

# The Difference Between Worry and Faith

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Philippians 4:6

*Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your request be made known to God.”*

Often we pastors and preachers can sound all knowing, not meaning to, of course. Sometimes we can come across as if we don't struggle with what we are proclaiming and never have problems. Let me assure you that is not the case. Often my sermons come out of my personal problems and struggles.

Much of my preaching does not come from having a great deal of knowledge about my subject—I often feel inadequate in my understanding of many of the texts I bring you—but I bring those texts as God lays them on my heart out of the experience I've had with them. Therefore, I'm talking from experience.

This morning's message is certainly in that mold. I want to talk today about anxiety, faith and prayer. I am not an expert in faith or prayer. However, I am very experienced when it comes to anxiety. Therefore I want to direct your attention first to a question.

## **I. IS THERE AN INCONSISTENCY IN THE BIBLE ON THE TOPIC OF ANXIETY?**

“No, there are never inconsistencies.” I understand that, but do not jump to that conclusion so quickly and lose what God would want to say to you. We all know the verse that is our text. The command not to worry makes it memorable. If it was anyone else but the Bible commanding us not to worry we would laugh him or her to scorn, but since it's God's Word we don't mock but we may very well shrug our shoulders and say, “I can't do that, I can't just stop worrying.” If this was the only verse telling us not to worry then we could say it was just a matter of interpretation and we really don't know what it means and pay less attention to it. But, of course, it's not the only verse. There are others, including Jesus' words to us in Matthew 6:25,

*“Therefore I say to you, do not worry 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?”*

He goes on to say in verse 31,

*“Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’” (Matthew 6:31)*

*“Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble.” (Matthew 6:34)*

So we have plenty of verses and plenty besides these telling us not to worry. The command is very clear. You and I are not to worry about anything.

## **A. The Problem Stated**

There are verses that suggest godly men experience anxiety, including the Apostle Paul who wrote Philippians 4:6. For example, in 2 Corinthians 11:28, Paul said he had some “cares”. By the way, if you are in the King James Version, the text says “be *careful* for nothing,” it doesn’t say be *anxious*, it says be *careful*. It’s the same word meaning the same thing.

Paul says in 2 Corinthians 11:28,

*“besides the other things, what comes upon me daily: my deep concern for all the churches.” (2 Corinthians 11:28)*

Well, there you have it. Paul does the same thing we do. It doesn’t sound very spiritual to say we worry, so what do we say? “I’ve got some *deep concerns*.” That’s what Paul is doing here.

He goes on to say in Philippians 2:20-21,

*“For I have no one like-minded, who will sincerely care for your state. For all seek their own, not the things which are of Christ Jesus.” (Philippians 2:20-21)*

Paul is stating his concern for the Christians in Philippi; he didn’t have anyone to shepherd them so he was concerned about their spiritual state. Care and anxious are the exact same word. It’s a word meaning to either be anxious for someone or something or to offer care for the needs of someone you are concerned about. That’s why the King James uses the word careful, “Be careful for nothing.” *Do not be concerned with something or someone to the point that you would be burdened down by it.*

Let me give you one more example of Paul’s tendency to anxiety. In Colossians 2:1, Paul says,

*“For I want you to know what a great conflict I have for you and those in Laodicea, and for as many as have not seen my face in the flesh.” (Colossians 2:1)*

Paul was worried, or if that sounds too severe, let’s say he was *deeply concerned*, but he calls it a conflict, an internal struggle. I don’t know what that sounds like to you, but it sounds to me like worry. As confusing as it is to say Paul was anxious, it’s more confusing to discover our Lord Jesus Christ experienced “care.” He was concerned for the people who were with Him. He prays for them and says, “Father, please care for them. Keep them as I have kept them.” He wept over the

people of Jerusalem because He was concerned they were like sheep having no shepherd. He cares so much He weeps. He was sorrowful unto death in the Garden of Gethsemane, so feeling the weight of the sins of the world that His perspiration turned to blood by the emotional stress He was feeling. A very rare medical condition that has happened throughout history when the inner-stress is so powerful your capillaries in your skin actually burst and blood comes through the pores.

