

Series: The Sermon on the Mount: Kingdom Living 101

Main Idea: In Matthew 6:25-34, Jesus gives us three reasons anxiety should have no place in our lives if we're His disciples.

- I. Anxiety is unnecessary (25-30).
 - A. Consider the birds (26).
 - B. Consider your own life (27).
 - C. Consider the flowers (28-30).
- II. Anxiety is unbecoming (31-33).
 - A. When we're anxious, we look like the Gentiles (31-32).
 - B. We are to seek first God's kingdom (33).
 1. This promise involves a responsibility.
 2. This promise involves a guarantee.
- III. Anxiety is unprofitable (34).
 - A. Deal with today's problems today.
 - B. Deal with tomorrow's problems tomorrow.

Take Inventory: Am I an anxious person?

1. Take a walk in the woods this week.
2. Memorize this important promise of God.
3. Resolve to trust your Father with every problem.

We're returning again this morning to our series, "Kingdom Living 101." This is what Jesus is addressing in what we call "The Sermon on the Mount," found in Matthew 5-7. As we approach the approach the end of Matthew 6, Jesus addresses a subject filled with implications for us. Anxiety.

Scripture Reading: Matthew 6:25-34

When Jesus says something once, it is important. When Jesus repeats something, it's very important. When Jesus gives the same command three times in one passage, it's highly significant. Three times in today's text Jesus admonishes His hearers...

Do not be anxious (25). Do not be anxious (31). Do not be anxious (34).

Why does Jesus repeat this command three times? What is it about anxiety that necessitates such emphasis from the lips of our Savior?

Anxiety is a revealer. Its presence reveals what we think about God. Not just what we *say* we think about God, but what we truly think.

How many of you would raise a hand right now to say publicly that you believe that God is sovereign, good, and loving, that He's in control of everything, that He always has our best interest in mind, and that He cares deeply about us all the time? Most of us would likely give a hearty "Yes, I believe it!" to that sentence.

But that's on Sunday morning sitting in a church building. And then Monday comes, and your desk is covered with bills to pay, and kids needing new shoes, and the car needing to go to the shop. And the look on our face sends a different message to those around us. Anxiety is like pressure, and the pressure is a revealer to us of what's inside. It squeezes out what we truly believe about God.

No wonder Jesus repeats this command three times. When we are anxious, when we worry (the two words are basically synonymous), we are sending a contradictory message about God to those around us.

** 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 series preached at WBC in 1988.

We would never tolerate someone standing up in Sunday School and saying, “I don’t think God is in control, nor is He good and loving. Life is what you make of it.” But that’s essentially what we’re saying when we’re anxious. “God, You seem to have lost touch with what’s going on in my life. Frankly, I’m not sure You really care.”

It’s not surprising that in Jesus’ disciple-making curriculum in the sermon on the mount, He includes this straight-forward, convicting, helpful instruction on the subject of anxiety. And for good reason. Why would the world around us be interested in hearing our testimony regarding the God who is sovereign, good, and loving, when the response they see in our lives so often says He’s not sovereign, good, and loving?

“*O you of little faith,*” Jesus says in verse 30. That phrase may be the key to the passage. The remedy for anxiety is to move from little faith to greater faith.

Think carefully what “O you of little faith” implies. It implies that Jesus is talking to people who have faith. This message is for believers. God is their Heavenly Father, as Jesus says in verse 32. If you’re not a believer, my friend, Jesus isn’t talking to you about anxiety. That’s not your biggest problem. God isn’t your Father, because you’ve never put your trust in His Son, Jesus, and the work He accomplished to rescue you from your biggest problem, which is sin, and the spiritual death it has produced.

But it’s possible to be a believer and possess “little faith.” Churches are filled with such people this morning. They know Jesus as Savior, yes, and they’re on their way to heaven because they possess saving faith. But it’s a little faith, and the smallness of their faith shows up when life gets hard, and they act like God isn’t there, or that He’s there, but not sovereign, good, and loving in all that He does.

This is the problem of anxious believers, says Jesus. *O you of little faith.* They’ve been coasting along in their Christian life for years, and the size of their faith, which is commensurate with the size of their God, hasn’t changed much. And it shows every time life gets hard, and the pressure squeezes their hearts, and a flood of anxiety comes spilling out for all to see.

