

# Do not be Anxious

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 11 November 2015

Preacher: Rev. Murdo M Campbell

- [ 0 : 00 ]     Would you turn with me this evening to the Gospel of Matthew in chapter 6. The Gospel according to Matthew in chapter 6.
- We're reading at verse 25 down to the end of the chapter. Matthew 6 from verse 25.
- The Sermon on the Mount.
- This great sermon that we've been looking at for quite some time. But as I mentioned to you last time when we were looking at verses 19 to 24.
- In this section. That section of Matthew's Gospel. I said that we were. I suppose you could say halfway through the Sermon on the Mount. We're only halfway through. We've looked at the Beatitudes in the first half of chapter 5.
- [ 2 : 26 ]     We've looked at our relationship to the law in the second half of chapter 5. And then we looked at the problem of being a hypocrite in Christianity.
- And that's the beginning of chapter 6. And then last time when we were looking at. As the title says. Laying up treasures in heaven. We arrived at this halfway point in the Sermon on the Mount.
- And looking at it. It seemed that Jesus wanted to know. If we have been taking in all that we have been learning. Because throughout this sermon we've been taught how to live as citizens of the kingdom of heaven.
- And we've been challenged to think about what it means to live a Christ-centered life. And at the halfway point Jesus challenged us on the issue of worldliness.
- The issue of worldliness. But then following on from his teaching about worldliness. Jesus now wants to teach us about worry. He wants to teach us about worry.
- [ 3 : 30 ]     And the question Jesus wants to ask us is. How much do we trust our heavenly father? How much do we trust our heavenly father?
- But what Jesus wants us to see is that both worldliness and worry. They are very closely related. Because if we are worldly.
- We won't be trusting in our heavenly father to supply all our needs. If we have a worldly mindset. Then we will be putting our trust in all the things around us. To help us and sustain us in life.
- And so what Jesus wants us to see is that worldliness and worry. Are very closely related. And we can see that even from the way in which Jesus initiates these two sections of teaching.
- Where Jesus begins the section of worldliness in verse 19. And he says, Do not lay up for yourselves treasures on earth. Where moth and rust corrupts.
- [ 4 : 31 ]     And thieves break in and steal. And then when Jesus begins the section on worry. He makes another statement. Do not worry about your life. What you will eat.
- What you will drink. Not about your body. What you will put on. And the point Jesus wants to raise with us now. Is how much do we trust our heavenly father?

But before Jesus comes to his conclusion. And teaches us how to trust our heavenly father. Jesus says, Look around you.

He tells us to stop and look around you. And when he tells us to look around. Jesus asks us to contemplate something of creation. And then he asks us to consider something of creation.

And once we've done that. Once we've looked at these things and gained the right perspective. Then Jesus will conclude his teaching on worry. So prior to his conclusion.

[ 5 : 33 ] Where he gathers all the evidence. Jesus wants us first of all to look around. Contemplate the birds. And then look around and consider the lilies.

And then he'll bring it all to conclusion. So let's first of all do as Jesus asks. And look around and contemplate the birds. Contemplate the birds.

What Jesus says in verse 25. Therefore I tell you. Do not be anxious about your life. What you will eat. What you will drink. Not about your body.

What you will put on. It's 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? So as Jesus teaches us to trust in our heavenly father. He first of all tells us to look around and contemplate the birds.

[ 6 : 33 ] And with this Jesus tells us to look at the birds and study them in a sense like a bird watcher would. And we're to give the birds attention. We're to reflect on their behaviour and think about what the birds are like.

And we don't need to be avid bird watchers and have read all the books to know exactly what Jesus is talking about. Because the contrast that Jesus makes emphasises the point.

Because when we look at the birds. And they're all around us. In all shapes and sizes and colours and species. We see them every single day. But when we look at them.

Some of them are so small. And so insignificant and helpless. And what's more is that there are so many of them. We see them all the time. And when we see that there are so many of them.

It means that there are so many mouths to feed. And as Jesus highlights the great need of the birds of the air. He indicates that there are three things that the birds don't do.