Therefore, in light of that, we can say to be greatly concerned about something is not a sin. It cannot be a sin because Jesus did not sin. He was the sinless, spotless Lamb of God. To think the Bible tells us not to be greatly concerned or have cares is absolutely unbiblical. That's not what the Bible is saying. It's actually impossible to live and not have deep concerns about someone or something. We're not made that way. To care for nothing is apathy at its worst. To care for something other than yourself helps to make life livable. And life is full of cares springing out of troubles and problems, but how then do we square that with what Paul is saying in our text, "Be anxious for nothing?"

## **B. We Need to Distinguish Between Cares**

There are literally two different types of cares the Bible gives us.

### **I. A care for the world.**

There are cares, concerns, which come from just being alive in this world. They are very worldly in nature, not necessarily sinful, but they spring from life in this world. This is a principle you need to understand if you're going to understand this message. Where the heart is, there our concerns lie. For example, the reason Jesus commands us in Matthew 6 not to worry about what we will eat or what we will wear or even tomorrow, is because He wants us to understand our life does not depend on the things of this world but upon Him. If we grow concerned about these material, sometimes necessary, things we grow dependent upon the world. Where your concerns are is where your dependency, trust and inclinations will be.

Jesus is saying don't be troubled by earthly things because if that becomes the preoccupation your heart will be there also. If you are anxious about anything or, in our vernacular, if you stay up at night worried about things—you have a hard time falling asleep because your mind cannot stop thinking about and fretting over and trying to conceive a pathway out of the circumstance—the world has your heart.

### **2. A care for the Kingdom of God.**

If you are not concerned with the things of the Kingdom then you lose heart for the Kingdom. In other words, there ought to be some genuine, deep concerns about Kingdom matters. God wants you to be deeply concerned about issues that involve the Kingdom of God and its advancement.

Is there a difference between concerns and worries? The answer is yes and no. Yes, having a *deep concern*, as Paul put it, or being worried is defined very much the same. However, I want to use these words differently this morning and distinguish between a godly care and a worldly care because there is a difference. If there were no difference then why don't we say *godly worry*? We don't say that because we know it's not godly to worry. So there must be a difference.

To be deeply concerned and to be worried feel exactly the same but the two are different in their character. There is a test to distinguish whether or not you are concerned about the Kingdom of God or worried about the things of this world. The difference is not so much in the degree of how much concern you feel, because they often feel the same. For example, if you are worried about an electric bill not being paid it feels internally and emotionally the same as being worried of someone dying and going to hell. There is an internal turmoil to both.

However, there is a huge difference between being worried and being deeply concerned. Being worried always looks to earthly resources for help and therefore a feeling of panic and hopelessness will set in. Concern looks for God in prayer for resolution and therefore you have hope because you trust the Judge of all the earth will do right.

A care for the world is called a worry because the world cannot solve those cares and concerns. Oh, there might be temporary solution in this world, but in the end, when it comes to you being able to master every problem that comes to you as a result of living in this world, there will be some problems you will not be able to manage or correct. They will overcome you. That is the sense of panic and hopelessness worry brings with it. But you can be deeply concerned about the things of God, even about an electric bill being paid, and it not be worry. How is that? Because you take it to God in prayer, trusting that the Judge of all the earth will do right. There is no sense of hopelessness in that. It is very much full of hope because you have learned to take your cares into the realm of prayer and faith.

*“Be anxious for nothing, but in everything, make your requests be made known to God, with thanksgiving...”*

Deep concerns, concerns that seem so close to anxiety are not when we take them to God and don't try to resolve them on our own through thinking and plotting and strategizing, instead we literally lay them before God.

Listen carefully, just because you pray about your concerns does not mean you aren't worrying. Because a lot of praying is nothing more than you strategizing how God ought to fix your problem. Twisting and conniving out this scenario God ought to do. That is not a genuine prayer from faith. Faith always considers the character and integrity of God and says “I don't know what God will do but I know He has promised me and He will always do right by me.” Therefore you can lay your head on your pillow at night and go to sleep with pure rest because you're in the arms of God.

Do you see the difference? Both are deep concerns, but one moves into the realm of great anxiety and the other glorifies God. Not only that, it is necessary to your faith.

