

Transcript* - Why Worry? – Jay Gjurjevich – 5/4/2025

All right. Well, if you weren't awake before that bumper video, and as soon as that thing came on, it woke you up a little bit. Good morning. Good to see all of you here this morning. My name is Jay. I'm one of the pastors here at Broadway. And, I'm sure we've all heard the phrase before. Easier said than done, right?

You've probably experienced this in your life before, especially if you've tried to go on a diet. But easier said than done. You try to work out consistently, exercise consistently. Easier said than done. If you try to do something like stop gossiping. That's easier said than done. Maybe stop smoking. Easier said than done, right? The list goes on and on.

But we've all experienced that before. Well, history is actually full of easier said than done. I don't know if you've realized this, but especially in terms of inventions that seem great in theory but really didn't work out in practice. How about this one? One of the all time recent ideas is the hoverboard never really took off, right? Pun intended.

If for those of us who saw back to the future, right, we felt like we were promised a future where all of us would be hovering around on hoverboards all the time. Never really happened. I mean, you can buy a hoverboard. I think maybe still today they invented them, but it never really became what it was supposed to be.

Easier said than done. How about this one? An invention designed to be a cat translator. Back in back in 2003, a Japanese tech company invented a device that they claimed could translate your cat's thoughts into words. And so, basically, the way it worked, as you had this handheld device, you held it up to your cat's face and listened to the noises your cat makes.

And it could tell you whether your cat was happy or sad or tired or hungry or whatever it may be. This thing was actually called the Meow Lingual, which is a mouthful, but actually really kind of funny and creative. And they brought it to U.S. markets and actually sold it as a product for \$75, but apparently it didn't work very well because you can't buy the device anywhere anymore.

The only question I have about that device is, did it have a profanity filter? Because cats or cats are mean? I don't know that. We've always want to hear what cats would have to say to us anyway. Finally, one of my favorite ideas is is called the what's known as the smelly movie invention. Back in the 1960s, as TVs became more commonplace in American households, movie studios looked for ways to get people back into movie theaters.

And one of the ideas they came up with was what they called smell of vision. And smell of vision is just what it sounds like a technology that would produce smells throughout the movie that would go with what you're watching on screen, which I actually think is a pretty interesting invention. I think it would work really well for some movies, and maybe not as well for others.

Like it would work really well, I think for like the Lord of the rings. But how cool would it be to smell the Shire? How the smell like Rivendell and the forests of middle earth, maybe even Mordor? Like, that'd be kind of fun, but it wouldn't work so well for movies like Rocky, you imagine? Just like smelling two sweaty, bloody guys in a boxing ring.

Not really that appealing. Not to mention downtown Philadelphia. Who wants to smell downtown Philadelphia? Right. And in the end, right. The idea was actually easier said than done, because what they found is, as they tried it, that the smells would linger in the room the entire movie, so that by the end of the movie, you've just got this concoction of a bunch of different smells, and it became a mess.

Easier said than done. Well, this morning we're continuing our It's Complicated series. We've been looking at complicated stories and characters throughout the Bible. And then now in part two, which began last week with Pastor John, we're looking at complicated teachings that come to us from Scripture. And this morning, we're going to be looking at a teaching from Jesus that at face value is not really that complicated.

It's a pretty straightforward and simple teaching. But I would say what makes it complicated is in the application of it. It's one of those teachings that's often easier, said than done. We're going to be talking about Jesus command to not be anxious. And again, if you've experienced this before in your life and you've thought about what it means to not be anxious, you realize that it gets really complicated really quickly when you try to apply this kind of thing to your life.

But just the questions that might come to mind, right? What does it mean to be anxious versus just being appropriately concerned about something? How about is it a sin to be anxious? And if it is, what does that mean exactly? How do we not be anxious? Right? With so many things to be anxious about, how is it possible really to not be anxious at all?

What about those of us who struggle with anxiety disorder as an ongoing condition? So there are all kinds of questions that become very complicated very quickly when it relates to this topic of anxiety. And not only is anxiety a complicated topic, but it's also an important and relevant one for us today. Last year in 2024, a study was done that found that 43% of American adults felt like they were more anxious than they had been the year before.

