

Matthew 6:33 “A Promise From Jesus That Removes All Anxiety”**¹

Series: The Sermon on the Mount: Kingdom Living 101

Main Idea: In Matthew 6:33 Jesus gives us a promise that removes anxiety, the *promise of God’s provision*. As we ponder this promise, we’ll notice there are two parts to it.

I. Jesus gives us a responsibility.

- A. We are commanded to seek.
 - 1. We’re prone to seek wrong things (19-24).
 - 2. We’re prone to seek appropriate things in inappropriate ways (25-32).
 - 3. We’re called to make the most important thing most important to us.
- B. We are commanded to seek something first.
- C. We are commanded to seek first God’s kingdom.
 - 1. There are two kingdoms in this world.
 - 2. To be a Christian is to make it clear that the true king is your king.
- D. We are commanded to seek first God’s righteousness.
 - 1. Mere religion offers a deficient righteousness (5:20).
 - 2. Jesus is the standard and provision for true righteousness.

II. Jesus gives us a guarantee.

- A. If we’re seeking God’s kingdom first, we already possess the greatest treasure.
- B. If we’re seeking God’s kingdom first, we can be sure that God will give us everything else we need.
 - 1. He meets our temporal needs.
 - 2. He meets our eternal need.

Make It Personal: Because we have this promise...

- 1. We must refuse to worry.
- 2. We must make sure that what matters to our King matters most to us.

Let’s open our Bibles once again to Jesus’ sermon on the mount. Today we’ll be returning to the passage we explored two weeks ago, at the end of Matthew 6, focusing this time on just one verse. It’s one of the most important verses in the Bible, as we’ll see. Today’s message is entitled, “*A Promise from Jesus that Removes All Anxiety.*”

Scripture Reading: Matthew 6:25-34

How’s your anxiety level these days? This week I checked out the website of the ADAA, “The Anxiety and Depression Association of America,” which reports that “anxiety disorders are the most common mental illness in the U.S., affecting 40 million adults.” It also says that “anxiety disorders affect 25.1% of children between 13 and 18 years old.” GAD (General Anxiety Disorder) affects 6.8 million adults. Panic Disorder affects 6 million adults. Social Anxiety Disorder affects 15 million adults, nearly 7% of the American population. 19 million Americans have specific phobias. And the ADAA lists several other sub-categories to anxiety, like OCD and PTSD.

As a biblical counselor, I’m not particularly keen on the use of psychological labels, since the labels we use often sets the direction for the solutions we propose, and I much prefer using the categories that the all knowing God provides in His sufficient Word. Nonetheless, there can be descriptive value in psychology, and what the ADAA’s numbers clearly indicate is that anxiety is a big problem.

The truth is, we all struggle with anxiety at some level. What to do about this struggle is the question. This is one of the many things I love about Jesus. When He was

**Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

¹ For a previous look at this passage, see the message preached in the “Promises to Live By” series at WBC on 11/4/12.

on the earth, He addressed the real issues of life, and provided solutions for them. This includes anxiety.

According to Jesus, the remedy for anxiety is to move from *little* faith to *greater* faith. That was the premise we unpacked in our last message in the sermon on the mount. Three times Jesus gives the command, “Do not be anxious,” in verses 25, 31, and 34. In verse 30 He addresses the anxious as “O you of little faith.” Hence, anxiety appears when faith is little. So a person has saving faith, yes, and the person is truly a child of God. But that saving faith hasn’t grown up yet. It’s not mature. It’s still little, and the anxiety is the evidence of the need to move from little faith to greater faith.

But in practical terms, how does this happen? How do we move from being people of little faith to a greater faith, and thereby get rid of anxiety? The answer is, by learning how to put our weight into the promise of God.

In Matthew 6:33 Jesus gives us a promise that, when believed, removes anxiety. It’s the *promise of God’s provision*. We have needs. Our Father promises to provide.

Several years ago we did a series, “*Promises to Live By in the Crucible of Suffering*.” We looked at promises God has given us that can enable us to face difficult times with confidence and assurance. We started off with the *promise of a way of escape*, in 1 Corinthians 10:13. And then we pondered His *promise of a good outcome*, given in Romans 8:28-30. We meditated on 1 John 1:8-10 and marveled at God’s *promise of forgiveness*. And more. God has given us hundreds of promises in His Word. In that series I merely selected ten of the promises that have been most helpful in my life.

