nakedness. But here we are commanded not to worry. Even about. Of these things or any. Of these things. And so here is a commandment that comes from God in his Mercy to us and says even if you were without food or without drink or without clothing, If you belong to God, and the Lord Jesus Christ, if you are one of those blessed ones that chapter 5 began by describing, if you have God as your treasure, if you know that he has given his son to be your Redeemer that in Christ, you might become his own dear child.

And do not worry. Do not worry even about any of these things and so it's a gracious commandment one, in which we must depend upon the work of God in Christ by his Spirit to enable us to keep it. It is a good commandment. It is both beneficial to us and pleasant.

Is a miserable life to live and worry and anxiety, isn't it? To always to always be full of the agony inside. Of worry and anxiety. It is a continual misery. So it is a good commandment not to do that. But is also a guaranteed commandment. It is a guaranteed commandment.

He is our father in Your heavenly father verse 26. Feeds them. Uh, and so We are guaranteed that we will not worry because it is God who has brought us into his kingdom in Christ. It is God who has made Christ. The righteousness that is counted for us when we believe and the

righteousness to which we are conformed, as he grows Us in and eventually he who has begun the good work will perfect.

It will complete it in you. In the day. Of Christ, Jesus. This commandment then do not worry. It applies to the keeping of the Commandment, doesn't it? Isn't it? Uh, isn't it humiliating humbling to us that we can? Read a commandment like this and say do not worry. Okay.

Worrying is a commandment it's required by God I owe it to him and worrying is bad for me it's really miserable to worry. Oh I don't know. That's not worrying, that's really hard. Am I going to be able not to worry. Let me come up with this plan of these.

These six new things that I'm going to do in my life in in order, not to worry and then oh, I hope I will stop worrying so much. As we? Worry about Not worrying. And yet, if we know that God is Father, And if we know that he has, not only forgiven us in Christ.

But is making us to be like Christ to whom he is united us. Then whenever we find ourselves worrying about worrying, We can immediately come back and we can say Lord. Thank you that when you give Commandments, they are only by grace. Can they ever be done? And so their gracious Commandments and that they're good.

They are for our benefit but that they are also guaranteed. That Those whom he justified, he also glorified. Because you weren't merely predestined to come to repentance and Faith one day. No, Those whom God is redeeming, were predestined. To be conformed to the image of his son. And so, as you hear the command, do not worry, The passage itself holds God out to you holds his grace out to you, his working in you, the life of Jesus not just given for you on the cross.

But given to you by faith by the work of his holy spirit. As that, by which You will be able to keep this commandment. So, let us watch out for that and not worry about the worrying. Lest we trade fretting over material things. For fretting and being anxious over spiritual things.

So that's the first thing that we see in this passage the command not to worry the second place. We see a consideration. A consideration that combats worry. He asks the question is not life more than food and the body more than clothing. It's actually not about much more than that if you are a bird or a flower, Uh, if you are a bird.

Uh, you gather food. And you sing in trees and you fly and you gather food and that's it, you don't know that you're a bird. You don't know your creator. You bring him much glory. For his marvelous design of you, you bring him much Glory that he providentially cares for you said, so that, although two of you are sold for a penny, one of you doesn't fall to the ground, apart from him, but you don't know him, you don't image him, you don't Delighten him.

And so, for us, when he says, as the body, not more, much more than food we're supposed to say. Yes. The, it's a rhetorical question. It's obviously implied. Yes. And that helps us to consider Birds. Well, he says, Is not life much more than clothing. Well, if you're a lily of the field, you spring up in the morning and And you bud and you flower and But you're not even a cultivated flower.

You're you're a wildflower in the field, you know, they're not going through, unless I know some of you little girls would love to do this. Make sure to get out there and get all the violets out of the lawn before daddy mows it. Um, but that's not ordinarily done.

Uh that you're just going to mow the grass and dry dry the hay. And, you know, they just, they're not feeding it to horses and cows. Well, maybe a little bit but this particular Um dried grass is being used for fuel for fire. It's thrown into the into the oven like like burning sod.

It says, so if you're a flower, Oh, the life is not more than your clothing. Is spectacular clothing. By the way, even Solomon doesn't get dressed that way. But you see how the, the question at the end of verse 25 is really provoking us to remember that we are created in the image of God.