In that same survey, they established that 19% of the respondents about had been diagnosed with some kind of anxiety order. And in fact, that's pretty consistent across the board among American adults, it's about 1 in 5 American adults who struggle have been diagnosed with some kind of anxiety disorder. So what is it that's making us so anxious? Well, that same study, the respondents said that 7,070% of them said that they were anxious about current events, 77% about the economy, 68% about keeping themselves and their families safe.

63% about their health, and 63% about paying bills or expenses. In other words, all of the things that we would probably anticipate that people would say that they're anxious about. But here's the thing. The list goes on and on and on. And the simple fact is, I think there's a lot of things that can be markers of identifying what really seems to be, an anxiety epidemic in our world today.

The question is, how do we deal with it? And what did Jesus have to tell us about anxiety and how we might deal with it, and how we might even help others as well? Well, let's start here. Jesus does give us a command to not be anxious. That's clear. We're going to read that from Matthew chapter six, but want to be careful in the way that we understand this, because sometimes when we understand that, that Jesus gives us a command or we get a command from Scripture, and especially if that command is something that's really difficult in our lives to follow, we might have a tendency to get to feel like we're condemned, beat ourselves

down, get discouraged, whatever it may be. But I think what we need to remember is that anytime God gives us a command, and this is certainly true for what Jesus says here in Matthew six about being anxious, he's giving it to us for our own good. In other words, God does not want us to be anxious. And that's a good thing, right?

Because I don't know anybody who has said, you know, my life is going so great right now. Things are awesome and amazing. Except there's just one thing missing. I wish I was more anxious, right? And we ever say that? Not nobody says that, right? Because we realize that being anxious is not good. It's not good for our mood.

It's not good for our relationships. It's not good for our quality of life. And one of the things we know is that it's one of the biggest contributors to health problems, to serious health problems, right. So it shouldn't take that much to convince us that a command like this is good for us. I'm sure we would all love to be free of being anxious.

In fact, I would guess that for the most part, we give ourselves this command all the time. Don't be anxious. Don't be anxious. Don't be anxious. At the same time, when you do that, all that seems to do is make you more anxious, doesn't it? Yeah. And maybe you read the title of this message as you came in this morning.

You were handed a handout and it said, why worry on the top? And you thought to yourself, why worry? I got a million things. I can tell you why I'm worrying this morning. And so the reality is all of us struggle with this. This is an issue that some of us struggle with a lot. An issue that really all of us face every single day.

So let's dive into why Jesus wants us to be less anxious and how it happens, and to really do it. We really do that. We've got to look at the context of Jesus teaching here. We're going to read from Matthew chapter six. As I mentioned in Matthew, chapter six is right in the middle of the most, of the most well known part of Jesus teaching during his earthly ministry, which we call the sermon on the Mount.

If you've ever read the sermon on the Mount, you know that that message addresses everything from prayer and fasting to lust and anger and greed for relationships and forgiveness and giving to the needy. Jesus also talks about being salt and light, and he warns us against false prophets, all in this kind of like short, like three chapters in our Bible.

And of course he talks about not being anxious. And so as you read this, you might think to yourself, what do all these topics have in common? If anything, they're all the same message. Is there anything that ties them all together? And there's an important common thread that brings all of these things together. It's the meaning behind the sermon on the Mount, and it actually provides a really good context for what we're going to be looking at today.

As Jesus talks about being anxious that what Jesus is doing in the sermon on the Mount is proclaiming his kingdom reality. In other words, he's saying this is what the kingdom is. This is what the kingdom is about. This is what the kingdom does. In other words, he's doing more than just saying, do this and don't do that.

It's more than just an ethical list of ways to live. He's presenting to us a full vision of what it looks like to live in the Kingdom of God. Really, what we might call the blessed life that comes from God. Remember how the sermon on the Mount starts at the beginning of Matthew chapter five, with what we call the Beatitudes.

The lists of blessed are, blessed are. Blessed are the peacemakers. Blessed are the meek. Blessed are those who hunger and thirst for righteousness, and so on and so forth. What Jesus is saying is, I'm presenting to you the blessed way of living in the kingdom, a way of life that Jesus is bringing to bear in his own ministry, and that he will make it possible for us to be a part of through his life, death, resurrection, and ultimately his return.

This is the way of the Kingdom. In other words, this is the way of new creation. This is the way of eternity with Jesus as King. And to illustrate this, and to make this point even more, tangible to us, Jesus uses phrasing and contrasts between the ways of living in the world or the ways of living according to the religious leaders of the time versus the way of the kingdom.

