

“The one who heals all anxiety” Matthew 6:25–34

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Date: 26 October 2025

Preacher: Matthew Usherwood

[0 : 00] The Holy Gospel is found in the Gospel of Matthew, beginning chapter 6 at the 25th verse. Are you not of more value than they?

And which of you, by being anxious, can add a single hour to his 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 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.

[1 : 34] Sufficient for the day is its own trouble. This is the Gospel of Christ. Praise to you, Lord Jesus Christ. So with having a young baby, we have an eight-month-old, I find we find ourselves in the evenings, through the newborn phase, we watch a lot of Netflix to get by in the moments where he's sleeping.

And we ended up watching this one documentary on Netflix a couple months ago. And I don't remember the guy's name, who it was about. My phone is too old to actually look things up now, so I couldn't look it up his name yesterday.

But this documentary was about this guy who's trying to reverse aging. And he's doing it in a way where he has this really intense, regimented routine through his days.

He works out constantly. He has this exercising down to a precise science. He has this, you call it the perfect diet. He takes tons of vitamins.

And he has this perfect skin treatment. And what he's doing is he says he's trying to de-age his organs, his skin, his life in the hopes that he can live longer.

[2 : 53] And he claims it's for science. He spends about a million dollars a year on doing this whole thing for himself. He says it's for science. But I think it's safe to say he's actually afraid of dying.

He's probably afraid of aging. That's probably if you get to the heart of it. If he was completely honest with himself and to those he speaks to, he's most likely, he's afraid of aging, as we all are in some sense.

Yes. And I bring up this illustration about this documentary because the text we're looking at today is the text I just read, the Gospel of Matthew. Jesus is talking to his disciples, smack dab in the middle of the Sermon on the Mount.

And we'll talk about the Sermon on the Mount in a bit. But Jesus is talking to his disciples and those who are around him who may be there and they catch ear of the Sermon on the Mount.

He's talking to them because worrying or being anxious is a very common human emotion. We all do it.

[3 : 59] We all do it. We can't deny it. We worry about things. We all have different worries in our lives. And Jesus is getting at this certain emotion that when you worry too much, when it becomes crippling, when your entire focus of your life is being anxious and worrying about certain things, he's speaking directly to that.

Because worrying about some things is fine. But when it becomes all-consuming, it becomes a problem. And that's what he's getting at here. That's what he's going after. So if you haven't already, turn to Matthew 6, verses 25 to 34.

And we're going to look at this. And this is one of those texts where, as someone who preaches regularly, you get to come to it and your sermon is almost laid out for you already.

It has your three points already. And we're going to look at it this way. There's the problem, the examples, and the solution. So we're going to begin with point one.

It's the problem. So we're going to start in verse 24. This is Jesus talking to his disciples. No one can serve two masters.

[5 : 11] 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.

Other translations will have money as possessions. The Greek word for money here is mammon. And that means possessions. Anything you hold dearly, you possess it.

That's what it's talking about. That's what the word means. And he continues. Therefore, I tell you, do not be anxious about your life, what you'll eat or what you'll drink, nor about your body, what you will put on.

Is not life more than food and the body more than clothing? So here we see the problem. We see that Jesus gives this way of living.

He says to do this. And it sounds like a good thing to do. But if we're honest, the problem is we all do it. We all end up worrying about things or being anxious about things that cripple us.

[6 : 12] We all have different worries. It could be money. It could be your possessions. It could be addictions. It could be worrying about life, about as you age, getting older, coming closer to the day you'll die.

It could be bitterness. You could be worrying about the bitterness you hold on. It could be getting justice. It could be your self-image, beauty, family. There's anything. The list can go on and on.

And we, as disciples of Jesus, need to reflect on what these things in our lives are that we hold so dearly, but they actually end up crippling us because we worry about them constantly.

Before I pursued ministry, before 2017, I was really into rock climbing, like really into it. I was going to pursue becoming a professional rock climber.

And I would use people to get to certain areas that I needed to climb certain routes to get better at climbing. And I would become, if I didn't get to climb a certain amount in the week, I would become grumpy.

[7 : 18] I'd become upset. I would ruin my day if I didn't perform well while I was rock climbing. I had this one drive, and I would worry constantly about it. See, if we all reflect on these things, there's things in our lives we constantly worry about.