[ 7 : 36 ] They don't sow. They don't reap. And they don't gather into barns. They don't work the land in order to produce crops. And store it up for the coming winter.

Birds don't engage in an agricultural process. And yet the marvel is. They don't starve. They never starve. They never go hungry.

And the reason they don't starve says Jesus. Is because your heavenly father feeds them. Not their heavenly father. But your heavenly father.

He feeds them. But when we look at this. Jesus isn't telling his followers. We're not to get the wrong idea. And think that we're not to work the land.

And not prepare for the coming winter. He's not telling us that we don't have to bother working. And struggling to make ends meet. And that we just have to have enough faith. To trust that our heavenly father will miraculously provide food on the table.

[ 8 : 38 ] Every evening. That's not what Jesus is talking about of course. He's not saying sit back and do nothing. And say that your heavenly father will provide for you. Just like he provides for all of the barns.

Because when you look at the barns. There's one thing about them. They're never idle. You never see them sitting for long. They're not lazy. Because they're constantly on the search for food.

And they're continually looking out for the next meal. And in order to provide for their offspring. And so it's not due to idleness that our heavenly father feeds these birds.

It's because of his care towards them as his creation. And when we think about the work rate of birds. We're seeing them all the time. Constantly moving.

When we think about their work rate. I suppose you can ask the question. Is there a busier bird than the sparrow? We're saying about the sparrow in Psalm 84. Behold the sparrow findeth out.

[ 9 : 43 ] And house wherein to rest. Constantly moving. Constantly on the lookout. Tirelessly working on building its nest. And searching for food.

And even Jesus. He often highlights the sparrow. Because in Matthew 10. Jesus. As you could read on yourself. When he's talking about the same subject.

In Matthew chapter 10. Jesus says. Are not two sparrows sold for a penny? And by asking the question. Jesus indicates to us.

How valuable a sparrow was. That you can purchase. Two of them. For a penny. It's a bargain. You can get two of them for a penny. Which isn't much.

And it means that they aren't worth much. In fact they're pretty. Worthless. But the point that Jesus was making. Is that. As he says in Matthew 10.

[ 10 : 40 ] Not one of them will fall to the ground. Without your heavenly father. Knowing. And Jesus then says. Therefore. Do not fear. You are of more value.

Than many sparrows. And that's what Jesus. Is saying here. In the Samuel on the Mount. Are you not of more value. Than many birds. And with this illustration.

Jesus. Is asking us. Why are you worried. About the Lord's provision. Why are you worried. About the Lord's provision. I suppose.

The illustration. Would probably carry more weight. With the original hearers. In the first century. Simply because. Food shortages. Were much more common. Than they are in our.

Our western world. In the 21st century. Where we have. We have an abundance of food. We have shops. That are full of food. Imported from.

[ 11 : 39 ] All over the world. And our aisles. In our supermarkets. They're just absolutely. Bursting at the seams. With food. But in the first century. And even in our own island.

Last century. Many homes and families. Had to work. The land. They had to sow. They had to reap. They had to gather. Into barns.

In order to prepare. For the coming winter. And the provision. For the winter. It was all. Dependent upon. The weather. Which in turn. Had a great effect.

Upon the crops. Growing that year. But by looking at the context. And considering. The original audience. The people who first. Heard this sermon.

Who heard it first hand. I believe that Jesus. The reason Jesus. Raises this point here. Is because. The people of Israel. They often failed.

[ 12 : 34 ] To trust in the provision. Of their heavenly father. And I say that because. The main cause of idolatry. In the old testament. Was when the Israelites.

Turned away from the Lord. And they worshipped Baal. Just as we have it. In the days of Elijah. You have Elijah on. The top of Mount Carmel. And we're asking.

Well why is he there? Because there's a drought. In the land. And because the people. Had turned away from the Lord. And they began. To worship Baal. And they had turned to Baal.

Because. He was said to be the God. That all the other nations worshipped. And he always provided. A good harvest. For his people. And so Israel. In their worldly pursuits.