## II. FAITH'S RELATIONSHIP TO CARES

Faith needs some deep concerns in order to grow. Faith is not passive about having issues. Faith doesn't say, *Oh, well, God has this under control, I don't need to pray about, think about it or worry about it, God has it taken care of*, and you never bring it to God. That is a direct violation of what our text is saying. That is not faith, it is reckless and human and it will lead to a weakening of your faith.

Faith always looks to God. Not a general knowledge that God will do right in the end, but it looks to God for that right in prayer and intercession. We often call that deep concern a *burden*. Well, I think a more proper word is the word the Apostle Paul uses—*care* or *concern*. Not a burden. Let me explain why. When I did some research a couple weeks ago in the Old Testament on the word *burden*, every time it is used it always was a prophetic word of doom and woe. So when we say *God put a burden on my heart*, it literally means, in the Old Testament, He put a prophetic word of judgment on somebody. You never find this concept in the New Testament. What we do find is *troubled with cares and deep concerns*, so I think that is a more appropriate word. This, I want you to know, is good for you and your faith.

### A. Concerns Lead to Desperate Dependency

I hope the two words *desperate dependency* is not a cliché to you that you no longer pay attention. I say that my prayer life needs these two things and, more than even the word dependency, I need desperation in order to pray correctly, as I ought to. I said to you last year I learned that without problems I'm not driven to prayer like I ought to be. God allows problems in my life to keep me on my knees. So that tells you how many problems I have, I have enough problems to keep me on my knees every day, many times a day. Rather than complain and say, *God, why do you do this? Why are You so harsh?* I've learned that this is truly the love of God manifested because alone and apart from these deep concerns I would become independent. I would try to live the Christian life by myself, so God knows exactly what I need and I don't think I'm alone here. Some of you act like you have no clue what I'm talking about because you have all this taken care of and you have no problems and can still maintain your faith. Well, let me tell you, I don't understand that. You must be on a higher plane of spirituality than me. I need issues in my life to give me purpose to overcome my flesh, which has a tendency to be independent.

I want to take you to the Scriptures and show you it says. David said of himself that he had anxieties. He's a little different than Paul, he calls them worries and anxieties.

*"In the multitude of my anxieties within me, Your comforts delight my soul." (Psalms 94:19)*

He acknowledges he had worries and not just one, but a multitude. But what does he do? He goes to God and in them God comforts his soul.

*“Search me, O God, and know my heart; Try me, and know my anxieties;” (Psalms 139:23)*

I want you to turn in your Bible to Psalm 77, we won't be here too long, but it is a wondrous example of how anxiety, worldly—often necessary—things, becomes the fuel to prayer and faith.

When Jesus says don't be worried about food or clothing He is not telling you never to be concerned, because that would be a direct violation of Philippians 4:6 and even more a contradiction of His own self—which we know Jesus cannot do—when He taught us to pray, “Give us this day our daily bread.” He told you to pray and do it daily about what you would eat. So the need to eat, a basic need in life, is the fuel now to the Kingdom of God and my faith and praying about Kingdom things. He puts the prayer for daily bread in the context of Thy Kingdom come, Thy will be done on earth as it is in heaven. How can something so mundane as an electric bill or a basic need in this culture become something to the Kingdom? Because anything that deals with you is Kingdom related because you are a subject of the King in His Kingdom. Whatever affects you, affects Him. Concern over these things leads us to God that He might manifest Himself in that need to the glory and advancement of the Kingdom.

God often glorifies Himself and creates opportunities to witness of His goodness and glory through your problems. So often we think of the word *witness* and think of someone who has a little tract in their hand and are ready to share how Jesus can save you. That is absolutely true, it is part of witnessing. The good deal of the majority of biblical, Holy Spirit-led witnessing will be you testifying of God in the way He sustains you in your every day problems. Some of you are experiencing that even right now as a result of that, opportunities to share the Gospel has just exploded because now the Gospel is not theoretic. It's not just a three-point plan or four points or seven, it's a living reality witnessed in your life. “Man, how do you go through that and maintain your joy?” Let me tell you. Let me tell you about my God and how He sustains me and how much He loves me. Here is what He's done for me, He loves me so much that when I was lost in my sin He died for me and brought me to Himself and showed me the glory of His goodness and pardoned me of all my sins. And not just that, but everyday He is there to hear my requests, I bring everything to Him and He maintains my lot so that even if I perish I will trust in Him for He is my God and He has never ever done me wrong. That is powerful. It's the Gospel. Your concerns ought to lead you to a desperate dependency and in that God is allowed to work in these little things or big concerns.