We have to be honest with ourselves. So where do we go from here? If this is the problem that Jesus presents us, that we are to live a certain way, not worrying about certain things, how do we go from here?

Well, in order to understand this, we have to look at a whole of what Jesus is talking about here, what the Gospel of Matthew is talking about. We're right in the middle of the Sermon on the Mount. Jesus is sitting down with his disciples on a hill here, and he's talking to them, giving them life principles.

The Sermon on the Mount can be called the New Testament law, because in the Old Testament there's a law as well. But it's not about fulfilling, hitting every, ticking every box, getting it all perfectly right.

It's about something else, and it's about the heart behind of doing these things that Jesus is laying out here. And it's so easy to get this wrong. You read the Old Testament, you can see the Israelites getting it all wrong through the Old Testament.

[8 : 34] The Sermon on the Mount is the new law. And if we look at chapter 6, before coming up to the text we're looking at here, in the rest of chapter 6, Jesus talks about giving to the needy, but doing it in a way that you won't be praised.

He talks about doing prayer, and he gives the Lord's Prayer here, as we'll say later in the service. But he says don't do it in a way that you want to be heard about your praying.

And he also says to forgive. He talks about unforgiveness. And then he talks about fasting. And the thing that he talks about here is that you should not fast in order to be seen.

You should be only seen by your Heavenly Father. And then he talks about laying up your treasures, which is self-sufficiency. See, when worrying becomes consuming, or when you end up serving these things, it becomes idolatry, and that's what Jesus is getting at here.

The Sermon on the Mount is pointing to these things. So let's look at what Jesus says next. The examples. Verse 26. Look at the birds of the air.

[9 : 42] They neither sow nor reap nor gather into barns, and yet your Heavenly Father feeds them. Are you not of more value than they? See, Jesus uses simple illustrations here.

That's what's so good about the Gospels. There's these simple illustrations to explain deep life things. So what is he talking about? Is he talking about, I don't have to work?

That God will just provide everything for me? No. God is not talking about we can just sit back. See, birds, in this illustration, it says that God provides for them.

But it doesn't say that he just gives them the food. The birds still have to go and search out the food. They still have to go and find it, find their nests, make their nests. So what the principle is here is that Jesus is laying out to his disciples, you still need the work.

But you need to do it in a sense where you bring an honor to God. Or you might ask, does this mean I have to work long hours? No. The birds only gather what they need in that moment.

[10 : 48] Jesus is talking about the heart behind the work. Are you worrying constantly about the work? Is it consuming you? That's what he's getting at.

And you might think, well, this is easy for us to talk about, living in Western society. We live in excess. But what about the Christians around the world who live in poverty, who live in constant want of food?

How can we talk so freely about this, but then forget about them? It's a good point to bring up, because it's something that we should reflect on.

It shows us we need to give more to good organizations that help the poor, that help those in need around the world. And it gives us a good illustration about how we need to help those in need.

But we also need to remember, Jesus is speaking to those who live in poverty. His disciples are poor fishermen who are following him. They would every day not know where their food would be coming from.

[11 : 54] So is this cruel for Jesus to say to them? Jesus knows that they need food. And he's not saying to sit back and relax. He's saying, what is your heart in this pursuit?

Are you doing it honestly? Are you doing it for God's glory or for your glory? And then he ends it in this section. Are you not of more value? In Psalm 139, the psalmist is talking about that he is made, God knitted him together.

He is made fearfully and wonderfully. That God values humans so much. They're made in his image. And in the next verse we see, And which of you, in verse 27, And which of you, by being anxious, can add a single hour to his span of life?

Here this brings us back to the illustration at the beginning of the documentary of the man who's obsessed with trying to de-age. See, we should care for our bodies.

We should use modern medicine. We should hope for a long life. But we shouldn't let it control us. We shouldn't consume us, the worry, the anxiety. See, a hundred years from now, everyone in this room will be dead unless Jesus returns.

[13 : 15] And then another hundred years from then, no one will be remembered. My mother-in-law is gathering the family tree stuff from all the different families and gathering together.

And it has me thinking, like, I don't know anything about my family. I don't remember anyone in my family. I don't know anything. See, this brings us to the principle that in life, the things we do in life most likely won't be remembered.

But our Heavenly Father will remember them. So Jesus uses another illustration. In verse 28, he says this, 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, 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?

[14 : 27] See, Jesus now goes down again, even harder on the illustration. He uses the grass of the area. See, God has created the world and he has made beautiful things in this world.