You've probably heard this before, but Jesus says he just uses these phrases where he says, you have heard it said this, but I tell you, this. And what is he doing there? He's saying, well, this is what the world has taught you, or maybe even this is what the religious leaders have said about this. But I tell you, this, and he's presented to us a new kingdom reality.

I am showing you something that the world has never seen before. I am doing something new in this kingdom, but I tell you this, what this really forms, then in the end is an invitation. It's an invitation to come and to live in the kingdom of Jesus. A kingdom that is different from anything else. And this is

more than a campaign promise, which is good because we all know how those tend to work out right?

It's a promise of a kingdom that is inaugurated and consummated by the work of Jesus Christ himself, to bring redemption to the world. So the sermon on the Mount, again, is less of ethical do's and don'ts and more of an invitation to live according to the promise of the kingdom. Now when Jesus says, then do not be anxious.

He's inviting us into a kingdom where we don't have to be ruled by our anxiety or the worries of this world. Instead, we can be ruled by King Jesus in His kingdom. And that's good news because as Jesus is presenting this to us, he's saying, what I bring to you have a choice. You can live according to the ways of the world, or you can live according to the way of my kingdom.

You have heard it said this, but I tell you this. Which one will you choose? So with that in mind, let's look at Matthew chapter six starting in verse 25. We get to see what Jesus says about being anxious. And he says this in 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 or what you will put on.

Is not life more than food and the body more than clothing? Look at the birds of the air. They neither sow nor reap nor gather into barns. And yet your heavenly father feeds them. Are you not of more value than they? And which of you, by being anxious, can add a single hour to his span of life?

And why are you anxious about clothing? Consider the lilies of the field. How they grow. They neither toil nor spin. Yet I tell you, even Solomon, in all of 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 in 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 should we drink, or what shall we wear? For the Gentiles seek after these things. And your heavenly father knows that you need them all. But seek first the kingdom 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. What a beautiful, freeing passage, right as you read that. But this passage starts out. This teaching part starts out with the word. Therefore. Now, therefore, is one of those ultimate connecting words that we see pop up over and over again in Scripture. You saw Jesus use it at least 2 or 3 times in what we just read right there, right?

The word therefore is a connecting phrase that points us to context. In other words, something that has come before. This connects to the thing that we're actually reading. And you may have heard this before, it's cheesy, but at the same time it's kind of helpful if you remember it when whenever we see therefore in the Bible, we should ask what is it there for?

Right? Because it's connecting us to something that comes before it. And so what is being talked about there right before this, while Jesus has just finished talking about the distinction between treasures of the heart, and he names these treasures of the heart as either God or money. Now here's the interesting thing is he's teaching a point. He's saying the ultimate point is this is that we cannot serve two masters.

He says, no man can serve two masters or no man can serve two kings. In other words, you can't live in one king. You can't live in two kingdoms at the same time. You're either going to live in one kingdom and serve one king, or live in the other kingdom. And serve that king. You cannot serve two masters.

Now, one of the interesting things that Jesus does about this is and and you see it in Matthew chapter six, verse 24, even if you look in your English translation, you might see the word money capitalized, which is strange until you realize what Jesus is doing here. He's personifying money as if money is a God or a rival king to the true King, who is Jesus.

And he's not just talking about money in general. He's talking about really what happens when money becomes a rival king to to serve in our hearts, or a rival God to be worshiped in our hearts. And so what's he doing? He's drawing it back to the heart level. He's not talking just about money in general. He's talking about what happens when money becomes a God in our hearts and then applying that in general.

And so he takes that, that issue of the heart connects it to money, and then he connects it to his teaching on worry as well. In this really masterful way. He connects all these things together, helping us to see how these all are connected. But they're all based on the issue of the heart. So how does he do all that in this section?

When it talks, when he talks about anxiety? Well, let's talk about it. Notice what Jesus is referring to when he talks about being anxious in our lives. He's making a list of all the basic necessities, right? Things that any of us would be concerned about because the basic needs of life things like food, water, health, clothing these are all things that every person would be concerned about.

And if you are missing any of these things, you would probably be anxious about it. He's not talking about luxuries. He's not even talking about important things like a job or a car or whatever it may be. He's talking about the very basic necessities that we need to survive as human beings. Life or death type issues. And he's telling us that these are the things that you don't even need to be anxious about.