They wanted a good harvest. Like all the other nations did. So they too. Turned to worship Baal. And they gave up on the Lord. And they sought this weather God.

[ 13 : 29 ] To help them out. And we know the story. Elijah on the top of Mount Carmel. Proves. Baal is a false God. And the Lord. He is God. But with this in mind.

I believe. I believe that Jesus is teaching us. He's. He's teaching us. To trust in the provision. Of our heavenly father. And not to turn to. The vain.

Idols of this world. For help. Because. When he delivers his conclusion. Jesus states. In verse. 33. He says. But seek. First.

The kingdom of God. And his righteousness. And then all other things. Shall be added unto you. And to the. The first century. Here. It's. Do not seek Baal first.

Seek first. The kingdom of God. And his righteousness. And all other things. Shall be added unto you. And so Jesus is saying to us. Contemplate the birds.

[ 14 : 26 ] Contemplate the birds. Look at the birds. They work hard. And your heavenly father. Provides for them. But you're of more value than they are. You're more precious than they are.

Because. You're made in the image and likeness of God. So why do you worry? And Jesus asks. What does worrying solve? What does it achieve?

Of what benefit is worrying to us? And he says. Which of you by worrying can add one cubit to his stature? The cubit. It's the length of your forearm. How.

Which of you by worrying can add one cubit to his stature? Or. As the ESV says. Which of you by being anxious can add a single hour to the span of his life? And the point is the same.

Jesus is trying to make us see that worrying does nothing for us. Doesn't make us bigger. Doesn't make us younger. Worrying does nothing for us. Does nothing for us.

[ 15 : 25 ] And that's where. That's where Jesus leaves the illustration. He leaves us hanging. Until his conclusion. And he just goes on to the next illustration.

In order to further impress upon us. His teaching. So Jesus has told us. Look around. Look around and contemplate the birds. Contemplate the birds. But secondly he says.

Look around and consider the lilies. Consider the lilies. And once we've done that. Once we've gained the right perspective. Jesus will then conclude his teaching about worry.

So let's consider the lilies. Let's consider the lilies. He says in verse 28. And why are you anxious about clothing? Consider the lilies of the field.

How they grow. They neither toil nor spin. And yet. 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.

[ 16 : 21 ] Which today is alive. And tomorrow was thrown into the oven. Will he not much more clothe you? O you of little faith. Therefore do not be anxious saying. What shall we eat?

What shall we drink? What shall we wear? For the Gentiles seek after these things. And your heavenly father knows. That you need them all. And in these words. Jesus turns our attention.

To clothing. And he asks. Why we worry about what we wear? But he's not talking about. Being image conscious. And worrying about.

Our appearance. Which. Sadly many in our society are obsessed with. Where the image is everything. And. They have. To have all the brand names. And all the best labels.

And look the part. So that. Everyone in the society. Will accept them. But that's not what Jesus is talking about. And although. Clothing isn't. As big an issue. As the provision of food.

[ 17 : 17 ] The provision of clothing. Was one of the basic. Necessities. Of life. And in order to. Give us the right perspective. Of God's provision. Jesus says.

Consider the lilies. Consider the lilies. Now we all know. What lilies are like. We've seen them before. Some have maybe.

Received them. In a bouquet. But we know. That when they grow. They produce all sorts of colors. Their colors are white. And pink.

And purples. And oranges. And reds. And yellows. They're. And when they blossom. They're a beautiful flower. And Jesus says. Consider the lilies.

Consider their beauty. Consider this beautiful flower. And in order for. The lily to become that beautiful. The lily to become that beautiful. He says. It doesn't work.

[ 18 : 12 ] And it doesn't toil. It doesn't spin. It doesn't weave any fabric. Or spin any wool. Or produce any form of material.

To clothe itself in such beauty. Because the clothing of the lily. And the beauty of the lily. Says Jesus. Says Jesus. Belongs solely to God. God has provided for the lily.

The provision for the lily. Is from God. And we might not think much of the lily of the field. Just like we might not think much of the bird of the air. But Jesus says.

