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**Teaching: Carlon Tschetter**

**Message: Why Worry When you Can Trust**

**Transcribed Message**

**March 22, 2020**

**Matthew 6:25-34**

Well, good morning everyone. Welcome to Covenant Community Church Live. We know that we aren't able to gather as we normally do. But if you're a regular part of the Covenant family, even though you can't be here, I know right where you'd be sitting. So, I'll be looking at you this morning. And, if you're not a regular part of our church family, then we welcome you to this time this morning in which we're lifting our voices in praise to God, and turning to His Word and seeking the encouragement and hope that He alone can give to us. These are unique times and our prayer as a church family is that God is going to use this unique time in the life of His church and in our lives to do a special work in His church family and the family of God all around the world and through the Gospel of His grace. So we're looking forward to that.

I want to thank the worship team getting us into a little bit of normalcy today. We appreciate you guys and your regular ministry to us and our extended church family. You guys do a great job for us week to week and we appreciate your being willing to come and be a part of our morning. I also want to thank our tech guys who have worked so hard this week to get everything ready to go for us this morning. Steve Johnston and Todd Bazzell and Greg Cook have been working behind the scenes and making sure we can put this forward for you this morning. We're so appreciative of them.

The word that keeps coming to my mind when I think about this circumstance that we find ourselves in, and I know there are a lot of adjectives that would fit, but the word that keeps coming to my mind is unprecedented. We're living in an unprecedented time. If you had told me a month ago, if you had told me at the beginning of 2020 that there was going to be a point of time in this year in which we couldn't even gather as the people of God, I'm not sure what I would have thought about what that circumstance would be and what would bring that about. But this is clearly an unprecedented time for our world, for our nation, for our families and obviously for the church. A.W. Tozer made

a great statement, and it applies perfectly to our current time. He said: “A frightened world needs a fearless church.” He didn’t mean by that, even though he was talking about something different, the application isn’t that we just throw caution to the wind and act as if there’s nothing happening. That’s not good advice and counsel for this time. But, he’s basically saying that we as the church in the midst of a world that is gripped by fear, we’re fearless because we’re anchored to the Word of God. Our focus is on the promises of God. Our hope is on this great gospel that He has entrusted to us. So that’s what we want to be over the course of this period of time. We don’t know how long we’re going to be doing this. We know it’s going to be for a little bit. In the midst of this fearful world, let’s pray that the church of Jesus Christ truly does become this group that leads a frightened world with a fearless spirit.

The psalms are filled with incredible statements. In life’s circumstances, you can turn to the psalms probably in whatever situation you find yourself and find an encouraging word. As I was thinking of Scripture readings, I had a little bit of a hard time figuring out which of these psalms I wanted to turn to. So I settled on Psalm 115 and I want to read that and then we’ll pray together. Psalm 115. The psalmist says: “Not to us, O Lord, not to us, but to Your name give glory, for the sake of your steadfast love and your faithfulness! Why should the nations say, ‘Where is their God?’ Our God is in the heavens; he does all that he pleases. Their idols are silver and gold, the work of human hands. They have mouths, but do not speak; eyes, but do not see. They have ears, but do not hear; noses, but do not smell. They have hands, but do not feel; feet, but do not walk; and they do not make a sound in their throat. Those who make them become like them; so do all who trust in them. O Israel, trust in the Lord! He is their help and their shield. O house of Aaron, trust in the Lord! He is their help and their shield. You who fear the Lord, trust in the Lord! He is their help and their shield. The Lord has remembered us; he will bless us; he will bless the house of Israel; he will bless the house of Aaron; he will bless those who fear the Lord, both the small and the great. May the Lord give you increase, you and your children! May you be blessed by the Lord, who made heaven and earth! The heavens are the Lord’s heavens, but the earth he has given to the children of man. The dead do not praise the Lord, not do any who go down

into silence. But we will bless the Lord from this time forth and forevermore. Praise the Lord!”