Is Jesus describing you, my friend? You have faith, but it’s a little faith. Martyn Lloyd-Jones explains, “The trouble with many of us Christians is that we believe *on* the Lord Jesus Christ, but we do not believe *Him* (my emphasis).”²

There’s a difference, isn’t there? Lloyd-Jones elaborates, “These people have faith, but it is insufficient faith...Our Lord is speaking here about Christian people who have only saving faith, and who tend to stop at that...Because of their lack of a larger faith, they are obviously more prone to the worry and anxiety and to this killing care which attacks us all in this life.”³

This is the person who thinks that faith applies only to salvation. They are saved by faith, yes, but they don’t live by faith, and therefore they so often become anxious and worried when the bills come and children are sick.

How do we move from little faith to greater faith? That’s the vital question, isn’t it? And our gracious Savior is going to show us how to make that move today.

In Matthew 6:25-34, Jesus gives us three reasons anxiety should have no place in our lives if we’re His disciples. He also gives us a promise that’s the key to overcoming anxiety. We’ll look at the three reasons today, take an initial look at the promise, and then, the Lord willing, return next week and go deeper into the promise of Matthew 6:33.

² Lloyd-Jones, p. 128.

³ Lloyd-Jones, p. 126.

First, let's put this in its context. In Matthew 6 Jesus is teaching His followers about how to live in this world. In the first half of Matthew 6 (1-18), Jesus describes the Christian's private life (giving, praying, fasting). In the second half (19-34), He is concerned with our public business in the world (questions of money, possessions, food, drink, clothing, and ambition). He wants us to be different from the world around us, different from the hypocrisy of the religious (1-18), and different from the materialism of the irreligious (19-34).

Last week, in Matthew 6:19-24, Jesus called on us to store up treasure in heaven. To do so, He challenges us with three choices. We must choose between two treasures (19-21), two outlooks (22-23), and two masters (24).

Martin Luther astutely observed, "There are three conversions necessary: the conversion of the heart, mind, and the purse." Of these three, it may be that we moderns find the conversion of the purse the most difficult.

Two men were having an important conversation. The first man said, "Money is the root of all evil." To which the second man confessed, "I know. I've been rooting for it all my life."

So how can you tell if laying up treasures on earth or in heaven? Jesus moves next to that question. He puts an indicator on the table. It's called anxiety.

"Therefore," He begins verse 25. "You cannot serve God and money," He just said. So this command follows. "Do not be anxious about your life." If you have the KJV, it reads, "Take no thought," but that's a misleading translation, for the words mean something different now than when they were first penned in 1611. Shakespeare used "take no thought" in the sense of "being anxious" or "tending to worry."

Jesus isn't saying to stop thinking. It's better translated, "Be not anxious", "Have no anxiety", "Don't worry."⁴

In Luke 10:38-42 Jesus rebuked Martha, "Thou art careful and troubled about many things". Poor Martha was distracted. But Mary had a single mind and purpose. Jesus is warning us about being distracted from our main objective in life by anxiety over earthly things.

It's not planning Jesus forbids, but worry. There's nothing wrong with forethought, but there is with anxious thought.

There is a serious problem today in most American churches. Frederick Bruner, who served twelve years as a missionary in the Philippines before becoming a professor and author in the States, hit the nail on the head with these words: "The Christian world in the West. . . is a fat world, too concerned with food. It's a superficial world, too occupied with clothes. Jesus intends to liberate us from these obsessions."

And here's His first point, reason #1 as to why anxiety should have no place in our lives as Jesus-followers.

I. Anxiety is unnecessary (25-30).

Verse 25 "Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing?"

⁴ Here are some examples of the word discovered in first century Greek letters: -A wife wrote to her absent husband: "I cannot sleep at night or by day, because of the worry I have about your welfare." -A mother wrote to her son after hearing about his good health and prosperity: "That is all my prayer and all my anxiety."

According to Jesus, the world around us is consumed with three great obsessions. Spurgeon called them "the world's Trinity of cares." One, what we eat. Two, what we drink. Three, what we wear. You see them when you glance through a magazine, or watch television. Just notice the advertisements and the products represented. Food, drink, and clothing.

