

# Dealing With Worry (Part 2)

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[ 0 : 00 ] Last week we started looking at the last ten verses of Matthew chapter 6.

! Those verses are part of the section where Jesus teaches about dealing with secular matters.! Those final verses are where Jesus teaches about dealing with worry. So let's read the verses again and we'll actually back up to verse 24.

So here are Matthew 6 verses 24 through 34. Jesus said, No one can serve two masters, for 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 God and money. 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? Look at the birds of the air. They neither sow, nor weep, nor gather into barns, and yet your heavenly Father feeds them.

[ 1 : 07 ] Are you not of more value than they? And which of you, by being anxious, can add a single hour to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow.

They neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith?

Therefore do not be anxious, saying, What shall we eat, or what shall we drink, or what shall we wear? For the Gentiles seek after all these things, and your heavenly Father knows that you need them all.

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. Because we're in the same section, the main idea is the same as last week. That main idea is this.

[ 2 : 11 ] Christians who worry about earthly needs are committing a sin that reveals a lack of faith. As we are going through the text, Jesus is showing us why that main idea is true.

So again, that main idea is Christians who worry about earthly needs are committing a sin that reveals a lack of faith. After our lesson last week, some of you asked a question that I should have covered in that lesson.

That question was, What is the difference between being worried and being concerned? That's a good question, and we need to answer it before moving deeper into the passage.

Our culture tends to use worry and concern as synonymous. But the words actually do have different meanings, and the difference relates more to the outcome from each.

With both worry and concern, our minds are thinking about someone or some things that matter to us. With worry, though, we become so preoccupied with those thoughts that we take no constructive action.

[ 3 : 11 ] With concern, our consideration of a person or a situation drives us to take action to do something about it. That's a summary. Now let's expand that explanation.

A devotional from a ministry called Guidelines explained well the difference between worry and concern. I looked at that ministry's statement of faith, and it lacked enough detail to see how well its overall theology lined up with orthodox theology.

But at least with this devotional, Harold Sayla did a good job of explaining the difference between worry and concern. He said, The Bible makes it clear that worry is wrong because it shuts God out of the loop as though everything must depend upon you to solve.

That's why the New Testament almost always follows the don't worry about this with an injunction to instead pray about this. When you believe the God who laughs at the difficult and scorns the word

impossible, you can change the situation which distresses you.

The meter on the scale shifts from worry to concern. It's the context of how you handle things and what you think about them that determines whether you are worried or concerned.

[ 4 : 21 ] He went on to say, On several occasions, God expressed concern, strong concern, over a situation. For example, God expressed concern for the family of Abraham because of the covenant that he had made with Abraham.

And Ezekiel 36.21 tells us that God had concern for his holy name. But we know God doesn't worry. Concern leads to positive action, but worry fails to consider that there's no situation which God cannot reverse.

He concluded by saying, So what is the bottom line difference between worry and concern? It's how you position God in relationship to your trouble. Shut him out of the loop and you worry, and you'd better worry too.

But put God between you and your problem and you have concern. The problem is never hopeless because your God is your hope. Now that we've looked at the difference between worry and concern, let's do some quick review before we dive into new material.

We're covering the ten verses under four headings. The first section showed us the overlooked context. That section contained just one word, and that one word was therefore.

[ 5 : 37 ] Therefore. The therefore in verse 25 points back to verse 24. The word that Jesus used for masters in verse 24 speaks of the relationship that a slave has to his owner.

We know that by definition, a slave owner has total control of the slave. For a slave, there's no such thing as a partial or part-time obligation to his master.

The overlooked context of having God as our master set the stage for what Jesus said next. The second section of our lesson is where Jesus gave us the obvious command.

The obvious command is repeated three times. In verses 25, 31, and 34, Jesus said, Do not be anxious.

We talked last time about how each of the three occurrences has a different emphasis. In the Greek, the first do not be anxious includes the idea of stopping what is already being done.

[ 6 : 39 ] In other words, we're to stop worrying and never start worrying again. In verse 31, the tense of the verb is different. Verse 31 carries the idea of don't start worrying.

Those first two instances are focused more on the present, but in verse 34, Jesus goes one step further because verse 34 deals with the future.

When we put the three commands together, the command of do not be anxious is even more comprehensive than it initially sounds. Jesus tells us that if we are worrying, we are to stop.