Your heavenly father has provided. For them. And as Jesus highlights the lily. He goes on to give this. Comparison. A comparison between.

The beauty of the lily. And the majesty of Solomon. The beauty of the lily. And the majesty of Solomon. Because he says. Yet I tell you. Even Solomon in all his glory.

[ 19 : 10 ] Was not arrayed like one of these. And when Jesus mentions Solomon. He gives to us this. Picture of majesty. Where Solomon was the wealthiest.

And the wisest king to have ever lived. And he would have had. The finest garments. Embroidered with the best materials. Just like our own queen.

You never see her. They say. You never see her in the same outfit. And when you do see her. She's this picture of. Of elegance and beauty. And majesty. She's royalty.

But Jesus says. Even Solomon. Even Solomon. In all his glory. In all his wealth. Even though he was clothed. In all the finest materials. He was nothing in comparison.

To the beauty. Of the lily. And it's some comparison to make. To compare the glory of King Solomon. With the beauty of the. The insignificant lily of the field.

[ 20 : 12 ] But Jesus then delivers. The point of his comparison. Because he says in verse 30. 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. And the point. To the glory of the earth. To the glory of the earth. To the glory of the earth. To the glory of the earth. For you of little faith. And the point which Jesus is making is. Just like the point he made. With the birds of the air.

It's that. We are of much more value. Jesus says. If God clothes even the grass of the field. That you tread upon under your feet every day.

If God views it with such value. That he would clothe it with. A beautiful garment of lilies. And Jesus is giving us this. This perfect image of.

A perfect garment of lilies. With all these beautiful flowers. And he says. If God clothes the grass of the field. With such beauty. Remember that that beauty is only temporary.

[ 21 : 14 ] It's only seasonal. It's there. It's only there today. But tomorrow it's thrown into the oven. It's of no use. It won't last. It's temporary. It's transitory.

It's fleeting. And in this statement. Jesus turns. He's trying to turn the whole thing on its head. And he's saying. Will he not much more clothe you?

Will he not much more clothe you? And the point Jesus is making is that. If your heavenly father gives that much attention.

To the grass of the field. And to clothe it with such beauty. Grass that only lasts a season. Then surely.

As someone who is as valuable. And precious. In his sight. Surely. Then your heavenly father. Will meet you.

[ 22 : 12 ] At the point. Of your need. That's what Jesus is getting at. Surely. Your heavenly father. Will meet you. At the point of your need.

And Jesus then. Rebukes us. To ever have considered. Ever. Anything. For even. Ever. Doubting. Or questioning. The provision. Of our heavenly father.

When he says. O ye of little faith. O ye of little faith. And you know. When we listen to what Jesus is saying here. And actually take time to.

To look around us. And contemplate. The small and insignificant. Bird of the air. And when we consider. The lily. Of the field.

That's clothed. With such beauty. Surely. We can see. That we are of more value. Than them. Surely. We can see. That we are of more value.

[ 23 : 09 ] Than them. And it's only. When Jesus manages. To give us. The right perspective. Of what our heaven. Heavenly father.

Thinks of us. Once we manage. To grasp. Our value. In God's sight. As his. Children. And we see. That we are precious. And we are treasured.

And we are cared for. By him. It's then. That Jesus. Concludes. His teaching. About worry. Which brings us. To look at the conclusion. Jesus.

He's asked us. Contemplate. Contemplate the birds. Consider the lilies. But now. With the right perspective. Understanding. What Jesus. Is getting at. He brings it. To the conclusion.

And he says. Therefore. Do not. Be anxious. Say. What shall we eat? What shall we drink? What shall we wear? For the Gentiles. They seek.

[ 24 : 03 ] After all these things. And your heavenly father. Knows that. You need them all. But seek first. The kingdom of God. And his righteousness. And. All these things. Will be added.

To you. Therefore. Do not. Be anxious. About tomorrow. For tomorrow. Will be anxious. For itself. Sufficient. For the day. Is its own. Trouble.