One of those promises, which I first learned and memorized as a teenager, is Matthew 6:33, the *promise of God’s provision*.² In a moment, we’ll ponder this promise and notice there are two parts to it. But before we break it apart and examine it word by word, I need to make a couple of initial observations.

Two initial observations about this promise...

1. *This is a conditional promise.* By contrast, 1 Corinthians 10:13 is an *unconditional* promise, for in every situation we can be sure that God will give us a way of escape, a way to honor Him. Another unconditional promise is Romans 8:28, where God says that He works all things together for our good. There are no conditions to that promise. God guarantees that for those whom He has called, for those who love Him, He will work together all things for good.

But today’s promise is different. It’s a conditional promise. There is something that God says we must do if we are going to experience the wonderful reality of what He says He will do. Jesus said, “Seek first the kingdom of God and His righteousness, and all these things will be given to you as well.” What’s the condition? We must seek God’s kingdom and righteousness and give them first place in our hearts and lives. And if we do? Then all these things will be given to us. And if we don’t? Then we’re on our own. That’s God’s promise, the promise of provision, and it’s a conditional promise.

2. *This is promise with political implications.* Sometimes people will say, “You shouldn’t talk about politics in church.” If that’s true, then we have a problem on our hands, for Jesus talked politics. In fact, He had a lot to say about it, so if we’re going to take seriously who Jesus is and what He taught, as He commanded us to do in the Great

² Teach the congregation to sing: “Seek Ye First”

Commission (“teach them to observe *all things I have commanded you*”), then we can’t avoid the subject.

Read the four gospel accounts and you’ll discover that Jesus preached a message filled with political implications. For instance, in Luke 13:31 the Pharisees came to Jesus and said, “Herod wants to kill you.” Why would King Herod want to kill Jesus? It’s because Jesus was stepping on his political turf. I find Jesus’ response interesting, “Go tell that fox...” and then gave the Pharisees a personal message for the king.

He told Pilate, “My kingdom is not of this world (John 18:36).” He also told Pilate, “You are right in saying that I am a king...Everyone on the side of the truth listens to me (John 18:37).” Those are stunning words to say to the Roman ruler who will decide whether you live or die!

But it wasn’t just for political leaders. Jesus had plenty of politically significant things to say to His followers and even His critics. Like, “Give to Caesar what is Caesar’s, and to God what is God’s (Matt 22:21).” Give to Caesar? Those were fighting words for some Jews, like the Zealots, who wouldn’t think of giving Caesar anything but a knife in his back. But Jesus doesn’t want His people fighting Caesar. They are to give to him what he deserves, in this case, taxes.

But lest we think that Jesus wants His followers to be mindless puppets of the state, let’s remember His words in Mark 13:9-11, “You must be on your guard. You will be handed over to the local councils and flogged in the synagogues. On account of me you will stand before governors and kings as witnesses to them. And the gospel must first be preached to all nations. Whenever you are arrested and brought to trial, do not worry beforehand about what to say. Just say whatever is given you at the time, for it is not you speaking, but the Holy Spirit.”

There’s just no escaping the fact that Jesus didn’t compartmentalize religion and politics. His message was filled with political implications.

And none had more political significance than today’s text. “Seek first God’s kingdom.” My friend, in Jesus’ day there was a Roman emperor by the name of Tiberius Julius Caesar, and such talk of seeking any kingdom but his brought his certain wrath. Just like it does today many places in the world.

The LGBTQ revolution is calling on everyone to get on board. But for the follower of Jesus, this is not possible. Jesus said to *seek first the kingdom of God and His righteousness*.

What does that mean, and how do we do it? When you read the sermon on the mount, you quickly notice that Jesus meddles in a host of subjects we tend to consider private. In addition to politics, He talks about marriage, divorce, sex, anger, your money, your tongue, your need to love difficult people, and more. Why? Why does Jesus address such controversial subjects? Because He’s the King, and this is the nature of His kingdom.