If we aren't yet worrying, we are never to start. And he says that we're to worry neither about the past, the present, nor the future. The third section of the lesson is where we see the outstanding case.

We got started on this section last week and didn't get all the way through it. Here, when we look at the outstanding case, Jesus is making a case like an excellent lawyer would. And that case is for why believers should never worry.

[ 7 : 45 ] And he lays out three reasons why we should never worry. We covered the first reason last week and started our look at the second reason. We'll finish that second reason tonight and then look at the third reason.

The first reason that Jesus gave for believers to avoid worry was a logical connection based upon verses 24 and 25. We should never worry because we cannot serve God and our possessions at the same time.

When we worry about our possessions, we doubt our master's provision for us. Jesus could have stopped with that first reason, but he provided even more proof about why we should never worry. And that makes his outstanding case even stronger. That additional proof comes with the second reason why believers should never worry. That second reason is that God is both able and willing to care for those who trust him.

Once again, God is both able and willing to care for those who trust him. Jesus makes that point using examples in verses 26 through 30.

[ 8 : 56 ] We covered some of those examples last week when we made it through verse 27. In verse 26, Jesus pointed out how our Heavenly Father feeds the birds.

He followed that with the question at the end of the verse. He said, Are you not of more value than they? We closed last week with another question from Jesus, and that question came in verse 27. He said there, And which of you, by being anxious, can add a single hour to his span of life? This question drives home the point about the uselessness of worry.

The gift of life is a gift from God to be used for his purposes, both spiritual and heavenly reasons, and not selfish and earthly ones. Our concern should be to obey, honor, please, and glorify God, leaving everything else to him and his wisdom and care.

That's where we stopped last week, but the examples continue in verses 28 through 30. So let's dig into those verses now. Remember as we read these verses that Jesus is making his case that God is both able and willing to care for those who trust him.

[10:13] Here are verses 28 through 30 again. Jesus said, And why are you anxious about clothing? Consider the lilies of the field, how they grow.

They neither toil nor spin. Yet I tell you, even Solomon, in all his glory, was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith?

We've already talked about how in this broader section, Jesus is using a series of illustrations to make his point that we should never worry. We've seen him talk about the birds and about our lifespan.

His third illustration comes in verses 28 through 30 when he points to flowers and grass. When he says the lilies of the field, that may have been a general term for the wildflowers that grace the fields and hillsides of Galilee.

They are really beautiful decorations of nature, and they make no effort to grow and had no part in designing or coloring themselves. Even with the naked eye, we can see how much of the amazing detail God put into them.

[11:29] Think about just the shading and coloring of the flower. When you look under a microscope, the flower shows itself to be even more marvelous and intricate than the people of that day could ever have even imagined.

When Jesus spoke these words, Solomon was the richest person who had ever lived. And if we could restate Solomon's wealth in today's dollars, he may still be the richest person who has ever lived.

Jesus says in verse 29, though, that relatively speaking, Solomon never had clothing that compared to the clothing of the grass and the flowers.

Think about a little flower that's never seen during the whole time it's alive. God still puts a lot of time and effort into putting the detail into that flower, and a lot of people would say that that detail is wasted.

Still, it's perfectly clothed by God. So that leads to the question that Jesus asked. If God does that for the flowers of the field, how much more will he do that for us who are believers?

[12:35] Have you ever stopped to wonder why God went to so much effort to adorn flowers with the beauty that could only be seen under a microscope? Actually, that's a bit of a bad question, because for God, putting so much effort into the beauty of grass and flowers really is no effort at all.

Perhaps God included so much detail in them to remind us that he pays attention to even the smallest details, details that we may never realize are there until we see them through the proper lens.

Think back now to Jesus' original audience for this sermon. Some of the people to whom Jesus spoke perhaps had little clothing, maybe no more than one set of coverings for themselves.

He pointed again to their surroundings, this time to the flowers, to assure them of God's concern and of God's provision. Today, we seldom have to worry about necessary clothing.

But if Jesus told those who had only one simple garment not to worry about their clothing, what would he say to us today? We also need to see another thing from the example of the flowers and the grass.

[13:49] They're temporary, yet God still illustrates his provision through them. Look at verse 30 again. That's where Jesus said, Here's a long quote from Martin Lloyd-Jones, but it's worth hearing.