We are created to know him. We are created to be a display of him and what he is like in the creation that none of the other creatures is given. But man, And therefore, We are better enabled to understand what he says when he says look in verse 26 and consider in verse 28, in other words, he is commanding what we have recently heard about under the title, Christian meditation Saying look at what God has done in making and taking care of birds and compare it to what God has done in making and taking care of you.

Look at what God has done and in making and dressing. Flowers. And look at what God has done in making and dressing you. And so there's a great Glory here in being an image bearer. Which is. Birds. Do not. So or reap or gather into barns. Now you might say well the ants do it doesn't Solomon say to to watch the ant and see how diligent he is and how he gathers and and how he uh how he stores up and so forth.

Well yes. But the ant is not Imaging God as he does that. He's just been designed with a particular set of instincts. He is not knowing his creator and knowing himself to be in the image of his creator and delighting to do work. As someone who has been, given that privilege.

No, it's not difficult for God to feed birds or ants. And it is not more difficult for God to feed you. Dear congregation. He doesn't need for you to work. He has appointed for you to work as a privilege. And so we must not come in a fleshly way to this passage.

You can imagine what the scribes and Pharisees. Might have done with with this text and said, see people should not plan, people should not work. People should not invest. People should not stir up. That is worrying, that's being of little faith. Don't you see? He Praises the birds here for not sowing and not reaping and not, that is not what he's doing.

He is he is giving us to see sowing and reaping and gathering not as something that we do fretfully anxiously worrying that we might not be provided for if we don't sow well enough and we might not be provided for if we can't reap enough of what we sow.

And we might not be provided for if we don't if we don't gather into barns. Know, the reason. We exercise wisdom, the reason we work with diligence, the reason we are wise about the purposes of things and how to use them and and we're not wasteful is because our God is wise and our God works and our God is not wasteful and we have been given the privilege of Imaging him and belonging to him and knowing him in a way that the birds do not So, children tomorrow, As you sit down to do your math.

Now, I've heard some of you don't like math and some of you do so if you if you like math pick whatever is more difficult for you or less Pleasant and your flesh resists and uh and Makes things more difficult for you with Mom or whatever. As you sit down to do your math tomorrow.

Do it knowing birds. Don't get to do math. Birds aren't created in the image of God birds can't grow in knowledge. Birds can't plan and and do the hardest. Excuse me, hardest subject, first or whatever your plan is for, for how to do the day you are getting to image God.



And he is going to take care of your life. You were not doing math in order that uh, if because if you don't do math, if you don't get a good enough grade, then you'll not get into a good enough program or a good enough specialty or or be able to, to work a good enough trade and if you don't do that, you'll not make good enough money.

You don't make good enough money. Then you can never get married and if you don't get married, you'll never have a family and you might starve or God, feeds the birds and clothes the flowers. He doesn't need our help. He gives us the honor the privilege of Imaging him.

And so he says, look at the birds of the air. They neither sow nor reap nor gather into Barns yet your Heavenly father feeds them. He's not the birds as heavenly father. He's their creator. He's their sister. He is good to He is good to all his creatures. But he's not their heavenly father.

He's your heavenly father when he feeds you, but he's not just your heavenly father when he feeds you. He's your heavenly father when he feeds the birds. He designed the birds and how they eat and how they Pro he provides for them. Not just for the birds good for your good.

So that you can obey the the instruction here to look and to consider Everything he does. In all of creation, all of the time he does as your father, So that you can not only trust that he is doing you good in everything that he does everywhere, all things work together for good.

Romans 8, 28. But that you can consider what he is doing. He's done it for your consideration. For you to learn about this is one of the reasons why you do school kids. Because there are no other creatures in this creation that know the Creator and love to learn as much as they possibly can about his world.

Because everything speaks of his wisdom, everything speaks of his goodness, everything speaks of his faithfulness, everything speaks of his power, And it is all needful for us. Even for obeying a very simple. It's not a complex command. It's a simple command but difficult. Command. Like don't Worry. And so the birds remind us of the glory that we have as image bearers under the goodness of God.

The flowers, remind us, the humility. Into which we have been brought as Sinners. Why do you worry about clothing? Consider the lilies of the field, how they grow? They neither toil nor spin. And yet, I say to you that even Solomon in all his glory was not arrayed like one of these.