He preached this message early in His public ministry. He’d just done a tour throughout Galilee and healed hundreds of people. Crowds were flocking to Him. So according to 5:1, when He saw the crowds, He went up on a mountainside, sat down, and began to address His disciples, knowing full well the crowds were listening in.

Matthew presents Jesus as *king*. He gives Jesus’ royal genealogy in chapter 1. He shows the magi asking, “Where is the one who has been born *king* of the Jews?” in

chapter 2. And right off the bat, he records this important sermon in chapters 5-7, in which King Jesus makes it clear that if you follow me, these are My terms.

So King Jesus is establishing a kingdom, but it's unlike any kingdom you've ever seen. "Blessed are the poor in spirit, for theirs is the kingdom of heaven," says the King in Matthew 5:3. To enter Jesus' kingdom, you must admit you don't deserve to be there, that you are spiritually poor. And don't expect the world to applaud you either. "Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven (5:10)."

In this sermon Jesus talks a lot about two important themes, and we'll see both in our promise-text. One is *kingdom*. The other is *righteousness*.

Look at 5:20, "For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven." Pharisaic religion says, "Live right, and you'll enter God's kingdom." But Jesus says, "Unless your righteousness surpasses the supposed righteousness of the most upstanding citizens in Israel, you *won't* enter God's kingdom." Over and over King Jesus says, "You have heard that it was said, but I say to you," to highlight the utter deficiency of self-righteousness and the fundamental need of every person for genuine, God-produced righteousness.

And that's why Jesus ends His sermon as He does, saying in Matthew 7:7, "Ask, and it will be given to you; seek and you will find; knock and the door will be opened to you." Jesus knows we lack the true righteousness that God requires, that it's not something we can achieve in our own strength. He has come to *give* it to us, and He will, if we will but ask.

It's right in the middle of this sermon that Jesus reveals the promise that removes anxiety, a two-part promise. Part one, a responsibility. Part two, a guarantee.

I. Jesus gives us a responsibility.

"But seek first the kingdom of God and his righteousness, and all these things will be added to you (ESV)." To listening disciples and would-be disciples Jesus reveals this responsibility. Let's walk through it word by word.

But seek, says Jesus.

A. We are commanded to seek. Jesus could have used a lot of different verbs, but He uses this one, *seek*. The Greek, *zeteite* from *zeiteo*. Significant? Yes. There's a play on words going on. Look back at verses 31-32, "So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the pagans run after all these things, and your heavenly Father knows that you need them."

See those words "run after"? In the Greek it's *epizeiteo*. Same Greek root. What do pagans do, people who do not know the true God? They run after the things of this world, like food and drink and clothing. They *seek* them. But Jesus says, "If you are my follower, I want you to *seek* something else, something far more significant, something out of this world."

The truth is, right here is where our fundamental problem as sinners shows up, in the things we *seek*. It happens in a couple of ways that Jesus just exposed.

1. *We're prone to seek wrong things (19-24)*. Jesus said in verses 19-24, "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where

moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also. The eye is the lamp of the body. If your eyes are good, your whole body will be full of light. But if your eyes are bad, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness! No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money.”

Jesus said that because that’s what we naturally tend to do. We seek wrong things. We run after wrong things. Like earthly treasures, things that moth and rust will destroy. Like money, which is a fine servant but a terrible master. You can’t serve God and money at the same time.

If money is our god, if the things of this world are the object of our devotion, then we can’t follow Jesus. We won’t want to follow Him. In order to be His disciple, we need to change what we’re seeking.

But it’s not just our proclivity to seek wrong things.

2. *We’re prone to seek appropriate things in inappropriate ways (25-32).*

That’s what Jesus addressed in verses 25-32, “Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes? Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? Who of you by worrying can add a single hour to his life? And why do you worry about clothes? See how the lilies of the field grow. They do not labor or spin. Yet I tell you that not even Solomon in all his splendor was dressed like one of these. If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you, O you of little faith? So do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For the pagans run after all these things, and your heavenly Father knows that you need them.”

What we eat, drink, and wear. Those aren’t evil things. Those are legitimate needs. And our Father cares about them. And we should give attention to them in ways that please Him. By working, and saving, and planning, and even sharing with those in need. But here’s something we’re not to do. We’re not to worry about such things, to be preoccupied with them, to live like they’re what life is all about.