He created very beautiful scenes of nature. And Jesus here is talking about in their area, there's this grass that grows, that flowers, and he creates a beautiful scene.

But then they use it for their ovens to cook with. So God has created these beautiful things in life, but he's given it to humanity to use for their betterment, for their good.

See, the whole point of the Sermon on the Mount, and this section as well, of it, is that what is the heart behind it? What is the disciple's heart? That's the whole point of the Sermon on the Mount. This is what Jesus is getting at. What is it? What is your heart behind everything you do? Is it, are you worrying to pursue to better yourself?

[15:27] Or are you worrying about does it bring God glory? Are you doing it to bring God glory? And then Jesus, after this section, presents the solution. He gives the solution.

And it sounds a lot easier than it actually is. Verses 32 to 33. He says this, For the Gentiles seek after 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. See, when he says Gentile, what he's talking about is a non-Israelite in that time.

But for us, we can say a non-Christian. Someone who doesn't believe in Christianity would be considered a Gentile in our time. An unbeliever. So Jesus is getting at something here. Through all these examples, through all the things, those who believe in God and those who don't believe in God, everyone has to work.

Everyone needs to provide for their family in some respect. Everyone needs to clothe themselves. But those who are disciples of Jesus, there should be a noticeable difference.

[16:37] There should be something deeper in what they do every day. What do you live for? What do you hope for in life and death? A disciple of Jesus should be noticeably different in regards to this.

They should not be consumed by anything other than living for the glory of God. We are to work. We are to work hard at the jobs we've been given. Whether that's being a parent at home with your child or those who go to work.

It's what we are supposed to do to do it diligently, heartily, but we should do it for the glory of God, not for our own self-image, not for the things that bring us, not for the things that we get anxious about.

We should give that to the Lord. So how is this done? Well, in verse 33, he gives the answer, but seek first the kingdom of God and his righteousness and all these things will be added to you.

Well, it sounds a lot easier than actually doing it. How do you do that? How do you seek first the kingdom of God? Well, Paul, the Apostle Paul in Philippians, as he's in jail, facing trial, not knowing if he's going to live or die, he talks about this and he says this in chapter 4, verses 11 onwards.

[18:03] Not that I am speaking of being in need, for I have learned in whatever situation I am to be content. I know how to be brought low and I know how to abound.

In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance, and need. I can do all things through him who strengthens me.

That's a great verse to remember. A great section of Philippians. Because it's not us who can do it, who can bring us strength. It's Christ. It's the Holy Spirit working within us.

See, the beauty of the Gospel, of the Bible, is that it points us to something else. It points us to something that's not within ourselves. It points us to a God who loves us so deeply.

That's the beauty of the Gospel. On our own, we'll be overwhelmed with life. We'll never be able to let go of the bitterness we hold on to so dearly if you've been wronged.

[19:07] You'll never be able to get the justice you want. We will be constantly concerned by our daily needs. We'll find no comfort in things of this world.

Nothing will ever sustain us or satisfy us until we rest fully in Christ. when we seek the kingdom and his righteousness.

And what that means is just when we point our minds, our hearts, everything towards God. When we ask God to come to our lives and help us in our weakness. See, the Gospel story is simple.

It's a simple message. It's the message of good hope. It's good news. And what this good news is is that God sent his son into the world because humanity could not do anything to become right with God.

That Jesus came to the world, lived a perfect life, went to the cross for our sins that we committed and then rose again from the dead. It's a simple message but it's a great profound message, a great treasure to unpack.

[20 : 14] That Jesus faced everything so we wouldn't have to. And it's the only way that we could face verse 24 confidently. Or verse 34 when it says, therefore, do not be anxious about tomorrow for tomorrow will be anxious for itself.

Sufficient for the day is its own trouble. See, if we don't have Christ in our lives, if we don't have the cross in our lives, we will never be able to face tomorrow confidently because we don't know what tomorrow will bring.

Tomorrow will bring different crosses for each and any of us here. It might be a great day. It might be a horrible day. We have no idea. But we can do it confidently if we have Jesus in our lives, if we are able to cling to him and not cling to the things of this world because God provides.

He's the creator of everything as Jesus lays out here. God cares about every single thing that you go through in this life. We have Jesus to hold on to and it's only through faith in Jesus that we can do this.

We have Jesus We have Jesus to do this.