And so there are two things here. This is not just for the person who is worried about having something to wear. Although, even that language has been destroyed by, Um, they obscene wealth that we have in our culture. You know, as a, a lady with, you know, 35 tops, and 17, bottoms and 12 dresses and 42 pairs of shoes and her husband gets home from work and and they're, they're supposed to be going on a date and she doesn't look like she's excited.

She looks like she's and he said what's wrong? He says I have nothing to wear There are actual people in the history of the world who have had nothing to wear. But the anxiety to appear. As fancy as possible as great as possible. It's really a pathetic anxiety because even if you were Solomon Even if you had all the money in the world and could you send your ships to every place in the world and gather every Fabric in the world and put on the very best of the very best of the very best of all of that?

The Lily is looking over at you and saying, Look what he's wearing. This is what it's like to be a sinner. Because the apparel of a man is supposed to be the apparel to be dressed up in the glory of God and we have fallen from that. So that now outside of Christ Outside of Christ, Our apparel is outclassed by the wildflowers.

Not even the cultivated flowers. The ones that get mowed with the grass. And yet, that is not. Permanently eternally, true for us. Notice the comparison in verse 30. It's not just how much more certainly. God, will clothe us. It is how much more exquisitely? God. Will clothe us. Remember the Beatitudes with, which the sermon began.

How Dreadful that someone who knows. That he is united to Christ and adopt it in Christ. How Dreadful that someone knows that she will shine like the sun in the Kingdom of her? Father? How Dreadful that we can be? So worried about how we appear to other men. But we know from the recent context, in Matthew 6, we do that, not just with clothing.

Do we really do that with spiritual things? Don't we Trying to appear as Pious as possible as doing works of Mercy, as possible as praying long and very public and very eloquent prayers as possible. Of appearing to be fasting and disfiguring our faces as possible, so that we will appear to others.

And that superficial fake momentary fleeting. Surely they have the reward. And so, whether it's being worried about something, As fleshly. As the fancy clothes that you're going to put on or something as fleshlier. I got you there. You thought it was going to be Less fleshly. There's actually more fleshly, isn't it?

There's spiritual things for the sake of appearance. And to not realize. That both in the resurrection glory of the body. And in the entirely Sanctified, conformed to Christ, Glory of the soul. Your father has already decided that he is going to dress you, infinitely better than the lilies that presently outclass Solomon.

And so there's something here. In these considerations of Christian meditation that he's teaching us for combating worry. About the humility of a sinner. The humility of the center and the greatness of God, not just the goodness of God to make us in His image but the greatness of God and the greatness of Christ to whom we are going to be conformed.

In other words, this worrying is not because we're aiming it too much. It's because we're aiming at infinitesimally too small. You know, how you will be dressed. Forever. In the glory of Christ, soul and body. So why why worry now? About how you will appear. To others. There is, of course, then Remembering the purpose of clothing.

The purpose of clothing is not to look as fancy as you can. Their purpose of clothing is, of course to cover nakedness. As scripture tells us many places conducive to the work that we are doing. Don't be silly. God has given you things to do, wear clothes, that are appropriate to the things that you do.

Uh, and don't try to stand out, not just even materially but spiritually. And so, where that which Appropriate and tasteful and dignified to your station. Not trying to appear. More than you are in the place that God has given you in this world. And not by trying to appear less than you are and sticking out by homeliness or ugliness as if that is more spiritual because that's the more In in some ways.

The trickier subtle sin, isn't it the desire to appear more than you are spiritually? You can make yourself stick out. By.

Ugliness and can't find the Wordle. Remember later. Trying to stick out by ugliness, like the disfiguring of the face and the fasting Earlier, in the passage. And so, We are to meditate much. On God's goodness and Grace to us with respect, not only to being an image bearer in the first place, and so different than the birds and the flowers.

But a Christian should meditate much upon being a renewed image bearer in Christ. And the fact that you are getting everything that you need in order soon to be glorified. With Christ. And so, whether focusing? Um, Upon. Uh, outward things in material things or focusing on that which is outward, even in spiritual things, any of these.

Are really truly of little faith. Will he not much more you O, you of little faith. The littleness of our faith is not seen only in whether we trust. That's true. It's very easy, though, to convince yourself or to tell yourself that you're trusting in the Lord. But it's, it's seen even more in what we treasure, what we worry over.