And. As we come to his conclusion. Jesus. First of all. Jesus. Began this section. About worry. Asking the question. Is not life.

More than food. And the body. More than clothing. And I'm sure. That every one of us. Would agree. That there are. Greater worries in life. Than food. And clothing.

But in the first century. Food and clothing. Were a matter of life. And death. Food and clothing. Were the difference. Between. Surviving another winter. Or not.

[ 25 : 00 ] And just thinking about it. To some extent. With. Food banks. Up and down our country. There are those. In our day. And generation. Who are. Struggling to provide. For themselves.

But for the most part. When we apply this teaching. To our own context. We ought to be thankful. That none of us. Have the worries of. Food or clothing. We have an abundance.

We lack nothing. We have everything we need. And sometimes. More than we need. But that doesn't mean. That this teaching of Jesus. Is now irrelevant. To us.

We may have plenty. And not be in want. But as you and I. Both know. It doesn't mean. That we are free. From worry. It doesn't mean. That we are free.

From worry. Just because we lack. Nothing. Doesn't mean. That our lives. Are carefree. Because there are many. Other things. That cause us. Anxiety. And worry.

[ 25 : 54 ] And worry. Is always. A problem. It's always there. And it's something. That's. So natural. To us. And there are. Any amount of reasons.

As to why we might. Worry. We may worry about. Illness. Whether it's related. To us. Or to someone we know. And someone we love. We may worry about our job.

And the threat of losing our job. We may worry about. Things when times are hard. And money is short. We may worry about those. In our family. Our children. Our husband. Our wife. Those who are.

Who are. Related to us. We may worry about. Waiting for. The results of scans. Or tests. And when we're worried. Or anxious about something.

It can. Affect us in so many. Different ways. Because worry. Can consume our mind. To the point that. That's all we're thinking about.

[ 26 : 50 ] Morning. Noon. And night. And. If that's the case. It would. It will. Inevitably. Cause us to lose focus. On the day to day tasks.

And maybe. We even lose sleep. Because. We're worrying. Which will also have. A knock on effect. And. Disrupt our. Productivity. Whether at work. Or in school.

Or at home. And. Worry and tiredness. Together. Can often make us. Angry and frustrated. Where everything is heightened. And. And we become snappy.

And we feel so tense. Which will also affect. The way that we treat. Others at work. And. There's just knock on effect. Of. Of worry. And it's all rooted back. To worry.

And our worries. They may even cause us. To question God. Why? And. Maybe it weakens our faith.

[ 27 : 43 ] And our trust. In. In God's sovereign purposes. In our lives. And all these worries. They may be heightened. Even further. By. By. By.

What might. Happen. But. Might. Never happen. And so. There are a great number of reasons. Why we worry. And it affects us.

In a variety of. Of different ways. And. Some people even say. Worry is. A sin. Worry is a sin. And anxiety. Is a lack of faith. But my only question is.

By saying that. Does that actually help anyone? Does it help anyone? It may be theologically correct. To say that worry. Is a sin.

And anxiety. Is a lack of faith. But does that. Actually help. And encourage. Anyone. Who is worried. Or anxious. I don't think so.

[ 28 : 40 ] It's probably the most. Unhelpful thing. You could say to them. Apart from ever saying. To someone. Who is worried. Or anxious. About something. The worst thing. You could say. When they have no idea.

What they are going through. Is to tell them not to worry. And that everything. Will be okay. That's the most. Unhelpful thing. We could ever say.

Because it's just being. Thoughtless. And. Insensitive. And how do we know. It's going to be okay. We're not God. So my friend.

If and when you're worried. I'm not going to tell you. It's going to be okay. But I do want to highlight. To you. What Jesus says. About worry.

Because in this conclusion. Of Jesus. We're reminded that. Regardless of the nature. And the cause of worry. The application. Remains the same. Your heavenly father.

[ 29 : 36 ] Knows. What you need. And that's what Jesus. Has been trying to indicate. To us. With the illustration. Of the birds of the air. And the lilies. Of the field. Jesus.