No, says Jesus. Don’t run after such things. Don’t seek them first in your life. In fact, if we do, the result will be something that the Lord intends to use to get our attention. Anxiety. Indeed, there’s something else that should have the preeminent place in our hearts. According to Jesus...

3. *We’re called to make the most important thing most important to us.*

This is what we are to seek. But not just seek. Notice Jesus’ next word. “But seek *first*.”

B. We are commanded to seek something first. There are legitimate things in our lives that become illegitimate when they assume the wrong position on our priority grid. Seek food? You better, or you’ll starve. But seek it first? No way. That place in your heart is already claimed if you belong to Jesus. Seek the welfare of your kids? Absolutely, that’s part of your God-given assignment, parents. But seek your kids’ welfare first and let that drive your life? No. In fact, you’re actually not seeking their eternal welfare when you make their temporal welfare your highest aim in life.

So what are we to seek first? Jesus tells us. “But seek first *His kingdom*.”

C. We are commanded to seek first God’s kingdom. That, of course, raises a vital question. What is the kingdom of God? It’s not really that complicated. What’s a kingdom? To have a kingdom, you must have three things: a *king*, who *rules*, over a *realm*. Those three components make up a kingdom: a king, a rule, and a realm.

I checked to see how many kingdoms there are in the world today.³ I found about 25 countries listed, but most of those have a constitutional monarchy, like Belgium, Japan, and Great Britain. So those kings don’t really rule. But there are three classified as absolute monarchies. If you live in the realm of Saudi Arabia, there’s a man named King Salman who rules over you. If you’re in the realm of Swaziland, King Mswati III rules. If you’re in Oman, Sultan Haitham bin Tariq Al Said rules. If you live in one of those realms, you are under the rule of a person whose will controls your life.

The kingdom of God, then, refers to the rule of God over a realm. Earlier in this sermon Jesus taught us to pray for it, “Your kingdom come...on earth as it is in heaven (6:10).” Now He tells us to seek this kingdom, and to seek it first.

Why would we need to seek God’s kingdom? Because there’s a problem.

1. *There are two kingdoms in this world.* I know I mentioned three kingdoms, but in God’s eyes there are just two. We find these two kingdoms identified in Revelation 11:15, which contains a promise of what Jesus Christ will do when He returns to earth. “The **kingdom of the world** has become the **kingdom of our Lord** and of his Christ, and he will reign for ever and ever.”

So there’s the kingdom of this world, and there’s the kingdom of the Lord God and His chosen Messiah. Originally, there was only one kingdom. When God created this universe, He did so as *The King*, and He shared the rule of His realm with His image-bearers, Adam and Eve. But, of course, instead of fulfilling the wishes of their wise and good King, Adam and Eve foolishly listened to a wicked serpent and sought to establish their own rival kingdom.

And that’s the kingdom we’re born into, every one of us. “All we like sheep have gone astray,” says Isaiah 53:6, “we have turned every one to his own way.” We too have listened to the wicked serpent and decided that our plan for life is better than God’s.

The story of the Bible is what The King has done with His rebel subjects. You would think that He would punish them forever, and for those who persist in their rebellion, that will be their eternal fate. But in His mercy and grace, this King has set in motion a mission to rescue rebels and turn them into loyal and grateful subjects.

How would He accomplish this? By sending His own Son into the world, who would take their place and bear the penalty of their rebellion. To accomplish this plan, God first rescued a man named Abram from the kingdom of this world, and by grace turned him into a loyal subject. Then through that man He formed a chosen family, and then a nation called Israel, and through that nation sent the King of kings into the world.

Just two kingdoms, my friend. And you and I are in one of them today. There’s the kingdom of the world—you see it every day, people living like this world is theirs. There’s the kingdom of God—you don’t see it with your eyes, not yet, for right now the King is ruling incognito in the hearts and lives of His people. But one day, when all the former rebels He came to rescue have received Him, He will return, and then every eye

³ <http://www.infoplease.com/ipa/A0775675.html>

will see Him reigning, first in a thousand year reign on this planet, and then forever in a new heaven and new earth.