As we listen to this quote, keep in mind that Lloyd-Jones said it to believers predominantly, just as Jesus spoke the Sermon on the Mount to believers. Here's what Lloyd-Jones said.

He said, The grass of the field is transient and passing. In ancient times, they cut it and dried it and used it as fuel. It was the old way of baking bread.

You first cut the grass and dried it and then put the dried grass in the oven and set it on fire. It generated great heat. Then you raked it out and put in the bread which you prepared for baking. That was a common practice, and it was so in our Lord's day. So you see the powerful argument. The lilies and the grass are transient. They do not last long.

[15:01] How well aware of this we are. We cannot make our flowers last. The moment we cut them, they are beginning to die. They are here today with their exquisite beauty and all their perfection, but it is all gone by tomorrow.

These beautiful things come and go, and that is the end of them. You, however, are immortal. You are more than a creature of time. You belong to eternity. You have both a natural dignity and a greatness, plus an eternal existence beyond death and the grave.

When you realize that truth about yourself, can you believe that the God who made you and designed you for that is going to neglect your body while you are in this life and in this world?

Verse 30 has one phrase remaining that we have yet to consider. Jesus closes the verse by referring to his hearers as, O you of little faith.

As much as I would like to think that this phrase applies to other believers instead of me, I have to admit that the phrase often applies to me too. If we're honest with ourselves, we all likely will admit that the phrase applies to each of us at times.

[16:15] Jesus knew that about his original audience, and he also knew that about us who would come later. Jesus applied that phrase to his entire audience and by extension to us today.

The phrase, you of little faith, is the conclusion of the detailed argument which Jesus has worked out in terms of the birds and the flowers. He seems to say, this is what it all amounts to.

The real cause of the trouble is your failure to draw obvious deductions from the birds and the flowers. There's an obvious lack of faith. That is the ultimate cause of the trouble.

Before we dig into what Jesus means by the term little faith, we must first notice something. Does Jesus say that his audience has no faith?

Jesus says they have little faith. So his word choice shows us that his audience does have some faith. Some faith is better than none.

[17:17] That's important to realize because it reminds us again that Jesus is speaking to believers here. Here are a few more comments from Martin Lloyd-Jones. He said, the Christian message has no comfort and consolation to give to unbelievers.

Words like these are addressed only to those of whom the Beatitudes are true. Jesus' words are addressed to those who are poor in spirit and those who mourn because of their sense of guilt and of sin.

Those who have seen themselves as truly lost and helpless in the sight of God. Those who are meek and therefore hungering and thirsting after righteousness realizing that it is only obtained in the Lord Jesus Christ.

They have faith. Non-believers have no faith at all. Jesus spoke these words to people about whom he can use the term your heavenly father.

And he continued to say, God is father only to those who are in Jesus Christ. He is the maker and creator of all men. We are all his offspring in that sense.

[18:22] But as the apostle John puts it, it is only those who believe on the Lord Jesus Christ who have the right and authority to become sons of God. Our Lord, in addressing the Pharisees, spoke of my father and your father and said to the Pharisees, you are of your father, the devil.

He went on to say, the gospel divides people into two groups, those who are Christian and those who are not. We must assert in more than ever at a time like this that the gospel of Jesus Christ has only one thing to say to the non-Christian world.

The non-Christian world is under the wrath of God. It can expect nothing in this world but misery and unhappiness, wars and rumors of wars. It will never know any true peace.

That was written back in the 1970s. If that was true in the 1970s, how much more true is that today? But then he says, put positively, the Christian gospel tells the world that it must believe on the Lord Jesus Christ if it desires to be blessed of God.

There is only hope for those who are Christian. This is a message only for the people of whom the Beatitudes are true, those who can truly and rightly say that they are the children of God in Jesus

Christ.

[ 19 : 44 ] So once again, our Lord is speaking here about Christian people who have only saving faith and who tend to stop at that. Those are the people about whom Jesus is concerned.

His desire is that they should be led as a result of listening to his words to a larger and deeper faith. People who have saving faith only and who go no further rob themselves of so much more in this life.

Not only that, because of their lack of a larger faith, they are obviously much more prone to the worry and anxiety and the killing care which attack us all. Jesus went so far as to say that worry in a Christian is always due ultimately to the lack of faith or little faith.