The Psalmist begins in verse one to state the case. Verses two and following show what happened. Some of your translations have verse one in the present tense as “I cry out to God with my voice, He *will* give ear to me...” It puts it in the future tense, that God *will*. That may be correct, but my translation puts it in the past tense. So, since I'm the one doing the preaching and this is my Bible up here, we're going to go by this translation.

*“I cried out to God with my voice and He gave ear to me.”*

Here is what Asaph, the Psalmist is saying, *I had a problem, I cried out to God and He listened to me.*

In other words, He answered it. Then he goes on and explains his problems. Listen to this and tell me if the man didn't have some deep concerns.

*"In the day of my trouble I sought the Lord. My hand was stretched out in the night without ceasing"*

In other words, *I couldn't sleep a wink all night long as I cried out to God, so burdened.*

*"My soul refused to be comforted."*

Verse three,

*"I remember God and was troubled."*

That seems strange to put those thoughts together but he does. "I thought about God and I was even more burdened." Doesn't that seem familiar to you? You're in the problem and it's painful and you finally look to God and say *God, where are You?* And then all of the sudden you get this thought, *Well, You're sovereign and in charge of all this, You're doing this to me. Maybe I deserve this.* And then the mind and imagination has a field day with you. It turns you every way but loose and you imagine every reason why God is doing this to you and find no relief in God and it now becomes the problem of self.

*"I complained, my spirit was overwhelmed."*

This doesn't sound like just a deep concern. Does it to you? This guy was down. I mean, down.

*"You hold my eyelids open, I am so troubled I cannot speak."*

You're the one that keeps me up at night and I'm so weary I'm speechless.

Verse five,

*"I have considered the days of old, the years of ancient times. I call to remembrance my song in the night; I meditate within my heart, and my spirit makes diligent search. Has His mercy ceased forever? Has His promise failed forevermore? Has God forgotten to be gracious? Has He in anger shut up His tender mercies? And I said, "This is my anguish; but I will remember the years of the right hand of the Most High." (Psalms 77:1-10)*

From verse 11 on he rehearses and remembers how God had worked in the past with the children of Israel and what was he doing by that? Encouraging his heart in the Lord.

Here is a godly man who wrote many Psalms that you read and get strength and encouragement from and yet this man says *"I am so exhausted with my worries that I feel like God is against me until*

*I remember his promises and what He has done in the past.”*

I'm telling you these deep concerns will lead to a desperate dependency because God is working in you the idea that you are as poor as He says you are. You are bankrupt without any hope except God. So what God wants to develop in you and me this ability to pray to God about everything, small and large. Now the large ones I understand. *Hey, this is too big for me, God I need help.* Everybody will pray when they face a problem they can't solve, but God doesn't just want you to turn to Him in the big problems, He wants you to turn to Him in the smaller problems, even the ones you think you can handle. That's what faith does. To walk in faith means I'm constantly looking to God for everything. Faith has only one object and it isn't you. Faith beholds only one face and it isn't yours. It's His. So if you are to walk a life of faith you have to trust God for everything.

Let me caution us to a pitfall right here. When you begin to go to God with all of your cares and bring to Him every worry and anxiety—which now makes it biblical—there is a dangerous tendency to wrongly assume faith no longer needs to pray.

## **B. We Wrongly Assume Faith Does Not Need to Pray**

*I don't need to pray because I'm trusting God for this.* Let me tell you, this is a pitfall I have fallen into many times and I think we miss God by thinking if we have faith concerning something that it's going to happen and we don't need to pray.

Let me give you a personal example. Three years ago in June, the Lord gave Karen and I a promise that He was going to provide us a home. Many of you were concerned about our home at the time. We had an electrician come out and tell us it was a fire trap and we had other issues in the home, still do. Besides that, when you get to my age you have to start thinking about security for your home and family knowing if something happens to you, this church is not going to let Karen stay over there indefinitely. We want our own home and we need our own home. So we began to pray and seek God. It was a concern.