Then it will be said, past tense, what we're still anticipating, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever."

Indeed, in Revelation 15:3-4 we find a song they'll be singing in that day. It's called the song of Moses the servant of God and the song of the Lamb, and here's how it goes: "Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, *King of the ages*. Who will not fear you, O Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed."

My friend, know this...

2. *To be a Christian is to make it clear that the true king is your king.*

Perhaps you're wondering, "So how do I escape the kingdom of this world, which is heading for certain destruction, and become part of God's eternal kingdom?"

To put it simply, you must change kings and kingdoms. You need to stop thinking you're the king, which the tempter wants you to think, and come to know, love, and live for Jesus, the King of kings.

Romans 10:9 says, "That if you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved." Please don't miss that word *Lord*. If you want to be saved, you must make it clear to all (that's what "confess" means) that Jesus died and rose again to save you from your treasonous condition as a rebel, and that He now and forevermore is your *kurios*, your Lord, your King.

Oh, He's a wonderful King, for sure! A King who died for His people! But let the reality sink in that the One who came to save us is indeed *The King*. To be saved, you must exchange kings and kingdoms. You must make it clear that the true King is from henceforth *your* king.

We're told these days that faith is a very personal thing. I read a biography of one of our previous presidents who claimed to be a born-again Christian, but who time and time again refused to use his position of influence to represent the wishes of the King he professed. Separation of church and state, he insisted.

But Jesus made it clear that His subjects are not to leave Him at the door when they go to work, or to school, or to the polls. And lest we miss the point, notice Jesus' next words, "But seek first his kingdom *and his righteousness*."

D. We are commanded to seek first God's righteousness. What does that mean? It doesn't mean we're to seek a right standing with God on the basis of our own righteous efforts. Jesus is not saying, "Seek to make yourself righteous in God's eyes," as if positional righteousness is something we can attain by our effort. We can't.

God doesn't grade on a curve. He requires perfection, as Jesus Himself made clear back in Matthew 5:48, "Be perfect, therefore, as your heavenly Father is perfect."

Well, how is *that* going to happen? How is a sinner ever going to meet this righteous standard God requires? There are two approaches to that question, man's approach and God's approach. Man's approach is what I'll call "mere religion."

1. *Mere religion offers a deficient righteousness (5:20).* Like the Pharisees did in Jesus' day. They were very religious, and most people thought for sure

that if anybody was right with God, they were, for they fasted and prayed and never missed a worship service and memorized the Bible. They seemed so impressive, so *righteous*.

Not so, said Jesus. “Unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven (5:20).” That’s what mere religion produces, a *deficient* righteousness that leads straight to hell.

So how then does a sinner become righteous? Here’s God’s approach. It’s *Jesus*.

2. *Jesus is the standard and provision for true righteousness.* “But I say to you,” said Jesus again and again. “If you harbor anger, you’re guilty. If you lust, you’re guilty. If you don’t love your enemy, you’re guilty.” By His words and ultimately, by His perfect life, Jesus established the standard of righteousness, and also indicted us for our failure to attain it.

But He didn’t just establish the standard for it. He made a provision so sinners could experience it. You’ll find it explained best in the epistles, particularly Romans and Galatians, where you’ll see a word that is the sinner’s best friend.

Justification. Justification means that God declares that a sinner who has not been righteous is now righteous in His sight, because of Jesus. And what’s more, God gives that declared-righteous sinner, that in Christ sinner, the ability to start living a righteous life.

Justification is something that God must do for us, to which we contribute nothing. Justification rests entirely on the work Jesus did, His perfect life, His obedient death, and His triumphant resurrection. God says that if we trust in Jesus and what He did for us, and stop trusting in ourselves and in our so-called righteous efforts, He instantly does the following (see Romans 3:23-24). He gives us the merit of His Son’s righteousness, and thereby declares us to be forever righteous in His sight, and as Romans 6 explains, He imparts to us the ability to start living a life for His pleasure, a seek first His kingdom life, a *righteous* life.

So there’s part one of the promise. A responsibility. Seek first the kingdom of God and His righteousness. If we don’t? One very likely outcome will be anxiety. We will be anxious about the things of this world. And if we do? If we fulfill our responsibility?