Let’s pray together. Gracious Father, what an amazing time we find ourselves living in. It’s not a time that has taken you by surprise in any way because we’ve just read, Father, that you are the Lord of the Universe. You’re the God of the heavens. You do all that you desire and all that you please. You are the sovereign one and we bow before you. We thank you for these songs of praise and victory that we have sung this morning. We thank you for the truth that reminds us this glorious gospel that in the midst of fear you have given to us instead a faith and trust in Jesus Christ, our Lord. Father, in this unique time, this unprecedented time that we find ourselves living in, we ask specifically that you would limit the spread of this virus. We pray in the midst of this pandemic, Father, that we would see your strong and mighty hand causing it to decrease. We pray, Father, for those who are already sick, we pray that you would strengthen and heal their bodies. We pray that you would speak truth into their lives. We pray that they would understand and know that you are God. Father, we pray for all of those who are on the front lines – all the healthcare workers who are first responders. We pray you will give to them a spirit of your peace. We pray you would place your protection around them and keep them healthy and strong. We are thankful for their continuing ministry to us in this time of great need. We pray for President Trump, Vice President Pence, members of his team who are giving direction for us – we pray for wisdom. Give to all our leaders a strong sense of balance between all of the competing things that are vying for attention right now. We thank you for your church. Lord, even though we are not able this morning to come together as the people of God, we can be the people of God in all of these various places that we’re assembled this morning. So, we thank you for that. We thank you for this continued freedom that we do have. We pray, Father, that during this time that you’re going to work in a powerful way, that you’re going to bring about life change, that you’re going to fill hearts that are fearful with faith and that you are going to do a great work among us. We pray to that end. In Jesus’s name, amen.

Some of you might be familiar with a work that some doctors did many years ago. It’s called the Holmes-Rohe Chart. These two doctors developed this chart in

which they looked at many of life's circumstances, primarily in stressful life circumstances. As they looked at those different events that come into people's lives, they evaluated them and gave each one of them a number that would relate to how that event impacted a person's life. So with each of those events, there is a cumulative effect. At the top of the list is the death of a spouse. A hundred points in this chart. Divorce was 73. Having a baby 39. Buying a house 31. Trouble with your inlaws 29. Going on vacation was 13. That's why when you get back from vacation, you sometimes think you need a vacation. Dealing with a pandemic didn't make the list. Of course, we aren't surprised by that. Because it didn't make the list, we don't know what number it would have in this chart. But here's what we do know. We do know that strictly within a human point of view, nobody can absorb a certain number of these live events until they reach a particular breaking point without that impacting them both emotionally and physically during that 12-month period of time. That's how this was set up. Within 12 months, if these things happened there is going to be an emotional and physical response to those things. The breakdown was such that if you had 150 to 300 points of these life events, you would have a 50% greater chance of having some corresponding emotional or physical issue that would come into your life. If you went over 300 points, you were 80% more likely to have emotional or physical events corresponding to that. I think it's fair to say that we are living, even before this pandemic but certainly now, in an age of anxiety.

This age of anxiety I would attribute to a couple of things. Certainly the breakdown of faith within the larger social structure contributes to that. The hectic and fast-paced life certainly adds to that anxiety. People tell me that the older you get, the more you worry. We're just going to have to take that by faith at this point. The trend seems to be that we're worrying at a younger and younger age about life events. That probably is related to the fact that we see more and more counseling happening in younger and younger people as these kinds of things seem to overwhelm them.

Jesus is going to give us a little different perspective. We're going to turn this morning to Matthew chapter 6. We're going to take a break from our Romans series. I would anticipate that we would jump back in to that, but just this morning with all that has happened, and since this is the first time that we can't even be together,

we're going to step out of our Romans series and look at Matthew chapter 6 verses 25 through 34. This wonderful section in which Jesus basically says to us this morning trusting God today releases us today from worries about tomorrow. That's a very common statement. If you're trusting, you're not worrying. If you're worrying, you're not trusting. Jesus is the one who gives us that perspective.

Let's start off by asking what is worry. What are we talking about when we talk about worry? Well, the first thing that I want you to see is that worry is not always wrong. You might be encouraged to hear that. At least, the word that Jesus uses here in Matthew 6. The reason we can say that is because when you see this word reoccur in other verses in the New Testament, you realize that in some of those cases it's put in to a positive way. For instance, in 1 Corinthians 7:32 Paul talks about a spouse worrying about their spouse. So when you step into marriage, Paul says, it's natural for a husband to be concerned about his wife. It's natural for a husband to be anxious, if you want to interpret the word that way, or worried because that's the same word that we put into that statement. In 2 Corinthians Paul talks about that he's anxious about the churches. You read the letters of Paul and you get the sense that his heart is always burdened for the churches that he has established and how they're doing. In that sense, Paul says I'm concerned, I'm anxious for the churches that I'm a part of. 1 Corinthians chapter 12 gives us a similar thought and says we're to be concerned for one another. So when you think of all the one another statements in the Bible, you can add worry about each other, be anxious about each other. You can be concerned for one another. We could say that to be anxious, to be concerned, even to be worried about some things is put in Scripture in a positive way. For instance, I think it would be right to say that we want to be concerned about our walk with God. We want to be concerned about not stepping in to and continuing in things we know the Bible tells us not to be doing. Those are all good concerns. But the point is this. There is a place for legitimate concern as we look at things from God's perspective because that is what all of those indicators are here. In fact, you could say that any of those things that we just listed are irresponsible because they're calling us to a responsible way of looking at them.