Has been trying to give us. The right perspective. Of who we are. In the sight of. Our heavenly father. Because. If our heavenly father.

Will provide for. The birds of the air. How much more. Will he provide for us. And if our heavenly father. Will. Clothe. The grass.

Of the field. How much more. Will he clothe us. But sometimes. It's hard for us. To be told. About our identity. When we're worried.

And anxious. Sometimes it's hard for us. Even as Christians. To be told. Trust in the provision. Of your heavenly father. Which is why. Jesus used.

[ 30 : 29 ] These two illustrations. Of the insignificant bird. And the insignificant lily. It's in order to give us. The right perspective. The right perspective. Not only.

The right perspective. Of God. But also. The right perspective. Of our status. As a child of God. And Jesus does this. Because. Once we manage.

To grasp. Our value. In God's sight. As his children. And see that. We are precious. We are treasured. We are cared for.

We are cared for. By him. We are known to him. As the apple. Of his eye. It's then that. We will. Seek. First. The kingdom of God.

And his righteousness. And that's how Jesus. Concludes his teaching. About what he. He says. We must first of all. Know our identity. And our value.

[ 31 : 24 ] As a child of God. That we are blood bought. We are redeemed. With the precious blood of Christ. We are cleansed. From all sin.

That's what I love about. John. The way John writes. His letters. He says. If you confess your sin. He is faithful and just. To forgive us our sin.

And to cleanse us. From all unrighteousness. Because the blood of Jesus Christ. Cleanses us. From all sin. And then John goes on. Into chapter 3. When you read it through. Behold.

What manner of love. Having spoken about Jesus. And his blood. And his cleansing. Behold. What manner of love. The father. Hath bestowed upon us. That we should be called.

The children. Of God. That's the marvel. Of our identity. Of who we are. As God's people. We've been. Adopted.

[ 32 : 18 ] Into the family of God. We are. Sons. And daughters. Of our heavenly father. And we have a father in heaven. Who loves us. And cares for us.

And wants the best. For us. And we might not always see that. Or understand. What he's doing. In the providences of our lives. But. As our father. And as his children.

We have to trust. That he. He knows what he's doing. And Jesus says. When we have the right perspective. Of.

Who he is. And who we are. As his children. And that we are citizens. Of the kingdom of God. It's them that will truly. Seek first.

The kingdom of God. And his righteousness. And his righteousness. Not that our. Our worries will somehow. Disappear. Because we have the right perspective. Not at all.



[ 33 : 13 ] But what Jesus is saying. Is that. When we have the right perspective. Of who God is. And who we are. Our worries will not cause us. To be.

To be overwhelmed. And lose sight of God. And become. Immobile. Immobile. Rather. When we know. Who we are. In Christ. Our worries.

And our concerns. Will enable us. To seek. First. The help. The encouragement. And the provision. Of our heavenly.

Father. Our first. Port of call. Will be him. And so.

Jesus. Concludes. And. He says. In verse 34. Do not be anxious. About tomorrow. For tomorrow.

[ 34 : 08 ] Will be anxious. For itself. Your father. Has that. In control too. Sufficient. For the day. Is it's own trouble. In other words. You have enough. Concerns.

And worries. To deal with today. Don't look ahead. And worry about. Tomorrow. The worries of tomorrow. They might not even happen. Instead. Focus upon today.

And bring your worries. And concerns. Of today. And place them. Into the care. Of your heavenly father. It's not what Peter says.

Cast all your cares. Upon the Lord. Why? Because he cares. For you. That's. That's the confidence. We have.

As the children. Of God. We can. Cast everything. Upon him. Not hold on to it. And pretend. We're casting it to him. But. Cast it to him. Because he cares.

[ 35 : 03 ] For us. And that's what. Paul was reminding. The church. In Philippine. When we're reading. In Philippians 4. He encouraged.

Those Christians. Who were. Worried about. Suffering for their faith. And Paul said to them. Do not be anxious. About anything. Or as the AV puts it. Be careful.