II. Jesus gives us a guarantee.

“But seek first the kingdom of God and his righteousness, and all these things will be added to you.” In the NIV, “But seek first his kingdom and his righteousness, *and all these things will be given to you as well.*” Here’s the guarantee, two assurances.

A. If we’re seeking God’s kingdom first, we already possess the greatest treasure. Notice those words “as well” in the NIV. “All things will be yours *as well.*” As well as what? As well as seeking first The King and His kingdom and righteousness. Seeking The King and His kingdom and righteousness isn’t what we do to get something greater. There is nothing greater! So that means if we are seeking God’s kingdom first, we already possess the greatest treasure the universe has to offer.

In Matthew 13:44 Jesus told a very simple, yet powerful parable. “The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field.”

So if we're seeking first God's kingdom, God has already given us the greatest treasure, which is the King Himself and the privilege of belonging to His kingdom.

Back in the 1600s, Johann Franck wrote over 100 hymns, including this one.⁴

*Jesus, priceless Treasure,
Source of purest pleasure,
Truest friend to me.
Long my heart hath panted,
Till it almost fainted,
Thirsting after Thee.
Thine I am, O spotless Lamb,
I will suffer naught to hide Thee,
Ask for naught beside Thee.*

*In Thy arms I rest me;
Foes who would molest me
Cannot reach me here.
Though the earth be shaking,
Every heart be quaking,
Jesus calms my fear.
Sin and hell in conflict fell,
With their heaviest storms assail me:
Jesus will not fail me.*

*Hence, all thought of sadness!
For the Lord of gladness,
Jesus, enters in.
Those who love the Father,
Though the storms may gather,
Still have peace within;
Yea, whate'er we here must bear,
Still in Thee lies purest pleasure,
Jesus, priceless Treasure!*

Oh, my friend, knowing that you possess the greatest treasure changes everything. It changes the way you look at this life, and the pressures of this life. If God would give you His Son, how will He not also give you everything else you need? That's Romans 8:32, and it brings us to a second assurance. According to Jesus...

B. If we're seeking God's kingdom first, we can be sure that God will give us everything else we need. "All these things will be added to you." What's that referring to? According to verse 32, the things the pagans are running after. And what's that? According to verse 31, what we're going to eat, drink, and cover ourselves with, including clothing, yes, and houses too. In other words, the things we need for life in this world.

"Do not be anxious about your life, what you will eat, drink, and wear," Jesus said in verse 25. He repeated the command in verse 32, "Do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'"

⁴ Johann Franck, translated by Catherine Winkworth

Now He tells us why we don't need to be anxious, why it's unbecoming for us to be anxious. Jesus says that if we're seeking first things first, God's kingdom and righteousness, then God Himself will take care of the "all things" of life.

This is the promise of Jesus to us, and it has the power to remove all anxiety.

1. *He meets our temporal needs.* Food. Drink. Clothing. Shelter. Utilities. The stuff we need to live in this world. But not just this world. Most importantly....

2. *He meets our eternal need.* Forgiveness of sin. A place in His forever family. It's all ours if we have Christ. This is His promise to us.

The way we enter God's family is by faith, putting our trust in the promise of God. The way we move from little faith to greater faith, and thereby overcoming anxiety, is likewise by putting our trust in the promises of God, starting with this one. The promise of provision. "Seek first the kingdom of God and His righteousness, and all these things will be added to you."

Make It Personal: Because we have this promise...

1. *We must refuse to worry.* Why worry? Our needs will be met. We have the King's word on it. "So trust in Him, ye saints forever, He is faithful, changing never."

2. *We must make sure that what matters to our King matters most to us.* At home, at work, at school, wherever, we seek first His kingdom and righteousness.

*More about Jesus would I know,
More of His grace to others show;
More of His saving fulness see,
More of His love who died for me.*

*More about Jesus; on His throne,
Riches in glory all His own;
More of His kingdom's sure increase;
More of His coming, Prince of Peace.*

*More, more about Jesus,
More, more about Jesus;
More of His saving fulness see,
More of His love who died for me.*

Closing Song: #389 "More About Jesus" (all four verses)