And the big point that he's making is he's making an argument for what we call greater to lesser things. In other words, it's not really about the things in general. He's saying, look, these are the greatest concerns that you might have, but I'm telling you, you don't even need to worry about that. And if that's

the case, then I don't need to worry about anything else, because everything else is less than all of those things that are life and death things.

And this is a profound point that Jesus is making here, because especially for the audience that he's speaking to at the moment. Consider this in the ancient world, the common person, which was about 80% of the population, was actually dirt poor. And that was probably the majority of the audience that's listening to Jesus during the original sermon on the Mount.

The original audience and dirt poor in the ancient world meant that you woke up thinking about how am I going to provide just for today's needs for me and my family? I have to work today so that we can have dinner tonight. That's how poor most of the people were in the ancient world. And so when Jesus says, don't think about the food or the water, whatever it may be, that's what occupied their mind from moment to moment.

Because if you're in that situation, you wake up with that on your mind and you're thinking about it all day. How am I going to provide for my family? Just today? And so when you consider all that Jesus says here then, and remembering the context that he's just talked about, loving God instead of loving money, that he's talking about this new way of living and living in the kingdom.

All that he says here draws us to really the heart issue. And when we get to the heart issue, we begin to ask the question, why? Why is it that I shouldn't be anxious? And Jesus answers this in such a profound and amazing way, and it's the best part of it all. He uses it or he answers it by using two examples from nature.

Two examples that his audience would have been familiar with and are certainly just as relevant to us today, 2000 years later. First, he uses the examples of the birds of the air, the birds who do not, as Jesus says, plant crops or store up food in barns. And as he points out, they're still fed. And he says they're not fed just by happenstance or randomness.

He says the God who has created them takes care of them and feeds them. He says the same God who, by the way, is your heavenly father. Notice the transition there from Creator God to now the personal heavenly Father. And along with that he says, are you not more valuable to your heavenly father than the birds are? To the creator God?

And so there's this really straightforward and relevant example. Not only that applies 2000 years ago, what applies today? I'm convinced if we could still if we could, if you could follow a bird of the air around day to day, you'd realize that they're still not planting. They're still not planting. Harvest and planting fields. And they're not building barns for their bird seed to keep it saved up for the winter or whatever it may be.

They're still flying around just doing the bird thing that they've done for 2000 years, right? I mean, the last 200 years, human beings have invented the automobile, the airplane and the iPhone. Last 2000

years, birds are just doing the same old bird things. They've been doing about 2000 years. And yet God feeds them anyway. And he's apparently feeding them.

Well, we've seen some fat birds around. Have you seen some fat? Like pigeons and seagulls especially. Like they're eating well, several years ago. Reminds me of several years ago. And I heard a pastor talking about this very example from, from Jesus teaching in a sermon. And I've never forgotten what he said. And I bet you'll never forget what he said, either, when I tell you.

But he said I was, you know, studying this very passage in my office. And then at the end of the day, I went and got in my car, and I noticed that as soon as I got in my car, there was bird poop all over the windshield. And I began to get upset. And then I realized that this was an application of what I was just studying.

This is evidence of the fact that God feeds the birds of the air, and if that's true, then that means that God will take care of the issues that I face as well. And so he had an opportunity to praise God in that moment. Right? Turning poop into praise. What an amazing thing. But you'll never forget that now.

Now, every time you see bird poop, you're going to think about my Heavenly Father loves me and provides for me right? I've done that, and it's helped. Trust me because they always tend to poop as soon as you wash the car, right? As soon as you wash your car the very next day, you get in and it's all over the windshield.

I've had to remind myself God provides in that moment. But from one example to the second one, Jesus then says, look at the wildflowers in the fields. Those flowers don't work to provide clothing. They don't make their own clothing. And yet, the Creator God dresses them in beauty and splendor in such a way that not, not even the richest human beings can reproduce.

He says Solomon, in all of his riches, could not even look this beautiful as the as the as the lilies in the fields. And that's true still today, by the way, all the arrows of fashion that we've gone through. There is no fashion designer that can create anything as beautiful as the intricate beauty of a flower. You can spend \$10,000 on a suit or a dress that will come nowhere close to the beauty of what God can simply bring out of the dirt of these beautiful flowers.