But before we start worrying and think we have a legitimate reason to start worrying, we have to realize secondly that worry, anxiety, concern from any perspective

has its limitations. The second thing I want you to see is that worry is at times not only wrong, but it is an indication of unbelief and sin. It's wrong for instance when legitimate concerns so dominate our thinking that they distort our perspective of life. We've stepped out of legitimate concern and into illegitimate concern when it cuts short our confidence in God, when they cause us as so many are today to live in a state of fear, of distrust about what is happening all around them, when we make God's Word unfruitful in our lives. That kind of concern, that kind of anxiety is clearly outside of any responsible concern we might have. That, the Bible rightfully refers to and tells us, is wrong. It is sin. There are numerous Biblical commands that remind us that we should not take on responsibilities that we can't possibly discharge. The tendency on our part is to step in to things that God alone says He is responsible for. When we step in to things that God alone says He is responsible for and we begin to take on those responsibilities ourselves, then clearly we are in this category of unbelief. It is sin. We are responding improperly. So it's not enough to say on the one hand there are some things that we are to be concerned about and there are other things that we aren't.

It's not enough for me to say to you this morning to not worry. What we need is to know why not. Why are we not to be worried and how is it that we can overcome these things? You don't go to the doctor just to have him say you're sick. I'm pretty sure, guys, that if we go to the doctor and we come home and our wife asks, what did the doctor say, and we just say, I'm sick. What else did he say, will be what she asks. Uhm, I don't know. He just told me I was sick and I came home. I'm pretty sure our wife is going to send us back to get the other side of that. We go to the doctor to not just get a diagnosis. We go to the doctor to get a prescription for what we need. We want an antidote, don't we? The same thing is true spiritually. When we say don't worry about this, somebody needs to step in and say how am I not to be worried? Why not?

So let's look at that. We'll spend the rest of our time looking at this second point. Why not worry? Before we even look at these verses where Jesus is going to give us four reasons not to worry, He's going to lay out four very clear statements, we need to look at the context. Anytime we're handling the word of God and we see the bigger picture, we look at verse 25. Verse 25 begins with "therefore". That "therefore" drives us into the context and says why does Jesus begin this section with "therefore" or "for that

reason” or “because of this”, because that’s what he’s doing. He does that to push us back into the previous section. In that previous section in verses 19 through 24, the issue that comes to the head in the end of that section is who are you going to serve. Who is going to be the master of your life? What is it that you’re giving yourself over to? If we are claiming to serve God, to claim to serve God is to recognize that God has assumed total responsibility for our needs. That’s what a master does. In a master/servant relationship, the master is the one who assumes the responsibility for the servant. That’s what Jesus just said in verses 19-24. God as our Lord and master has assumed certain responsibilities in our life. And one of those is to meet all of our needs. And so then when you come to verse 25 and it says “therefore, I tell you ...”, here are the reasons.

First one. The first reason we are not to worry Jesus says is it’s a denial of God’s goodness. Let’s look and begin at verse 25: “Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, not 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; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add a single hour to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith?” so, what we have in this set of verses is verse 25 and the argument is put forward. It just illustrates His point.

Let’s start off and look at verse 25. The form of this argument is very simple. If God is willing to do this, then He can certainly be trusted to do that. What we have is if God is the very one who has provided for your very life, if He is the very source of life which is reflected in the fact that we have a physical, living body. If God is willing to do this for us, if He’s willing to give us life, then the point that Jesus makes is He’s much more than willing to do all of the other things that are related to those needs. He provides for our life. It’s the same thing in Romans chapter 8 and verse 32. This is a very familiar passage. Paul says: “He who did not spare His own Son but gave Him up

for us all, how will He not also with Him graciously give us all things?” So there’s the argument. God in His incredible grace and mercy has given us the greatest gift He can possibly give. He’s given us His very own Son! Paul’s argument is if He’s done that, He certainly is going to give you all of the lesser gifts that you need as well. It’s the very same thing. Paul learned very well from the illustration that Jesus uses here. That’s the argument that Jesus puts forward.