What did Jesus say our attitude should be towards these things? He said, don't be anxious about them, and then asked this question. "Is not life more than food, and the body more than raiment?"

The reality is, there are those in the world around us who might answer Jesus' question with an emphatic "No!" What do you mean life is more than what we eat, drink, and wear?! It's what life's all about, isn't it?

But if you're a disciple of Jesus Christ, you know that what Jesus says is true. There is more to life than the philosophy which says, "Eat, drink, and be merry, for tomorrow we die." We agree with Paul's perspective on this life as stated in Philippians 2:20-21, "For our citizenship is in heaven, from which also we look for the Savior, the Lord Jesus Christ, Who shall change our lowly body, that it may be fashioned like his glorious body."

So why are we not to be anxious about the things we need in life? Jesus answers this by giving us three illustrations from life, and each is a reason we ought not worry if God is our Father.

A. Consider the birds (26). Are there any "birdwatchers" here today? Shame on the rest of us! Did you know that the Bible commands us to be birdwatchers? Look again at verse 26, "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?"

In the AV, "Behold the fowls of the air." Literally, "Watch the birds!" You know we can learn a lot about life from just taking a good look at God's world around us.

Luther said, "Whenever you listen to a nightingale, therefore, you're listening to an excellent preacher!"

Notice Jesus' observations about the birds. He says they don't sow, they don't reap, they don't gather and store food in barns. So birds are not farmers. Birds don't plant and harvest. They do not have to produce their food. But do the birds go hungry? No! Why not?

Notice Jesus' answer. Because "your heavenly Father feeds them." Again, He's talking to "you of little faith." If you're going to move to greater faith, you need to grow your concept of God. He's not just God. He is *your heavenly Father*. And He's not far off and disinterested, for He cares and provides even for the tiny little birds.

Every so often a bird will build a nest under our deck. It's fun to watch, and quite revealing. It's been said that no one works harder than the average sparrow to make a living. By using this illustration, Jesus is not saying that His disciples should not work. Yes, God provides, but even birds don't wait for God to drop food in their beaks. The point is not that birds don't have to hunt and search for food, but that food IS there to be found. God takes care of His little creatures.

What is Jesus saying to us about anxiety? He's not telling us that we need not work, but that we need not fret. He's prohibiting worry, not work. We are important to God. He cares for us and our needs (1 Peter 5:7).

*Said the robin to the sparrow,
"I should really like to know,
Why these anxious human beings*

*Rush about and worry so.”
Said the sparrow to the robin,
“Friend I think that it must be,
That they have no Heavenly Father,
Such as cares for you and me.”⁵*

So what do the birds teach us? That anxiety is unnecessary. Here’s a second illustration that teaches the same truth.

B. Consider your own life (27). In verse 27 Jesus asks us another rhetorical question. In the KJV, "Which of you by being anxious can add one cubit unto his stature?" The phrase "add a cubit to his stature" is confusing. One approach is to say Jesus is talking about a person's height. But a cubit is approximately 18 inches. Why would anyone be worried about growing 18" taller?!

It’s more likely that Jesus is talking about length of life here, "adding one cubit to his span of life". Hence, the ESV, “And which of you by being anxious can add a single hour to his span of life?”

Jesus wants us to think about our own lives. So, the blood work comes back and says that a certain number is higher than the normal range. Will worrying about that number extend your life?

We’re prone to worry about what the future will hold. But Jesus says to us, don’t do that. Your anxiety can’t add one second to your life span. In fact, your worrying might be shortening your life, rather than extending it.

C. Consider the flowers (28-30). Verse 29, “And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin.”

The term "lilies" stands for the wild flowers which are abundant in Galilee (scarlet poppies, anemones). Their beauty dotted the countryside in northern Israel. So Jesus tells His disciples, “Look around you. Consider those beautiful flowers. They’re great teachers, if we’ll listen. What are they saying to us? See them growing there? How does it happen? They don’t do anything to produce that growth. They don’t toil or spin.

