

**YOUR FATHER CARES FOR YOU
MATTHEW 6:25-34**

INTRODUCTION:

1. The children of God are a family with God as our heavenly Father. (Matt. 12.48-50; 2 Cor. 6.17,18)
2. In the sermon on the mount, Jesus emphasizes God as our heavenly Father. [READ MATTHEW 6.25-34]

I. WHY IS IT WRONG TO WORRY?

- A. Focus: When I worry, I have the wrong focus.
 1. **MATTHEW 6.24:** *“You cannot serve God and mammon”*
 2. We worry when we focus on money rather than God.
- B. Faith: When I worry, I have weak faith.
 1. **MATTHEW 6.30:** *“O you of little faith”*
 2. We worry when we do not trust God. (Mark 11.22)
- C. First: When I worry, I have the wrong priorities.
 1. **MATTHEW 6.33:** *“But seek first the kingdom of God and His righteousness”*
 2. We worry when we are not *“seeking those things which are above”* (Col. 3.1,2)

II. HOW CAN WE OVERCOME WORRY?

- A. There is only one thing that causes us to worry.
 1. **MATTHEW 6.34:** *“do not worry about tomorrow”*
 2. Everything that causes us to worry centers around what will happen in the future.
- B. We overcome worry by trust God with our future.
 1. Your heavenly Father provides for your physical necessities. (Matt. 6.26; Ps. 37.25)
 2. Your heavenly Father knows everything there is to know about what you need. (Matt. 6.32)
 3. Your heavenly Father will always give you the things that are good for you. (Matt. 7.11)

CONCLUSION: We are blessed to be part of a family that has God has our heavenly Father. (John 14.1; 1 John 3.1).

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“Go into all the world and preach the gospel to every creature”
-Mark 16.15

February 20, 2022

MEETING TIMES:

SUNDAY MORNING BIBLE CLASS : 9:00 AM
SUNDAY MORNING WORSHIP: 9:50 AM
SUNDAY EVENING WORSHIP: 6:00 PM
WEDNESDAY EVENING BIBLE CLASS 7:30 PM

WHY WE TEACH ONLY ONE CHURCH

The Bible is the only source that reveals the will of God to man. Therefore our knowledge of all things religious, the kind of conduct God expects of us, the plan of salvation, and even the origin, organization, and worship of the church comes exclusively from the Bible (2 Tim. 3.16,17).

Drawing from this source we learn that a kingdom was to be set up in the days of the Roman empire (Dan. 2.44). During the height of the Roman Empire, Jesus came on the scene promising *“I will build My church”* (Matt. 16.18). He did not promise to build a multitude of denominations or churches, but His one church. Later the apostle Paul wrote that there is *“one body”* (Eph. 4.4). Earlier in this epistle, he defined this body as the church (Eph. 1.22,23).

There can be little disagreement that the Bible says there is only one church. The matter of contention lies in the nature of this one church. Is the one church that Jesus build made up collectively of different denominations? Such a concept is foreign to the biblical description. The Bible tells us that the church is to all teach the same doctrine (1 Cor. 1.10). Do all denominations teach the same doctrine? The bible describes the church as a collection of individuals, not a collection of churches. (John 15.1-8; 1 Cor. 12.12ff). What kind of church did Jesus build? That can only be answered by Scripture. CLP

NORTHSIDE CHURCH OF CHRIST FEBRUARY 20, 2022
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A GOD WHO IS WORTHY OF PRAISE

EPHESIANS 1:6

INTRODUCTION:

1. Praising God is good, pleasant, and beautiful. (Ps. 147.1)
2. Ephesians 1 is a chapter that tells us that God is worthy of our praise. [Read Ephesians 1.1-14]
3. Paul is a Christian writing to other Christians about the reason why we need to praise God in worship. (Eph. 1.1; Acts 26.28,29)

I. WE ARE CHILDREN OF DIVINE ELECTION

- A. **EPHESIANS 1.4:** *“just as He chose us”*. We praise God because we are people He claimed as His own.
1. Chose (eklegomai): Ek – “out”; lego – “to speak”. The spoken out. Synonymous to ekklesia – “church”
 2. We are a *“chosen generation”* who proclaims *“the praises of Him who called you”* (1 Pet. 2.9).
- B. **EPHESIANS 1.4:** *“He chose us in Him”* (vs. 6,7,10,11,13)
- C. **EPHESIANS 1.4:** *“to be holy and blameless”*

II. WE ARE CHILDREN OF DIVINE ADOPTION

- A. **EPHESIANS 1.5:** *“having predestined us to adoption”*. We praise God because we are people whom He adopted.
1. Predestined (proorizo): Literally, before the horizon. It is the same thought presented in verse 4.
 2. Adoption was a two-step process of emancipation and authentication.
- B. How are we adopted as children of God?
1. The process of emancipation. (Acts 10.43; 3.19; 2.38)
 2. The process of authentication. (Rom. 8.16)

III. WE ARE CHILDREN OF DIVINE ACCEPTANCE

- A. **EPHESIANS 1.6:** *“by which He made us accepted in the Beloved”*. We praise God because we have been accepted.
- B. Accept (charitoo): *“To be graced”*. We are no longer a disgrace to God. He has embraced me. (Eph. 2.1-13)
1. Because He has accepted me, He is deserving of praise. *“Therefore...let us...offer praise to God”* (Heb. 13.15).
 2. Praise: Etymologically, a standing ovation.

CONCLUSION: God deserves our praise for what He has done!

IS IT WRONG TO WORRY?

Three times in the sermon on the mount, Jesus tells us, *“do not worry”* (Matt. 6.25,31,34). The words that Jesus chose are in the form of an imperative. Literally, Jesus is commanding us not to worry. We are also told in Philippians 4.6, *“Be anxious for nothing.”* Like the words of Jesus, these instructions are in the form of an imperative. We are commanded not to be anxious. If Jesus who is the Christ and the Holy Spirit who speaks on the authority of Christ commands us, then it is in fact sinful to worry.

However, we find in the Bible instances of individuals expressing worry and fretting about those things that concern them. Consider for example the apostle Paul who wrote about all the hardships he experienced (2 Cor. 11.22-29). In the midst of all these difficulties, he says, *“besides the other things, what comes upon me daily: my deep concern for all the churches.”* The word that Paul uses for “concern” is the same word Jesus used when He commanded us not to worry. It is also the same word that Paul himself used when the Holy Spirit commanded through him, *“Be anxious for nothing.”* Yet, Paul worried, and it was a deep worry.

In the very next chapter, Paul elaborates on why he worried about the church. He wrote in 2 Corinthians 12.20, *“For I fear lest, when I come, I shall not find you such as I wish.”* Paul was worried that when he arrived in Corinth, he would find that brethren were entrenched in sin. He was worried about the spiritual welfare of his brethren. He expressed that same concern to the brethren in Galatia. To them, he writes, *“I am afraid for you, lest I have labored for you in vain”* (Gal. 4.11).

Did Paul break the command of Jesus? Did Paul break the command that he himself wrote by inspiration? The kind of worry that we are commanded not to do is different than the kind of worry we see in Paul. The worry that Jesus and His apostle forbade was worry that was the result of a lack of trust in God. In both Matthew 6 and Philippians 4, worry is put in contrast with faith. Therefore worry revealed a lack of faith. However, in Paul’s case, it was a concern over the poor decisions of others and had nothing to do with believing or trusting in God.

There are times when I am deeply concerned about the spiritual welfare of the people in my life. But when it comes to matters concerning my own needs, I must trust in the God who promised to always be there for me.