Worry and anxiety causing believers to be cast down and defeated, causing those believers to be mastered by life and its attendant circumstances are always due in a Christian to a lack of faith. And again, we have to emphasize that's not a total lack of faith. It's just not enough faith that they are able to deal with things without becoming worrisome about them. That's where we get to the heart of the main idea for this section.

[ 20 : 56 ] Again, Christians who worry about earthly needs are committing a sin that reveals a lack of faith. Here in verse 30 is one of five recorded times that Jesus uses the phrase you of little faith.

Each of the four other times he used the phrase, he also used it in relation to worry about food, clothing, or lifespan. Let's look at each of the four other times and we'll see that.

The first other time he used it came in Matthew 8 verses 24 through 26. And Matthew 8, 24 through 26 tell us about the time when Jesus and his disciples were in a boat on the sea.

Here are those verses. Matthew 8, 24 through 26 say, And behold, there arose a great storm on the sea so that the boat was being swamped by the waves.

But he, talking about Jesus, was asleep. And they went and woke him, saying, Save us, Lord, we are perishing. And he said to them, Why are you afraid, O you of little faith?

[ 22 : 04 ] Then he rose and rebuked the winds and the sea, and there was a great calm. Jesus' next recorded usage of the phrase comes in Matthew chapter 14, verse 31.

Matthew 14, 31 was when Jesus was walking on the water and Peter asked to join him. We'll back up to Matthew 14, 28 to set the context.

So here are Matthew 14, 28 through 31. It says, And Peter answered him, Lord, if it is you, command me to come to you on the water.

He said, Come. So Peter got out of the boat and walked on the water and came to Jesus. But when he saw the wind, he was afraid and beginning to sink, he cried out, Lord, save me.

Jesus immediately reached out his hand and took hold of him, saying to him, O you of little faith, why did you doubt? Jesus' next use of the term comes in Matthew chapter 16, verse 8.

[ 23 : 10 ] In that passage, Jesus' disciples had just finished a boat trip when they realized that they forgot to bring any food. So listen to Matthew chapter 16, verses 7 and 8.

And they began discussing it among themselves, saying, We brought no bread. But Jesus, aware of this, said, O you of little faith, why are you discussing among yourselves the fact that you have no bread?

Then Jesus' final recorded usage of the phrase comes in Luke chapter 12, verse 28. That verse will sound very familiar because it's part of the parallel passage to our text tonight.

Luke 12, 28 says, But if God so clothes the grass, which is alive in the field today and tomorrow is thrown into the oven, how much more will he clothe you O you of little faith?

So once again, lack of faith expresses a lack of trust in God's knowledge of his children's needs, his wisdom to know how to meet them, his desire to meet them, or his power to meet them.

[ 24 : 17 ] Such a weak view of the Creator and Provider dishonors God, it produces worry for us, and it even can restrict the flow of God's blessings to us. Jesus brings his outstanding case to a close in verses 31 and 32.

The conclusion starts with the second therefore in this block of verses. Jesus has shown us that God cares for the birds. He showed us that we are incapable of adding even an hour to our lives. He showed us that God clothes the temporary flowers and grass of the field, and he's shown us that we shouldn't doubt God's provision because that shows we have little faith.

those things lead to an undeniable conclusion in verses 31 and 32, and here are verses 31 and 32. Jesus said, Therefore, do not be anxious, saying, What shall we eat?

Or what shall we drink? Or what shall we wear? For the Gentiles seek after all these things, and your Heavenly Father knows that you need them all. this conclusion gives us the third reason to avoid worry.

[ 25 : 31 ] That reason is simply this. God knows what we need. So put the three reasons together. God is our master who deserves undivided service.

God is willing and able to care for us. And not only that, God knows what we need. You know, it would be one thing if God was willing and able to care for us, but he didn't have any clue what we needed.

But when he's willing and able to care for us, and he knows what we need, then we know we are in good hands. We covered much of verse 31 during the lesson today, and last week's lesson.

We mainly will focus tonight on verse 32, but we have to remind ourselves of something before we move away from verse 31. During our last study, we talked about what we should do when we see the word therefore in the text.

We should look back and ask, why is that therefore, therefore? And the therefore in verse 31 ties back to verse 30, including the part where Jesus talked about believers having little faith.