Verse 29, “Yet I tell you, even Solomon in all his glory was not arrayed like one of these.” Now that’s saying something. Listen to what 1 Kings 10 says about Solomon’s splendor. The queen of Sheba made a visit to Solomon and said, “The report was true that I heard in my own land of your words and of your wisdom,⁷ but I did not believe the reports until I came and my own eyes had seen it. And behold, the half was not told me. Your wisdom and prosperity surpass the report that I heard (6-7).”

Later in 1 Kings 10 we’re told, “Thus King Solomon excelled all the kings of the earth in riches and in wisdom.²⁴ And the whole earth sought the presence of Solomon to hear his wisdom, which God had put into his mind.²⁵ Every one of them brought his present, articles of silver and gold, garments, myrrh, spices, horses, and mules, so much year by year....²⁷ And the king made silver as common in Jerusalem as stone, and he made cedar as plentiful as the sycamore of the Shephelah (23-27).”

Impressive, yes? Not nearly as impressive as those flowers, says Jesus.

Verse 30, “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?”

⁵ Elizabeth Chaney, “The Robin and the Sparrow”

The lifespan of the beautiful wild flowers is short. A couple of days, or so, and then they would be gathered and used for fuel in an oven. Jesus' point is that if God gives such beauty to a short-lived flower, won't He much more care for you, His child?

Jesus is making an argument that we see throughout the Bible, the argument from the greater to the lesser. If God can do this, He will certainly do that. If your Heavenly Father can be trusted with your life, can't He also be trusted with all your needs in life? Yes He can! Since He created us, and redeemed us, surely we can trust Him to take care of lesser things like food, drink, and clothing.

Paul makes a similar argument in Romans 8:32, "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 why then would we worry? Here's the answer from Jesus. Two words. *Little faith*. What is the root of our anxiety concerning our needs in this life, like food, drink, clothing, our daily necessities? The root of anxiety is little faith.

Again, this is a Christian problem. If you have no faith, you're not a Christian, for "without faith it is impossible to please God" (Hebrews 11:6). But saving faith needs to grow up and become strong and vibrant and evident day by day.

You say, "How does that happen? How does my little faith become bigger and stronger?"

The answer is simply, the promises of God.

How were you saved from your sin? You believed the promise of God. "Whoever shall call upon the name of the Lord shall be saved." That's the promise of God in Romans 10:13. So you put your weight into that promise, and God saved you.

That's how faith works. And that's how faith gets stronger and bigger. You must learn and then put your weight into the promises of God. More about that in a moment.

So here's the first reason Jesus gives as to why anxiety should have no part in our lives, if we belong to Him. It's *unnecessary*. Next Jesus gives a second reason.

II. Anxiety is unbecoming (31-33).

By that I mean it's inappropriate. It's out of place. It's unattractive.

A. When we're anxious, we look like the Gentiles (31-32). "Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'" ³² For the Gentiles seek after all these things, and your heavenly Father knows that you need them all."

So anxiety is a Gentile response, a worldly response, a non-Christian response to the hardships of life. Just think about it.

All things belong to God, right? Psalm 24:1 says, "The earth is the Lord's, and the fullness thereof." The Lord Himself says in Psalm 50:10, 12, "For every beast of the forest is mine, and the cattle on a thousand hills. . . If I were hungry I would not tell you, for the world and all that is in it is mine."

So not only is anxiety unnecessary for us since we have a Heavenly Father who provides for our needs, it's also an unbecoming response for a child of God. We're behaving like the Gentiles do, those who don't have God as their caring Father.

Gentiles *seek* (notice that word, we'll see it again shortly) these kinds of things, says Jesus. Food, drink, clothing. Good things, yes. Needed things, yes. But these good things, these *physical* things, have become their preoccupation, even their obsession. They must have these things, they must know that they will have them in the future, and they can't stop thinking about them now.

So they watch Fox News, or CNN, not once, but over and over. They're obsessed with the future, with their retirement account and figuring out what's going to happen to the economy, and the country, and the standard of living we enjoy.

It's really worship. They are worshipping their God, the one Jesus just identified in verse 24. Mammon. Money. Material things. Materialism.

And God loves His image-bearers too much to allow them to continue in such worship of a false god like mammon. So He's put in place a wake-up call to capture the attention of the idol-worshipper.