I spent three days in prayer and fasting in a little cabin in Tennessee. I didn't pray much about the house, but it did come up in one of my sessions and I felt the peace of God, He assured me He would take care of that. It was the very next Sunday we came to church and Brother Greg said, "I really believe we need to do something as a church about the parsonage" and you, as a church, thought and talked about it. Then he said the church would give us a loan for a down payment and when my mom's house sold in Springfield we could reimburse that back to the church account. And I thought, *God, wow, You're already answering. I hadn't said a word to anyone in here and You're already starting to do things.*

The very next day we contacted a realtor who is a friend of ours, a Christian, and began to look at homes. That very day while we were doing this God began to speak and I got the sense of a check in my heart. You know what I'm talking about? No peace. The peace begins to leave and there is a sense of restlessness in its place. So Karen and I went to our favorite place, which is



the little park behind CSI in the Information Age Park. There was nobody there and we got under that pavilion and I said, "Sweetheart, I don't know how to explain this but I just feel like God doesn't want us to borrow money for a home." And we began to pray. I had a little booklet of George Mueller's and I whipped that out and began to believe about faith the way he explained it and the more I read the more the peace of God came back to my heart. *We are not to borrow money for this house, You are going to provide.* That was in early June.

By the end of June, early July, we had looked at several homes and we couldn't find anything. We had a criterion of five things to help us to know which house the Lord wants us to have. Three were Kingdom-oriented, two were a little more personal preference but we were willing to give on those two, but this was to help us. Those of you who are listening may check out because you think this is too mystical, but just listen.

I began to pray and say *Lord, we've been looking at this price range, I feel like this is what we could afford but You told me not to borrow so I don't know because we don't want to be extravagant and You know how we live simply because we believe that's a good testimony for the Kingdom. What do You want me to believe You for?* And He spoke just that quickly and gave me an answer that blew me away. I would have never come up with that answer. It was an exorbitant amount of money to me and I laughed. I was kneeling on a large ottoman we had at the time, on my face, "Lord, what do You want me to believe You for, what do You want me to believe You for?" And the answer came and I reared up like I heard somebody and said "That couldn't be You, God, that's too much money." And the next word was, "You asked Me, didn't you? I told you."

I thought at that time it was going to happen right then and there, we even had the house picked out. I told you all who were here that Wednesday night, it had this many acres and this and this, because we took what God said and we ran with it and just thought it was a matter of time. Well, two or three months went by and it didn't happen. The house we believed to be the one was sold so I just rested and said "Okay, God, You told me You were going to bring this to pass and I'm just going to trust You and leave it with You."

That was three years ago. Earlier this year, late spring, early summer, God began to deal with me. He began to share with me what I was doing was not faith. I had not talked to Him about it, I hadn't asked Him for anything, I hadn't even believed Him for anything because I presumed I was believing and that faith just leaves everything with God and don't ask Him. God showed me that is not what faith looks like.

## **B. We Wrongly Assume Faith Does Not Need to Pray.**

How do you think you can pray if you don't have faith? Faith is what fuels prayer. Let me give you a biblical example. Mark 7. It's the story of the Syrophenician woman who had a daughter that was possessed by a devil and she comes to Jesus. Mark, unlike Matthew, inserts this phrase and I want you to hear it because it's so important to what I'm trying to share with you this morning.

*“The woman was a Greek, a Syrophenician by birth and she kept asking Him to cast the demon out of her daughter.”*

Catch this: she kept asking!

Do you know when Jesus finally answers what He says to her? Here is what Matthew says,

*“Then Jesus answered and said to her, ‘Woman, great is your faith. Let it be unto you as you desire.’”*

And her daughter was healed from that very hour. But I saw something there. Jesus said she had great faith and her great faith did what? Kept asking. It would not take no for an answer. He even says it, “You’re not one of the lost children of Israel, you’re a little lost dog, you’re not one of the children.” She would not receive that and kept asking and as a result Jesus says you have great faith. Great faith keeps us asking. Great faith keeps us praying not throwing up our hands and say, Oh well, kay surah surah.

Friends, often we think we have faith and are trusting in God but we are doing nothing but fleshly presumption. We don’t pray about things because we’re afraid. Listen to me, out of my struggle I’m preaching. We don’t pray we shelve it because we don’t want our faith to be disappointed. Well, where is your faith?