And yet Jesus says, how much more will your father provide for you? Harkening back to the previous point, you are so much more valuable than the flowers in the field. And here's the point in all of this. It's the reason, in the end, why we don't have to worry. It's because we have a Heavenly Father and Jesus uses these two words as a title for God deliberately, because each word means something separate, and then together they mean something huge in terms of the nature of God.

So that in the end, we don't have to worry. He's answering that question why? And he answers that question why? By pointing us to who God is. First, take that word heavenly. Heavenly is more than just

God being beyond the clouds and the great by and by somewhere. Biblically speaking, heaven is the place where God rules over his creation.

Think about a passage like revelation chapter four. There's a vision of the heavenly throne room of God, where the elders are praising God for what he has done, and being the Lord over all of history in the Lord, over all of his creation. It's a picture of God being completely in control. Who is it that governs all creation?

God. And where does that come from? It comes from the heavenly throne room of God, who is outside of his creation. But over every part of it. Contrast. Then contrast that with what Jesus says about how much control we have over just our own lives. He says, who of you by worrying can add a single hour to your life?

In the ancient world, by the way, hour was considered the smallest amount of time. And so what Jesus is literally saying is who? Who of you by worrying, can add even a moment to your life. Who of you by worrying can add a moment to your life? In other words, no matter what we do, we can't even control what happens in the next moment in our own lives completely.

Much less the 8 billion other lives on this planet and all of the natural creation. And yet there is one who controls it all by his will, at every moment. It says, as God once said to job, where were you when I laid the foundation of the earth, who determined its measurements and laid its cornerstone? Who said to the sea, you can come this far and no farther?

Whatever is under the whole of heaven is all mine, says the Lord. This is the kind of God that Jesus is talking about when he says, heavenly. Which is also why no matter what we do, we can't add a moment to our lives because he is sovereign. And here's the thing about sovereignty. Being sovereign means that you are completely, 100% in control.

There's no such thing as being 99% sovereign. You're the 100% sovereign, or you're not sovereign in control. We know a Heavenly Father who is in control of everything, 100% of every last thing in your life, in my life and in the rest of creation. Which brings us to the second term that Jesus uses for God. He calls him father.

Now, father, of course, is meant to be a personal term in terms of especially a good and wise father who always does what is best for his children. A little later in the sermon, and actually the next chapter in Matthew chapter seven, Jesus is going to talk about what it means to ask our father for what we need in prayer.

And he uses this example of earthly fathers with their earthly children. And he says, as earthly fathers, those fathers who are imperfect and shortsighted and sometimes even selfish, and maybe even worse. Even as earthly fathers, you know how to give good gifts to your children. How much more does your heavenly father who is perfect, who is all wise, who is all good?

How much more will he give? Good gifts to those whom he loves? His children? Here's the heart of all of that. As as he brings it all together with Heavenly and Father, he's telling us, is that if we are in Christ, we have a father who is all knowing and all powerful, who loves you more than you can imagine and out of his love for you.

You can be sure that he will provide every good thing at just the right moment. He will provide for you better than you can provide. All right. Well, if you weren't awake before that bumper video, and as soon as that thing came on, it woke you up a little bit. Good morning. Good to see all of you here this morning.

My name is Jim. I'm one of the pastors here at Broadway, and I'm sure we've all heard the phrase before. Easier said than done, right? You've probably experienced this in your life before, especially if you've tried to go on a diet. But easier said than done. You try to work out consistently, exercise consistently, easier said than done. If you to try to do something like stop gossiping.

That's easier said than done. Maybe stop smoking. Easier said than done, right? The list goes on and on. But we've all experienced that before. Well, history is actually full of easier said than done. I don't know if you've realized this, but especially in terms of inventions that seem great in theory, but really didn't work out in practice. How about this one?

One of the all time recent ideas is the hoverboard never really took off, right? Pun intended. If for those of us who saw back to the future, right, we felt like we were promised a future where all of us would be hovering around on hoverboards all the time. Never really happened. I mean, you can buy a hoverboard. I think maybe still today they invented them, but it never really became what it was supposed to be.

Easier said than done. How about this one? An invention designed to be a cat translator. Back in back in 2003, a Japanese tech company invented a device that they claimed could translate your cat's thoughts into words. And so, basically, the way it worked, as you had this handheld device, you held it up to your cat's face and listened to the noises your cat makes.