So there are some considerations, some ways of thinking about birds, some ways of thinking about flowers, some ways for you to think about the creation as a whole and your creator and you're being made in His image and what he has secured for you in Christ and what he will finish doing for you in Christ by his grace.

Not only are we commanded not to worry and not only are we given these considerations to combat worrying. But we are given this commitment that eliminates worrying. And we heard most of this point actually, when we were giving the outline in the introduction. Therefore, do not worry saying, what shall we eat?

What shall we drink? Or what shall we wear? It's not actually wrong. To wonder those things and to plan for those things, but you shouldn't do it in anxiety or fretfulness the Nations do that. After all these things, the Nations the Gentiles seek why? Because they do not know God not only as their creator, they are without hope and without God in the world.

So they're in darkness. They have pushed down on the knowledge of God. They have suppressed the truth and unrighteousness and in refusing to acknowledge God to glorify him and to give him. Thanks, they have actually plunged themselves into this dungeon of worrying into this pit of worrying about what they will eat, or what they will drink, or what they will wear.

We ask those things because God has appointed particular means by which we are to seek food and drink and clothing and and not only work, but also generosity in the midst of a creation that groans the church is, uh, an alien people from the new creation. In the hearts of generous Believers is is actually another one.

Another one of the means that he's appointed for providing But we don't worry, as we say those things. Rather we trust our heavenly father, who knows that we need all these things. But he knows that we need something more. He knows that we need his kingdom more. He knows that we need his righteousness more.

He knows what we need before we ask. And comparing. As we've already done in verse 32. And verse 8. So what should we do? We should seek what father seeks for us first. This. It is his pleasure. The scripture says it is his pleasure to give us the kingdom.

We who are evil know how to give good gifts to our children. But how much more? He knows how to give the Holy To. As. Children. So this Instruction in verse 33, it does set a priority for life. The the point. The subheading that we're on in the sermon is called the commitment that eliminates worrying.

There's real commitment here. Where are your priorities? Is your first priority? To be submitted to Christ. To have not only him as the righteousness that is counted for you. But to know and to trust and to know God like Christ does and to love God like Christ does and to obey God like Christ does These are priorities.

But their priorities that we get in verse 33. From the wisdom of Our Father. Who has just been mentioned in verse 32 for your heavenly father knows that you need all these things. And we remember back to verse 8, therefore do not be like them for your father knows the things you have need of before you ask in this manner, therefore pray, Our Father.

In heaven. Our heavenly father, Hallowed Be Your Name, Your Kingdom come your will be done on Earth as it is in heaven. Why pray? That way. Because the father, who knows what we need before we ask Knows that these are the things that we need the most to hallow his name, for his kingdom to come and to obey his will This is what we need.

And so verse 33 is commanding a commitment. But it's in the context of a father who has committed himself to providing those things. That verse 33 says to seek. Seek first, his kingdom. Be committed to seeking the kingdom of God. Yeah, there are lots of things that people uh, get committed to You know.

Particular food plan or exercise plan or way of organizing a house or way of organizing their life for political causes or Many of those things are wisdom, things and understanding God's world understanding God's word responding, rightly to things. But here is the great commitment. Of your father. To his children.

His kingdom and his righteousness. And the more we learn. To treasure father. To have him in his kingdom. As all of our hope, and all of our help and all of our happiness, The more. We are committed. To his righteousness. Not just trusting in Christ to be our righteousness.

But to make us also to be righteous, like he is the more we come. To be like, father. So, to seek first, the kingdom of God, and his righteousness, and all these things shall be added to you. And it'll be, he who gave you the kingdom, he who gave you his righteousness and he who gave you all these things.

Now, as he gives us those things, what does he give us? Well, he does give us food and Drink and clothing. First, Timothy 6 says, if we have these things, we'll be content godliness with contentment is is great, gain, praise God. But you know what else he gives us?

Trouble. You catch that at the end of verse 34, Therefore, do not worry about tomorrow for tomorrow. We'll worry about its own things, sufficient for the day. Is its own. Trouble. Because as Hebrews 12 says, he's a good father. He's not aiming. That you would be a little happy.

And a little. Holy For a little while. Your heavenly father. Has determined to make you. Perfectly happy. And perfectly. Holy, Forever. And so he gives us whatever chastening we need whatever Providence we need Whether it's in response to a particular sin or just to grow, And the peaceful fruit of righteousness.