Anxiety. If you live for this false god, for any false god, you will experience anxiety. And this anxiety is God's gift to you to say, "Stop. Repent. Return to Me, through My Son. Start worshipping Me, and I will take care of you."

Friends, the world has no antidote to anxiety. The houses are getting bigger but the homes are falling apart.

Bonhoeffer said, "Anxiety is characteristic of Gentiles, for they rely on their own strength and work instead of relying on God."

Friends, that's why worry is so serious. It's unbecoming. When we're anxious, we look like the Gentiles. What's the remedy? It's to stop seeking what the Gentiles seek, and start seeking something else.

B. We are to seek first God's kingdom (33). "But seek first the kingdom of God and his righteousness, and all these things will be added to you."

I mentioned a moment ago that the means by which we move from little faith to bigger faith is learning to live by the promises of God. There are many promises in the Bible, but here's the bedrock promise. It's so important I want to introduce it now, but then return and spend a whole message mining its treasures next time.

1. *This promise involves a responsibility.*

2. *This promise involves a guarantee.*

The responsibility? Seek first the kingdom of God and His righteousness. The guarantee? Do that, and all these things will be added to you.

What does it mean to seek first God's kingdom and righteousness? To seek first God's kingdom means to seek first what matters to our God and His Son, our king, Jesus Christ. Rather than seeking the stuff of this world, as the Gentiles do, we seek what matters what matters in the kingdom that will last forever and ever.

To seek first the kingdom of God begins when we seek first the most important person in that kingdom, King Jesus Himself. And then we live for His honor, His fame, and the spread of His knowledge throughout the earth.

This seeking first of God's kingdom and righteousness begins in a person's life when he or she humbles himself or herself, repents, submits to Christ, and is born again. And then that little faith begins to grow into bigger faith, so that we seek first His kingdom agenda in every use of our time and treasure.

Someone has said, "You know, plenty of people are willing to give God credit, yet few are willing to give Him cash."

Think about that. Do you see God as the owner of everything in your life, and do you seek His honor in every pursuit, every dollar spent, every meeting placed on your schedule?

What happens when we choose to seek first God's kingdom? Jesus' answer is so encouraging. "All these things shall be added unto you." The God who is our Father will take care of all our needs.

Hudson Taylor is a wonderful model for us. He became a missionary to China in

the 1800s, and eventually started the China Inland Mission and became responsible for over 1,000 missionaries. And he never asked anyone for funds. Just His Heavenly Father. Listen to what he shared about the remedy for anxiety.

[Mr Taylor wrote from Chinkiang] when we are sorely tried from want of funds? For it was not any abundance of supplies that accounted for the new note of joy and hope, as may be judged from the following letter to a friend deeply experienced in the life of faith. Never has our work entailed such real trial or so much exercise of faith. The sickness of our beloved friend, Miss Blatchley, and her strong desire to see me; the needs of our dear children; the state of funds; the changes required in the work to admit of some going home, others coming out, and of further expansion, and many other things not easily expressed in writing, would be crushing burdens if we were to bear them. But the Lord bears us and them too, and makes our hearts so very glad in Himself - not Himself plus a bank balance - **that I have never known greater freedom from care and anxiety.** The other week, when I reached Shanghai, we were in great and immediate need. The mails were both in, but no remittance! And the folios showed no balance at home. I cast the burden on the Lord. Next morning on waking I felt inclined to trouble, but the Lord gave me a word - "I know their sorrows, and am come down to deliver"; "Certainly I will be with thee" and before 6 A.M. I was as sure that help was at hand as when, near noon, I received a letter from Mr Müller which had been to Ningpo and was thus delayed in reaching me, and which contained more than three hundred pounds. **My need now is great and urgent, but God is greater and more near. And because He is and is what He is, all must be, all is, all will be well.** Oh, my dear brother, the joy of knowing the living God, of seeing the living God, of resting on the living God in our very special and peculiar circumstances! I am but His agent. He will look after His own honour, provide for His own servants, and supply all our need according to His own riches, you helping by your prayers and work of faith and labour of love.⁶

Jesus gives us three reasons anxiety should have no place in our lives if we're disciples. Anxiety is unnecessary, and unbecoming. Thirdly. . .