Let’s look at how He illustrates it. There are two illustrations that He gives to us. The first one is: “Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are not you of more value than they?” You don’t have to be an ornithologist – that’s a bird watcher – to learn from this verse. He basically is saying what do you learn when you watch a bird? You learn a number of things, one of which is there’s no incentive to idleness. Birds don’t sit in a tree and wait for a worm to fall from heaven, do they? There’s no incentive within this structure of life that God has designed for us to be idle and take the view that says God says He’s going to take care of all of this and I don’t have to do anything. No, we watch these birds, but here’s the other part of that. In watching these birds, we realize that all of their activity is very carefree in the sense that they’re trusting someone else than themselves. They’re chirping and they’re singing and they’re hopping around and it looks like they don’t have a care in the world. Because they don’t. The point is that we live day-to-day. Birds live day-to-day and our heavenly Father feeds them. We are to do the same thing. Aren’t we more valuable than they? That’s the answer that Jesus is looking for here. What an affront it is to our heavenly Father for us to act in such a way that a bird can trust Him for what it needs day to day, and you and I can’t. We can see how clearly this applies to our circumstance today. The whole world of nature testifies to us of God’s goodness. It testifies to us of the providence of God. He cares for all of the living things that He has created.

He makes a similar point in verse 27 where He talks about: “And which of you by being anxious can add a single hour to his span of life?” Does worry add any length to your life? We know that it’s just the opposite. You can worry yourself to death. We never say you can worry and add length of life, but we often make the comment that you can worry yourself to death.

The second illustration that Jesus uses after giving us this food and life example: “And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith?” The word lily here is a word that speaks of wild flowers. Here is a picture for us of a field of wild flowers. How do wild flowers grow? They grow wild. Nobody is out there cultivating. Nobody is throwing seed around. They just grow wild because that’s how God has designed it. There may be a road we haven’t driven down before and we go around a curve or come up over a hill, and we look over and see an incredible display of wild flowers. What does that remind us of? Obviously it reminds us that God is the creator and designer of all the beauty that we see, but it speaks of how it is that God cares for and how He provides for the beauty of His creative work. So if I worry about life and food and body and clothes, I’m taking on that responsibility for myself instead of trusting God for it. It’s not long when I do that, when I begin to worry about these things that I begin to worry about all kinds of other things as well. That’s just the nature of how we function. The very thing that is to serve us then becomes our master.

I hope, I pray that one of the things God does in the midst of this pandemic is that He works in the life of the church, that He works in all of our lives to cause us to step back. Here we’re in a totally different place in terms of what our days look like. What an opportunity to step back and just evaluate where we are. I look at this and I see this as a time where God, if we have our hearts sensitive and in tune and listening to Him, He could very easily put His hand on any number of things in our life if we were honest before God. Now those things have been stripped away. God speaks into our life and He reminds us He is the one in control of all of these things. He is the master of this universe and this world, and He alone is the one who is providing for you. So, there is this matter of God working in our life and His purposes

Notice secondly. Worry denies God’s goodness and then it denies God’s purposes for us. Look at verse 31: “Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For the Gentiles seek after all these things, and your heavenly Father knows that you need them all.” The point that

Jesus makes here is really the point of the Sermon on the Mount. What is happening in this section of the gospel of Matthew that we call the Sermon on the Mount? It's Jesus calling us to distinctive living. It's Jesus calling us to live a life that looks very different from that of the world around us. He points out that the Gentiles live in this way and we're to live a different way. That's just a word for the world, for those who have not believed and have not trusted in Christ. Worry is not only a denial of God's goodness; it's to live essentially as the world does. Jesus is calling us out of that. When we worry, we're pursuing the very things the world pursues. The world is in pursuit of all of these things. Food, drink, clothes, physical health. All of the things that God has previously said in His goodness He is going to provide, and we've made that our area of responsibility. It denies the very purposes of God for our life. So, instead of announcing the good news, instead of announcing the gospel, we find ourselves in our lives looking very much like that of the world. No distinctiveness to that at all. We say one thing but our lives advertise something else.