[ 26 : 40 ] The words of verse 31 help us further understand what Jesus meant by the phrase, you of little faith. Here's another Martin Lloyd-Jones quote. He said, What then is this condition which is described by our Lord as being little faith?

What sort of faith is it and what is wrong with it? This type of faith in general is one which is confined to one sphere of life only. It is faith that is confined solely to the question of salvation of our souls. It does not go beyond that. It does not extend to the whole life and to everything in life. This is a common complaint among us Christian people. On the question of the salvation of our souls we are perfectly clear.

We've been awakened by the work of the Holy Spirit to see our lostness. We have been convicted of sin. We have seen how utterly helpless we are to put ourselves right in the sight of God and we have seen that the only way of deliverance is through the Lord Jesus Christ.

We have seen that He came into the world and died for our sins and thereby reconciled us to God and we believe on Him and having that saving faith with regard to the present and to all eternity we are saved.

[ 28 : 00 ] That is saving faith. That is the thing that makes us Christians and without that we are not Christians at all. But Christian people often stop at that. They seem to think that faith is something that applies only to the question of salvation.

The result, of course, is that in their daily lives they are often defeated. In their ordinary daily lives there is very little difference to be seen between them and the people who are not Christian. Christians become worried and anxious and they conform to the world in many respects. Their faith is something that is reserved only for their ultimate salvation and they do not seem to have any faith with regard to the everyday affairs of life and living in this world.

Our Lord is concerned about that very thing. These people have come to know God as their heavenly Father yet they are worried about food, drink, and clothing.

Their faith is confined. It is a little faith in that way. Its scope is so curtailed and limited. Moving on to verse 32 Jesus says that when we're worried about food and clothing we are acting like the Gentiles.

[ 29 : 15 ] Gentiles The important thing to get from the first part of verse 32 is that the reference to Gentiles is a reference to unbelievers. The word translated Gentiles here literally means simply peoples or a multitude.

In the plural form it usually referred to non-Jews and by extension to unbelievers or pagans. those who have no hope in God naturally put their hope and expectations into things that they can enjoy now.

They have nothing to live for but the present. Their materialism is perfectly consistent with their worldview. They have no God to supply their physical or their spiritual needs nor their present or their eternal needs.

Anything unbelievers get they must get for themselves. They are ignorant of God's supply and have no claim on it. No heavenly father cares for them so they have reason to worry.

Believers, however, have no need to worry. Remember that we serve a good master who is willing and able to care for us and that master knows what we need. Despite the clear message of the text,

you may be thinking about a question and that question could be this.

[ 30 : 32 ] If God promises to feed and clothe his children, how is it that many believers lack adequate clothing and food? We would be wrong to say that the poor who lack adequate food and clothing are all unbelievers outside of God's family.

There are certainly Christian people in some drought-stricken and famine-stricken areas of the world who are in severe need. Even in our town and in our church, there are believers in need. But here's one answer to why that is. The answer is that God has provided ample resources, but we sometimes hoard or spoil or waste those resources and fail to share them as we should.

Think about what we see later on in the same Gospel of Matthew. The Jesus who here says that our Heavenly Father feeds and clothes his children later says that we must ourselves feed the hungry and clothe the naked and that we will be judged accordingly.

We have to allow Scripture to interpret Scripture. The fact that God feeds and clothes his children never exempts us from the responsibility of being the agents through whom God does that.

[ 31 : 45 ] The second reason why some believers lack adequate food and clothing is that they fail to apply the methods and talents that God has given them. They fail to apply the methods and talents that God has given them.

Martin Luther wrote a rather blunt statement illustrating that fact. Luther said, God wants nothing to do with the lazy, gluttonous bellies who are neither concerned nor busy.

They act as if they just had to sit and wait for him to drop a roasted goose into their mouth. God expects us to use common sense and to do basic things like working to earn a living, eating well, and seeking medical treatment when we're sick.

We have a responsibility to meet our needs by using the talents and resources that God has given to us. Based upon Scripture, then, reconciling the two reasons why some believers lack adequate provision is easier than it first appears.

And here's how we can do that. We should help other believers in genuine need, especially those who are unable to provide for themselves. But we also should expect believers who are capable of providing for themselves to do so.