III. Anxiety is unprofitable (34).

Back in verse 25 Jesus said, "Do not be anxious about *your life*." Now He fine tunes that statement in verse 34, "Therefore do not be anxious *about tomorrow*, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble."

So don't be anxious about tomorrow, and here's a very practical reason why that's not a good idea. It doesn't help. In fact, it eats up time and mental energies which could better be used by following this very practical strategy.

A. Deal with today's problems today.

B. Deal with tomorrow's problems tomorrow.

I love how realistic Jesus is. No pie in the sky talk. He says, "Sufficient for the day is its own trouble." So there will be trouble, even for God's children. We will have bills to pay. Our kids will get sick. We will encounter problems.

But we must choose to deal with today's problems today, and then resolve to deal with tomorrow's problems tomorrow. We can do that, says Jesus, because we have a

⁶ Taylor, Dr. and Mrs. Howard. Hudson Taylor's Spiritual Secret (pp. 107-108). Kindle Edition.

Father who cares. And we *must* do that, says Jesus, because today's problems are sufficient for today.

Did you ever stop to consider that many of the things we've worried about never happened anyway? Jesus tells us not to worry about tomorrow's potential misfortunes. Why? It goes against common sense to be anxious about something which may never happen. And what's more Jesus says that today's grace from God is sufficient for today, and shouldn't be wasted on tomorrow!

Anxiety is so unprofitable. When we worry, there may be physical complications (stomach ulcers, high blood pressure, etc). There may be mental complications (worry affects our judgment, and makes us incapable of dealing with life). And there are spiritual complications (worry makes us unfruitful for God's service).

Paul gives this very practical counsel in Philippians 4:4-7, "Rejoice in the Lord always; again I will say, rejoice. ⁵ Let your reasonableness be known to everyone. The Lord is at hand; ⁶ do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. ⁷ And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus."

Are you an anxious person? Jesus has told us that anxiety is unnecessary, unbecoming, and unprofitable. To some degree, we all worry. And we all need to confess this worry as sin to God, and claim His forgiveness today.

Take Inventory: Am I an anxious person?

I'd like to offer three practical assignments.

1. *Take a walk in the woods this week.* Seriously. Go out and look at the birds and flowers, and let them remind you of the truth that our God cares for His creatures.

2. *Memorize this important promise of God.* Hide Matthew 6:33 in your heart. And tuck away other promises of God too, like 1 John 1:9 (the promise of forgiveness), 1 Corinthians 10:13 (the promise of a way of escape), and Romans 8:28-29 (the promise of a good outcome). And having memorized them, begin to put your weight into them as you walk through your day. Ask God to grow you from little faith to a mature faith.

3. *Resolve to trust your Father with every problem.* We're going to sing in a moment a song that will help us put this resolve into words...

*'Tis so sweet to trust in Jesus,
Just to take Him at His Word;
Just to rest upon His promise,
Just to know, "Thus saith the Lord!"*

*Jesus, Jesus, how I trust Him!
How I've proved Him o'er and o'er;
Jesus, Jesus, precious Jesus!
Oh, for grace to trust Him more!*

*I'm so glad I learned to trust Him,
Precious Jesus, Savior, Friend;
And I know that He is with me,
Will be with me to the end.*

Closing Hymn: #350 "'Tis So Sweet to Trust in Jesus" (all four verses)

Community Group Discussion:

1. In this morning's message from the Sermon on the Mount, Jesus talks plainly to us about anxiety in Matthew 6:25-34. After reading the passage again, discuss the question, "What makes you anxious?"
2. Three times in this passage Jesus gives the command, "Do not be anxious" (verses 25, 31, & 34). What specifically are we *not* to be anxious about, and why not?
3. What prescription does Jesus give for overcoming anxiety in verse 26? In verse 28?
4. Any disobedience to a command in God's Word is a sin. Thus, to be anxious is to sin. Why do we often tend to excuse our anxiety?
5. Worrying about *things* should not preoccupy us, as followers of Jesus. What should preoccupy our thinking, according to verse 33? What does it mean practically speaking to seek first God's kingdom, and what does this have to do with anxiety?
6. Life is full of legitimate concerns. How can we tell when we have crossed the line from legitimate concern to worry/anxiety?