I have to say that even in this past week with all the changes that are going on, I have had more opportunities to say to people that I'm going to be praying for them. A lot of it has to do with people's livelihoods. I've had a number of opportunities to say to people that I don't really know, that I don't even usually have contact with that I'm going to be praying for them. I think that's part of what God is calling us to do. So, we deny God's goodness. We deny God's purposes.

Thirdly, notice, we deny God's ability to provide. Verse 33: "But seek first the kingdom of God and His righteousness, and all these things will be added to you." Because our heavenly Father knows exactly what we need and He has committed Himself to meeting those needs, that's why Jesus can say what He does in that verse. Everything else will take care of itself from that point. I look at that and it looks to me like there's two parts to that verse. The first part I just call our part. What is our part in that? Our part is we're not to be worried. He's already told us that. We're not to be consumed with worry, even about life's necessities, even the very essential things of life. Instead, we're to be pursuing the kingdom of God. When Jesus says to seek, that's a present imperative, so this is a command. It's in the present tense. He's saying this is something that you are to do daily. This is something that you are to do unceasingly. You are to be

in contact pursuit of this. All through your day we're to be thinking, how is my relationship with God. That's what we're to be thinking about. It's to be the consuming point of our life. Is my walk with God, my relationship with God where it's supposed to be? Am I trusting Him? Am I believing Him? So, we seek first the kingdom of God intentionally, purposefully, specifically instead of getting consumed with the horizontal. Instead, we seek first the kingdom of God. That's our part.

The second part is God's part. What does God say He's going to do? God says He's going to provide for His children what they need. We've already said worry in these illegitimate ways is unbelief. It's sin. It's distrust of what God is saying. In effect, we're saying God, I know You meant well when You made these promises to me. I know You mean well when You've said all of these things, but God, I'm not sure that You're going to make all these things happen. That's when we step in to God's responsibilities and making them our own. God's response is: you set your heart on the things of God. You set your heart on God's righteousness. You set your heart on God's priorities. His promise is He's going to provide for what we need. I think a part of that provision is going to be a spirit of contentment that is going to come with that as we trust Him.

I look at that 33<sup>rd</sup> verse and I can see three guiding principles that are a part of what Jesus is saying. The first one is this promise is made to believers. Those who are seeking first the kingdom of God are fundamentally people who are in a right relationship with Him. The world is not seeking after God, even in the midst of this pandemic. How many calls have we heard that we need to call out to Him, so speak in a spirit of repentance and acknowledge our great dependence upon Him? It doesn't happen that way. This is a promise that is made, not just to everybody. It would be God's heart and desire and ours that people would come to know the gospel through this. But the promise specifically is for believers.

Secondly, it involves the necessities of life. That's what Jesus has been talking about. He's not talking about the luxuries. This isn't a verse that we go to and name it and claim it. After all, if I'm seeking first the kingdom of God, I get everything I want. This isn't the health/wealth/prosperity gospel. In fact, it's the opposite. It's God saying I'll give you just what you need. Trust Me and leave My responsibilities as My responsibilities and I'll give you what you need.

In my mind, there's a major exception to this statement in verse 33. I look at that and I think one of the major exceptions is there are times when God calls a seeking Christian to step in to seeking the righteousness that is his and the pursuit of the kingdom of God, and to do so in a way that we put Christ first, and it puts even our life on the line. I was thinking this week of how disruptive all of this is within the church in America. But then I had to quickly remind myself that while this is a disruption that we've never experienced on this level, think about believers for centuries under a constant uncertainty about life itself. So I just googled again because I had an idea who they were, but I was just thinking where were these places. Well, we know that North Korea is always at the top of that list. Believers in North Korea must live in the light of these truths in a way that presses them to trust God. In many cases, they put their faith in Christ out front and they give their life for it. Afghanistan was second on that list. Somalia, Libya, Pakistan. We know the countries where when you look at those places where Christians are called to follow Christ and they step in to this pursuit of righteousness. Obviously they put themselves in a place where even their very life is in danger.

But then notice this last reason that Jesus gives in verse 34. It really is a denial of God's view of life itself. "Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble." At the end of it all, Jesus simply says, here's the formula. Just live one day at a time. Sunday, March 22<sup>nd</sup> – just take today on its own. It's almost as if Jesus gives us a concession to our frailty. There is a statement that says, "Worry is interest paid on trouble before it's due." That is worry. That is anxiety by definition. We're borrowing tomorrow's troubles. We're thinking on something beyond today and we bring that into our present experience. Our gracious God expects for us to walk in the truth of this day, of this day that is before us. One step at a time. No more.