Let me tell you how you deal with this. You pray and ask God until God gives you an answer and when God gives you an answer you won’t be able to pray again because you’ve already got it. Now sometimes the answer will go into your heart before it ever comes into your hand. When Jesus teaches great faith what does He teach? He teaches a little old woman who can’t get justice except she goes to a wicked perverse judge who doesn’t care about God or man and Jesus says if you want to know what faith looks like, here it is. Here is this woman who will not turn this judge loose until he gives her what she wants. And the judge says, this woman is going to wear me out. I’ve got to give her what she wants, otherwise she’ll keep bugging me. Jesus said, here is a wicked man who doesn’t care about anybody but himself and has no regard for God or human being, yet he will grant that woman her request because she continually seeks an answer. And God says, how much more will your heavenly Father speedily answer His children?

The obvious thing is we are not anxious, but we are to be deeply concerned and pray until we get the answer. Sometimes the answer will be no. Well, you’ve got your answer. Sometimes the answer is yes, sometimes the answer is yes, but wait. So how do you do that? God spoke to me three years ago and told me what He was going to do. But He didn’t tell me which house, which property. All He told me was, *I want you to believe Me for this*. How can I believe God for this amount of money if I’m not asking for it and I’m not seeking Him and I’m not acting in my faith pursuing it in prayer? See my point? This is what God has shown me and that promise is as real to me today as it was three years ago. God’s getting ready to answer, by the way. You’re getting ready to see what God’s going to do. I don’t have a clue how, I just know the wait time is just about over. I get up every day and go, “Okay, is this the day, Lord? Is this it?” That’s what faith does.

It keeps going to God until God finally gives the answer.

I should stop right there but I want to challenge you with one more thing. As you begin to learn the walk of faith, there comes a time when you're not afraid to ask God for the little things. But there comes some big things and you say, *I can't ask God for that because I just can't believe God for that*. I want to talk to you for a few more minutes about that. What do you mean you can't talk to God about that? Didn't He tell you to bring everything to Him? Don't be anxious about anything, but in *everything* by prayer and supplication. That doesn't mean just the things you can handle but are giving over to God because you're going to trust Him and live obediently. But doesn't He tell you to bring Him everything, which includes your dreams? I want to say to you, lastly, we must not be afraid to be bold in our requests. I think we're often too timid in our requests.

Let me give an illustration. It's pretty bold on my part to ask God for something you have to work for and make a payment on. I think it's kind of bold that RTM says we're going to live by faith and going to dream big things. I think it's kind of bold that we believe this church could touch the world for Jesus and plant churches all over this world. When I mean bold I mean praying and seeking God for things that are much bigger than our capabilities so that when God answers them then we know only God can be glorified because only God could do it. Those are the kinds of requests that honor Him the most.

What difference does it matter how big it is? He owns it all. What have I got to lose in asking God for a home? He's preparing me a mansion right now. I have nothing to lose and everything to gain, because He just might say *yes, according to your faith so be it*. And I've learned that God will take even material things to teach us these principles and then translate them to the spiritual.

I want to conclude. John Newton tells a story about a general of Alexander the Great who requested of Alexander the money for his daughter's wedding. The king granted the request and told him to go see his treasurer. So the general went to the man and said, "I need (x-amount) of money for my daughter's wedding and Alexander the Great has honored me and is willing to give me the money for my daughter's wedding." The treasurer said, "Wait a minute, this is just an exorbitant amount of money, just too much. I need to go get personal clearance from Alexander." So he went to the Greek military conqueror and said, "Do you know what your general is asking?" And he gave him the amount of money. "This is way more than he actually needs, nobody pays this much for a wedding." And Alexander the Great said this, please listen, it's very much the same idea of Jesus' parable of the unjust judge. Listen to what he says then think about your heavenly Father. Alexander the Great said, "Pay it. Don't you see, by asking me for such an enormous sum he does me great honor. He shows he believes I am both rich and generous!"

How much more is your heavenly Father? Shall your Father not do more for those who are His children than a pagan conqueror who wept when there were no more worlds to conquer? He was a vicious and bloody man and if he could show such generosity to one of his own, how much more your God for you? Do not be anxious for anything, but in everything by prayer and supplication, make your requests known unto God, and the peace of God, which surpasses all

understanding, will guard your hearts and minds in Christ Jesus. Amen.