

Upcoming Events

Business Meeting: April 14

Ladies Bible Class: April 21

Panera Bread Open Bible Study: Tuesdays at 6:00 p.m.

Hebrews class Thursdays at 11:00

*For every problem under the sun,
There is a solution, or there is none.
If there is a solution, go and find it.
If there is none, then never mind it.*

March Birthdays

28 Sandra Jones 30 Barrett Hoffman

April Birthdays

1 Daniel McKnight 3 Amanda Hoffman 6 Susan Hudson
16 Alana Hudson 17 Belva Meanor
23 Shannon Hudson 26 Stori Rose Hoffman

April Anniversaries

19 Bill & Kena Brown

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Worry

By Jack McNiel

The Biblical word I want to focus on this week is “Worry.” This English word will not be found if you were to look it up in a King James Bible or in the American Standard Version, but it is found in the New King James Version. Even though the previous two translations do not use the English, the concept of worry is clearly addressed in several passages of Scripture. The KJV uses the phrase *“take no thought”* to express the concept of worry in Matthew 6:24-34. The ASV uses *“be not anxious”* in this same context. To today’s reader, the KJV may be a little bit misleading with the way it uses *“take no thought.”*

In the context of Matthew 6 and other places it is found it does not mean that we are not to consider or give any thought at all toward the needs and cares of this world, i.e. food, clothing, shelter, etc. It just means that one should not become overly concerned with these things to the point that one is distracted from his primary objective, found in verse 33, *“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you..”* We still need to be concerned about these things because the Bible says, *“If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel...”* (1 Timothy 5:8), but we must not allow them to consume us as illustrated by the thorny soil in the Parable of the Sower in Matthew 13:22, *“He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.”*

Why should we not worry or become anxious about the cares and needs of this world? The message Jesus delivered in Matthew 6:24-34 makes it clear that we should not worry about these things

Regular Meeting Times

Sunday.....9:45 a.m.
Sunday.....10:45 a.m.
Sunday.....6:00 p.m.
Wednesday.....7:00 p.m.

Preacher:
Mike McKnight

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because God cares for us. And because if we seek Him first and foremost in this life, these things Christ here mentions really do not matter at all. If I am faithful to God and lack the necessities of this life it does not matter; though I may be poor in material goods or in physical health, I am rich toward God through Christ Jesus my Lord (Cf. 2 Corinthians 8:9 and James 2:5). Therefore friends, let us not worry and be anxious over the necessities of this life and *“let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith...”* (Hebrews 12:1, 2)

Means to be Used Against Anxiety

Philippians 4:6-7

Homily by R. Finlayson from Pulpit Commentary

The evil to be avoided. *“In nothing be anxious.”* “Nothing” has the emphasis. To not one thing is our anxiety to extend. Anxiety is harassing care, very different from the providential care of God. We cannot help having cares in the world — cares about getting a livelihood, cares about health, cares about higher matters, cares about those who are near and dear to us, and cares, beyond our immediate circle, for men generally and for the Church. But, though we cannot help having cares in this world, we are not to be harassed by cares, as though we had to bear them ourselves.

Means to be used against the evil. *“But in everything by prayer and supplication with thanksgiving let your requests be made known unto God.”* Over against the “nothing” of anxiety is the “everything” by prayer. Every part of our life is to be connected with prayer. There is nothing too small to be connected with prayer. Specially on every occasion of care are we to pray. And, while we pray generally, we are to make our prayer turn upon our special need. We are to supplicate to be relieved from care, or to be strengthened under care. And while we thus supplicate for relief or strengthening, we are to be thankful for our freedom from other cares, for the number of our mercies, for the special mercy that is mingled with our care. In our supplication we are to have special petitions which we are to make known unto God. For though known unto God are all our wants, yet it is good for the

work of communion, for the exercise of faith and of other graces, that we should make our wants known in the proper quarter. If we have cares, what more natural than that we should go with them to him from whom they have come as their First Cause? That must be more satisfactory than going to an intermediate cause or burdening ourselves with them. We can feel assured of His thoroughly understanding our case, of His power to help as having inexhaustible resources at His command, and of His being invested, not with a mere earthly greatness such as might repulse us, but with a greatness which is fitted to be a home and a shelter to us. He will not cover Himself with clouds, so that our prayer shall not pass through. He will not turn away our prayer nor His mercy from us.

“And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.” This is the peace of God, i.e. of which God is the source and origin. It is not the peace of unfallen beings, but the peace of those who have been sinners and are now reconciled, the sweet sense of sin forgiven, the blessed feeling that the condemnation which was resting upon us is now removed. More than that, it is, in its essence, a holy tranquility, that comes from resting in God, such a tranquility as fills the mind in God. It is a peace which passeth all understanding, which has a mysterious, unspeakable sweetness about it, so that he who has once felt what it is would never like to lose it. This peace is to guard our hearts and our thoughts, is to be stationed as a strong guard, so that no disturbing influence shall pass through to the center of our being or into the workings of our mind. So effectually is anxiety to be excluded. Our wisdom, then, is to seek repose by prayer. “If your mind be overcharged or overwhelmed with trouble and anxiety, go into the presence of God. Spread your case before Him. Though He knows the desires of your heart, yet He has declared He will be sought after; He will be inquired of to do it for you. Go, therefore, into the presence of that God who will at once tranquilize your spirit, give you what you wish or make you more happy without it, and who will be your everlasting Consolation, if you trust in him. He will breathe peace into your soul, and command tranquility in the midst of the greatest storms.” (R.F.)