And it could tell you whether your cat was happy or sad or tired or hungry or whatever it may be. This thing was actually called the Meow Lingual, which is a mouthful, but actually really kind of funny and creative. And they brought it to U.S. markets and actually sold it as a product for \$75. But apparently it didn't work very well because you can't buy the device anywhere anymore.

The only question I have about that device is, did it have a profanity filter? Because cats or cats are mean? I don't know that. We've always want to hear what cats would have to say to us anyway. Finally, one of my favorite ideas is is called the what's known as the smelly movie invention. Back in the 1960s. As TVs became more commonplace in American households, movie studios looked for ways to get people back into movie theaters.

And one of the ideas they came up with was what they called smell of vision. And smell of vision is just what it sounds like a technology that would produce smells throughout the movie that would go with what you're watching on screen, which I actually think is a pretty interesting invention. I think it would work really well for some movies, and maybe not as well for others.

Like it would work well. Really well, I think for like the Lord of the rings. But how cool would it be to smell the Shire? How smell like Rivendell and the forests of middle earth? Maybe even Mordor? Like, that'd be kind of fun, but it wouldn't work so well for movies like Rocky, you imagine? Just like smelling two sweaty, bloody guys in a boxing ring.

Not really that appealing. Not to mention downtown Philadelphia. Who wants to smell downtown Philadelphia? Right? And in the end, right. The idea was actually easier said than done, because what they found is, as they tried it, that the smells would linger in the room. The entire movie, so that by the end of the movie, you've just got this concoction of a bunch of different smells, and it became a mess.

Easier said than done. Well, this morning we're continuing our it's complicated series. We've been looking at complicated stories and characters throughout the Bible. And then now in part two, which began last week with Pastor John, we're looking at complicated teachings that come to us from Scripture. And this morning, we're going to be looking at a teaching from Jesus that at face value is not really that complicated.

It's a pretty straightforward and simple teaching. But I would say what makes it complicated is in the application of it. It's one of those teachings that's often easier said than done. We're going to be talking about Jesus command to not be anxious. And again, if you've experienced this before in your life and you've thought about what it means to not be anxious, you realize that it gets really complicated really quickly when you try to apply this kind of thing to your life.

But just the questions that might come to mind, right? What does it mean to be anxious versus just being appropriately concerned about something? How about is it a sin to be anxious? And if it is, what does that mean exactly? How do we not be anxious? Right? With so many things to be anxious about, how is it possible, really to not be anxious at all?

What about those of us who struggle with anxiety disorder as an ongoing condition? So there are all kinds of questions that become very complicated very quickly when it relates to this topic of anxiety. And not only is anxiety a complicated topic, but it's also an important and relevant one for us today. Last year in 2024, a study was done that found that 43% of American adults felt like they were more anxious than they had been the year before.

In that same survey, they established that 19% of the respondents about had been diagnosed with some kind of anxiety order. And in fact, that's pretty consistent across the board among American

adults, it's about 1 in 5 American adults who struggle have been diagnosed with some kind of anxiety disorder. So what is it that's making us so anxious? Well, that same study, the respondents said that 7,070% of them said that they were anxious about current events, 77% about the economy, 68% about keeping themselves and their families safe.

63% about their health, and 63% about paying bills or expenses. In other words, all of the things that we would probably anticipate that people would say that they're anxious about. But here's the thing. The list goes on and on and on. And the simple fact is, I think there's a lot of things that can be markers of identifying what really seems to be, an anxiety epidemic in our world today.

The question is, how do we deal with it? And what did Jesus have to tell us about anxiety and how we might deal with it, and how we might even help others as well? Well, let's start here. Jesus does give us a command to not be anxious. That's clear. We're going to read that from Matthew chapter six, but want to be careful in the way that we understand this, because sometimes when we understand that, that Jesus gives us a command or we get a command from Scripture, and especially if that command is something that's really difficult in our lives to follow, we might have a tendency to get.

* The transcript provided is generated using automated transcription technology. While every effort has been made to ensure accuracy, there may occasionally be errors or inaccuracies. It is provided for general reference only and may not fully reflect the original content. Please consult the sermon video for the most accurate information. Broadway Christian Church disclaims any responsibility for errors or omissions.