Our responsibility in that way is for today. God's responsibility is for tomorrow and the week after that and the week after that. Our responsibility is for today, because as Jesus says, each and every day has enough trouble of its own. If there's going to be more trouble tomorrow, God says there's going to be more grace. If there's going to be more to be anxious about for the weeks to come, God says when you get there, My

grace is going to meet you there. I'm going to meet your needs then just as I am doing now. So Jesus speaks into this present circumstance out of this passage in such a way that He reminds us when somebody says don't worry, don't be anxious. He gives us a prescription. He gives us an antidote. He tells us that the reason we don't have to worry is because of the very goodness of God that is so evident all through your life. It is God's very purpose for your life to be lived in such a way that your focus is on Him. To do anything less is to deny His ability to provide for you and it is a denial of His very perspective of life.

What do we take away? Three things. First of all, learn. Before we can overcome worry and begin to trust, we have to know what it is that God has promised. What is it that God has said? Obviously this passage is an example of that, but we have to know what He has promised. Here is a wonderful opportunity for us in this current time to be stepping into the Word of God, maybe in ways that we haven't been able to before. But even if we have, we can still step into that Word with the full assurance that this is God's Word to us. These are God's promises to us. This is where we begin. We begin by reminding ourselves and learning, and in some cases relearning, in other cases learning for the first time – what is it that God has promised? The Word is filled with the promises of God that He has given to us to be the foundation of our life.

Secondly, lean. Lean into those promises. Trust. We just finished up our series in Proverbs. Trust in the Lord with all your heart. Don't lean on your own understanding. In all your ways, acknowledge Him and He'll direct your paths. To trust is just to learn into God. To not lean, to not trust in our own understanding but to trust and lean on Him. And so a practical picture of what it means to walk with God is that we're putting all our weight on God. We're leaning on Him.

Then, leave it. Paul gives us that good word in Philippians 4:6,7 when he says be anxious for nothing. Don't worry. In everything, by prayer and supplication, with thanksgiving, let your requests be known to God. And the peace of God, which passes understanding will literally guard and protect your heart and your life in this current circumstance. Look at what we just talked about. We've got to learn the promise. There's two of them right there. Proverbs 3:5,6 and Philippians 4:6,7. Learn to memory those promises and then lean on them. And then leave it there. I think a good exercise

would be to take all of the things that you're concerned about, and there are a lot of them. For many the certainty for their livelihood is very much on the line. Everyone is going to be impacted. Some of us more than others. But what if we were to take all of the things about which our heart is anxious today, all of the things that cause us to worry and to be concerned that are rightly a part of our life right now. What if we were to list those out and instead of them being a part of our worry list, we were to make this a prayer list. We could say, God, in order to leave this with You, I'm just going to pull out that list and I'm going to pray my way through these concerns that I have. I think that is the heart that God has for us. He has promised that He will supply all of our needs according to His riches and glory in Christ Jesus.

Now our heart and our prayer for everybody listening this morning is that you would know this God that we have sung about, that we have read about, that we have pressed in to this morning. This God who has made Himself known in the person of Jesus Christ, who came to this earth and took upon Himself the form of humanity and wed the very perfection of God to a human body so that He could become our Savior. That's our heart for everyone, that in this turbulent time you would understand the true peace that Jesus gives us by putting your faith and trust in the gospel of His grace. That gospel simply says that I cannot do this on my own. That gospel says there's no way that I can please God by being perfect because that's what God requires. But His Son did that for me. His Son died on the cross. His Son is the one who has paid for my sin. It allows me to obey the very things that we've looked at this morning. Our heart would be that you'd trust in Jesus as your savior, that you'd put your trust in Christ alone, and believe that He is who He said He is, and that He did what He has done for us so that we could have a relationship with God.

Let's pray. Gracious Father, we are so thankful that we are in Your care, that we are in Your abundant provision. Lord, I know there are many that as they look at their circumstances have good reason from a human perspective to be worried and anxious. Father, I pray that according to these promises, to the very Word of Jesus speaking into our life, that You would meet each one of us right where we are, that You would show Yourself to be mighty and strong in the lives of Your people, in the lives that we are able to have contact with. We pray that this hope that we have within us would be something

that we are able to share in this present circumstance. For Your glory, Father. We pray for the name and the fame of Jesus to be lifted up and exalted. Father, we will give You the praise and the glory and the thanksgiving for all that You do. For we pray in Jesus's name, amen.