[ 32 : 58 ] Listen to 2 Thessalonians chapter 3 verses 10 through 13. Paul wrote, For even when we were with you, we would give you this command, If anyone is not willing to work, let him not eat.

For we hear that some among you walk in idleness, not busy at work, but busy bodies. Now such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living.

But then listen to verse 13. He says, As for you brothers, do not grow weary in doing good. So do you see the balance in Paul's passage here?

He says that people unwilling to work should not be allowed to eat, but he also says that we should never weary in doing good. So in other words, we should do our part to make sure believers who really need help have that help.

Jesus used birds and flowers as evidence of God's ability to feed and clothe us. But think about how God feeds those birds.

[ 34 : 04 ] He feeds them by providing in nature the wherewithal that they can feed themselves. And we can say something similar about plants. God cares for the plants by using a complex process he's arranged so that the plants draw their sustenance from the sun and the soil.

The same principle applies with humans. God provides, but we still must use the means that God has given to us. Hudson Taylor learned this lesson on his first voyage to China in 1853.

On that voyage, a violent storm threatened disaster and he felt like he would be dishonoring God to put on a life jacket, so he gave his away. Later he saw his mistake and he later said, The use of means ought not to lessen our faith in God and our faith in God ought not to hinder our using whatsoever means he has given us for the accomplishment of his own purposes.

So listen to that quote again. Taylor said, The use of means ought not to lessen our faith in God and our faith in God ought not to hinder our using whatever means he has given us for the accomplishment of his own purposes. So remember the main idea for this section, that is Christians who worry about earthly needs are committing a sin that reveals a lack of faith. Sam Storms summarized the bottom line of this section like this. He said, worry is the fruit of a lack of faith in the sovereignty of God. To worry is to say, God, I really don't believe you're competent or compassionate enough to take care of my life and the things that are important to me.

Therefore, you are unworthy of my trust and my worry is justified. Compare that definition with how Martin Lloyd-Jones defined true faith.

[ 36 : 01 ] Lloyd-Jones said, true faith is a faith that extends to the whole of life. You see it in our Lord himself. You see it in the great heroes of the faith we read of in Hebrews 11.

Go through the Bible and make a list of the various promises of God. You will find that there are a great number, indeed an astonishing number. Peter talked about the exceeding great and precious promises. Every aspect of life is covered by these extraordinary promises of God.

How guilty we are in light of all of this. We select certain of these promises and concentrate upon them. And somehow or other, we never look at the others. We never lay hold of the others.

And the result is that while we triumph in certain respects, we fail so miserably in others. Speaking of failing, you can see that we failed to cover all the verses that are left in chapter 6.

That means you'll have to wait until next year to get the details about what's left. Fortunately, we're near the end of December, so our first lesson of the next year is only two weeks from tonight. But in the meantime, here's a preview of what we'll cover next time.

[ 37 : 17 ] We'll look at what Jesus tells us to do instead of worry. Then we'll spend time on how to apply verses 25 through 34 to our lives. We'll do that by looking at biblical ways to deal with worry whenever it starts. For now, if you're convicted about being guilty of the sin of worry, that's a good sign. The conviction provides evidence that you have some faith, even if it is the little faith that Jesus criticized in the verses we looked at tonight. That raises another question to ponder.

What should we do when we realize that we're guilty of having little faith? Well, here's one answer. We need to be like the man in Mark chapter 9 who brought his son to Jesus for healing. Listen to Mark chapter 9 verses 20 through 24.

And they brought the boy to him, and when the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, how long has this been happening to him? And he said, from childhood. And it has often cast him into fire and into water to destroy him. But if you can do anything, have compassion on us and help us. And Jesus said to him, if I can, all things are possible for the one who believes. Immediately, the father of the child cried out and said, I believe, help my unbelief. And so when we find ourselves guilty of having little faith, we need to remember what the father said and ask the same thing. I believe, help my unbelief. Let's pray. Father, we thank you again for these verses and the reminder that we have no need to worry because we have a father who is willing and able to care for us and a father who knows what we need. Help us apply that to our lives as we continue to go through these coming weeks. Help us also be willing to share our resources with other believers. That way, you can demonstrate to them how you provide for their needs as well.

Help us continually apply these truths to our lives. And when we have little faith, let us look to you to make that faith stronger. In Jesus name we pray. Amen.