So that we ourselves will respond to him doing that. By seeking to be at peace with seeking peace, with all men and the Holiness without which we will not see the Lord. And so listen, this is this is the mind of your father, opened up to you. Uh, in Hebrews chapter 12.

You have. You have not resisted to Bloodshed and you're striving against sin, and you've forgotten the exhortation, which speaks to you as Sons. My son, do not despise the chastening of the Lord nor be discouraged when you are rebuked by him for whom the Lord loves he chastens. And he scourges every son, whom he receives if you endure chastening.

God deals with you as Sons. For what sun is there whom a father does not chasten? Oh, sad culture that we live in. That so many are without the discipline of a father. Who is doing it as he's as he thinks is best for his kid. So common under God's common Grace, even to sinful

men and sinful Nations throughout history, that it could be generally given Sorry for what sun is there whom a father?

Does not chasten but if you are without chastening of which all have become partakers then you are illegitimate and not Sons. Furthermore, we have had human fathers who corrected? And we paid them respect. So we and not much more readily be in subjection to the father of spirits and lived for.

They indeed, for a few days chastened us has seemed best to them but he for our Prophet that we may be partakers of his Holiness. Now, no chastening seems to be joyful for the present, but painful. Nevertheless afterward it yields. The Peaceable fruit of righteousness, to those who have been trained by it, therefore strengthen the hands which hang down and the feeble knees, and make straight paths for your feet.

So that what his lame may not be dislocated. But rather be healed. Pursue peace with all people and Holiness. Without which no one will see the Lord. And so he comes to us at the conclusion of our passage and he says, Do not worry about tomorrow. Tomorrow, we'll worry about its end things.

Sufficient for the day is its own trouble. You see what he's saying? Here, you have a heavenly father. Who is determined to make you perfectly holy so that you will be perfectly happy in him and with him forever, And he is the one who has written for you in his book.

Each one of your days before one of them came to be. And every day you receive from his hand, whatever food you receive. That's why children. That's one of the reasons why you always give thanks before you eat. Because you may have received it by the hands of lesser providers.

You know, we're talking about lesser magistrates. You, you received it instrumentally by dad who earned the money and maybe mom and you growing things in the garden, or whatever it is and preparing it with her or Mom, preparing it for you. There are other ways, but everything you eat, God, God is the one.

Who decided, what you would have to eat that day. God is the one who decided what you would have for a drink that day. God is the one who's decided, what you would have to be able to wear that day. Which is a great warning against grumbling in any of those areas.

But God has all also decided, how much trouble to give you each day? Because he has picked for your particular life and every particular day. The particular troubles for that day in the overall work of his bringing, you to be fully conformed to Christ to be fully delighted in God forever.

And so when we worry we are and this is actually a language that used to be common in our culture. To worry is to borrow trouble. To worry, is to take trouble that God actually assigned for a future day. And import it into this day which already has enough of its own trouble.

He's the one who picked how much trouble to give you today. So don't borrow trouble from tomorrow. Sufficient for each day as its own trouble. Trust your father. Who. Bringing you at last to treasure him? Forever. And so In this passage, Lord, Jesus shows us. That learning the true dignity.

Of a Believer, the True Delight of a Believer, the true destination of the believer. Will give us to live with purpose in life. And pleasure in life. Even in the midst of trouble. As God makes himself all of our hope, and all of our help and all of our happiness.

Learning the true Dignity of a Believer, the true Delight of a Believer and the true destination of a Believer and living according to that Will give us to obey the Blessed command, do not Worry. Hey man. Let's pray.

Our gracious God and our heavenly father, we thank you that we Know you as father in and through your son. Our Lord Jesus Christ. And we thank you for this. Good commandment not to worry. And we pray that your spirit would write the truth of this passage on our hearts and that he would use it to shape.

The consideration. The meditation. Um, that goes on in our hearts and Minds about your world. And about yourself and about ourselves. And we pray that you would make us to learn the commitments of our own Hearts. From your own commitments that you have taught us about in scripture. So that indeed, we would seek first you and your kingdom.

And your righteousness. Grant that we might trust you to give yourself to us. And all these other things together with you. And thank you for giving us Christ. That we might know that you. Who did not spare your own son but gave him up for us? All Will also surely freely together with him.

Give us all these things. And so blessed to us, this portion of your word and our having worshiped you and hearing it. For, we ask it in Jesus name. Amen.