For nothing. Don't be so. Full of care. That you lose. Perspective. And. It keeps you. It keeps you. From coming.

To the Lord. As your first. Port of call. But in everything. Says Paul. By prayer. And supplication. With. Thanksgiving. Thanksgiving.

For. Your providence. Let your request. Be made known. To God. God. And Paul assured. The Philippians. That with. All their worries. And all their concerns. The peace of God.

[ 35 : 58 ] Which passes. All understanding. Will guard your hearts. And minds. Through Christ Jesus. And when Paul spoke. To the Philippians.

He didn't speak. As someone who was ignorant. He spoke from his own experience. Where he himself. Had had. Many concerns. And. And worries. But he could say. About them all.

I have learned. I have learned. He didn't always know it. But he could say. I have learned. That in whatever state. I am. Therewith. To be. Content.

For I can do all things. Through Christ. Who strengthens me. He could do everything. Because his first port of call. Was always his. Heavenly Father.

And that's. The testimony. Of the child of God. The child of God. Who has. A right perspective. Of. Who God is. And who they are.

[ 36 : 56 ] I can do all things. Through Christ. Who strengthens me. So. May that be our testimony. As we.

Worry about today. And cast everything. Into the care. Of our heavenly father. And live. As the children of God. Day by day.

May the Lord bless these thoughts. To us. Let us pray. Gracious God. And loving heavenly father. We thank thee. That thou art our father.

And we are the clay. And thou art potter. And Lord. We bless thee. And we are the Lord. Tonight. That we are always. In the hands of our great potter. That he is molding us.

And shaping us. Into the image. Of thy dear son. And O Lord. Help us. We pray thee. To see that. The author God. Who has promised. To begin a good work in us.

[ 37 : 51 ] And will bring it on. To completion. Help us. We pray thee. To. To trust thee. With all our heart. Even as Solomon wrote long ago. Trust in the Lord.

With all your heart. Lean not upon your own understanding. But in all your ways. To acknowledge him. For he shall direct your paths. It is a marvel Lord.

That we are able to trust thee. But help us Lord. To do it each and every day. To bring everything. To thy foodstool. To consider thee. As our father.

And to realize. That we are thy children. We are precious in thy sight. We are kept by thee. Each and every day. All bless us Lord. We pray thee. As thy family.

Build us up. And encourage us. And keep us on the way. That we might keep looking to Jesus. Who is the author. And the finisher of our faith. Cleanse us then we pray.

[ 38 : 45 ] And do us good. For Jesus' sake. Amen. We shall conclude by singing.

In Psalm 37. Psalm 37.

In the Scottish Psalter. Page. 252. Psalm 37.

Psalm 37. Psalm 37. He is encouraging. The others not to worry about their enemies. Not to fret.

And he tells them to trust the Lord. For evil doers fret thou not. Thyself unquietly. Nor do thou envy bear to those that work iniquity. For even like unto the grass soon be cut down shall they.

[ 39 : 45 ] And like the green and tender herb. They wither shall away. Set thou thy trust upon the Lord. And be thou doing good. And so thou in the land shall dwell. And verily have food.

To like thyself in God. He'll give thine heart's desire to thee. Thy way to God. Commit him trust. It bring to pass. Shall he. These verses of Psalm 37.

To God's praise. For evil doers fret thou not.

Thyself unquietly. Nor do thou ever be fair to those that work iniquity.

For even like unto the grass.

[ 40 : 56 ] To me God's come shall be. And like the green and tender herb.

They wither shall away. Set thou thy trust upon the Lord.

And keep thou doing good. And so thou in the land shall dwell.

And better be on good. God's name shall be. And better be on good. And better be on good.

And better be on good. And better be on good. God's desire to live.

[ 42 : 13 ] God's desire to live. Thy way to God. O written trust.

And better be on good. And better be on good. Amen. The grace of the Lord Jesus Christ.

The love of God the Father. And the fellowship of the Holy Spirit. Be with you all. Now and forevermore. Amen.