

Audio Transcript of Sermon  
June 18, 2022  
Anxiety, Caution, and Planning

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Jesus taught that we should seek first the Kingdom of God and God's righteousness, taking no thought for tomorrow. Today we are going to study what Jesus meant by that and how it applies to our life. In Matthew, Jesus taught that we are to take no thought for our physical life, that we should look to the wild animals whose needs are provided for by God, that we should look to plant life that is ornately designed, when we are worried about our outward appearance. We should take no thought, or have anxiety, because God already knows we need food and clothes and will provide for us. Instead of taking thought of these things we are to seek first the Kingdom of God and God's righteousness knowing these things will be given us. Matthew six starting with verse twenty-five.

**Matthew 6:25-34**

**25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?**

**26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?**

**27. Which of you by taking thought can add one cubit unto his stature?**

**28. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:**

**29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.**

**30. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?**

**31. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?**

**32. For after all these things do the Gentiles seek, for your heavenly Father knoweth that ye have need of all these things.**

**33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.**

**34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.**

The Greek word for thought in verses 25 and 34 is *merimnao*, Strong's Greek word 3309, meaning anxious thought. Anxious thought means things like overly focused on, worried about, concerned for. We are not to be anxious about what tomorrow will bring because each day brings its own evil. As we live through the evil of now, it is counter-productive to worry about the evil to come. God will take care of us today and tomorrow just as he has done for us.

The anxious thought that the Bible discusses should not be confused with anxiety that is a mental health concern. The anxious thought that the Bible discusses is more of a constant self-questioning of our faith and God's intervention in our lives. Anxiety that is a mental health concern is prevalent in all parts of life and can cause a person to have self-questioning and doubt, and worry about the many parts of life as we know it. If you feel you have anxiety, I encourage you to connect with organizations who can help, like NAMI, the National Alliance on Mental Illness, or with a counselor or therapist.

Even though we are not to be anxious about what could happen to us does not mean we are devoid of natural concern for the welfare of others. An example given to us in first Corinthians uses the same Greek word *merimnao* to show how we are to have the same level of care for each other. In this passage we are told that there are no brothers or sisters in Christ who are more or less important. All who are of Jesus Christ are important to the body of Christ. There are no superfluous or redundant Christians. Every Christian no matter what their perceived value by others is, is important to the body of Christ. Because all are important to the body of Christ we should have the same care, or *merimnao*, for each other. First Corinthians twelve verse twenty-one.

#### **1 Corinthians 12:21-26**

**21. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.**

**22. Nay, much more those members of the body, which seem to be more feeble, are necessary:**

**23. And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.**

**24. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:**

**25. That there should be no schism in the body; but that the members should have the same care one for another.**

**26. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.**

We are not to take the words of Jesus from Matthew six where he tells us not to be anxious about what will happen to, discount, or ignore what is happening to other people we know, because within the faith, all are equally important to the body of Christ.

In writing to the Philippians, Paul explained we are to rejoice in Jesus Christ and even repeated himself in that statement. Do we rejoice in Jesus Christ or are we just waiting out these evil days until either our death or the return of Jesus Christ? There is a difference in the two approaches. One is happy, one is not. One is optimistic, the other pessimistic. Paul said and immediately repeated himself, that we are to rejoice, to be happy in Jesus Christ. He then added we are not to be anxious about our needs but to let these needs be known to God through prayer, and that in return God will have us live a life of peace. The Greek word for peace used in this passage, Strong's Greek word 1515, *eirene*, implies abundant peace. Philippians four verse four.

#### **Philippians 4:4-7**

**4. Rejoice in the Lord alway: and again I say, Rejoice.**

**5. Let your moderation be known unto all men. The Lord is at hand.**

**6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.**

**7. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.**

During His earthly ministry, Jesus visited the home of Martha and Mary. Martha was very focused on getting the food ready for the meal and Mary did very little instead focusing her attention on Jesus. This bothered Martha who asked Jesus

why it didn't bother Him that Mary was not helping Martha with the meal and specifically asked Him to tell Mary to help her. Jesus told Martha that she was troubled, or *merimnao*, about many things about the meal, but that Mary had focused on that which was more important. Luke ten verse thirty-eight.

#### **Luke 10:38-42**

**38. Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.**

**39. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.**

**40. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.**

**41. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:**

**42. But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.**

With Jesus the spiritual rather than physical was of greater importance, because Jesus knew God would provide for His needs. Sometimes those in a caregiving and providing role become so focused on their caregiving and providing that they lose focus that God will provide for all of us.

*Merimnao* can also be translated as care. How we care, who we care for, and why we care changes as our physical life changes. To the Corinthians, Paul wrote that people who are unmarried without children only have themselves to provide for and can more readily turn their attention to God and Jesus Christ. When people are married they tend to have their spouse and children to care for and are more focused on distractions of this world which can impede their ability to care. Paul then adds that if people want to serve God and Jesus Christ without distraction, it is easier to be unmarried. First Corinthians seven verse thirty-two.

#### **1 Corinthians 7:32-35**

**32. But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:**

**33. But he that is married careth for the things that are of the world, how he may please his wife.**

**34. There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.**

**35. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.**

When we are persecuted and made to defend our faith, we are told to not have *merimnao*, or anxious thought, about how we will respond knowing that the Holy Spirit will help defend us. Matthew ten verse seventeen.

### **Matthew 10:17-23**

**17. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;**

**18. And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.**

**19. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.**

**20. For it is not ye that speak, but the Spirit of your Father which speaketh in you.**

**21. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.**

**22. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.**

**23. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.**

In the passage we just read, while we were told to not be anxious about what we might say when defending our faith, we were also told in verse seventeen to beware of men. The Greek word translated as beware is *prosecho*, Strong's Greek word 4337 which means to be cautious about, or to be diligent about, a sense of vigilance. On the one hand we are to have no anxious thought about the evil of the day, or possible persecution. On the other hand, we are told to *prosecho*, from where we get the word prosecute, or beware of men who will seek to

condemn us because of our religious faith. While we are not to be anxious about the evil of the day or the evil of tomorrow, we are to beware, or *prosecho*, of people who will seek to condemn us. We need to be *prosecho*, or cautious, about people, especially when we sense they might try to use words against us. Jesus also added one way to handle mobs who seek to condemn us is to change our location to a more friendly location.

*Prosecho* is used in multiple instances when Jesus mentioned the leaven of the Pharisees and Sadducees, to beware of their doctrine. Their doctrine was one that empowered them to appear righteous while also giving them the opportunity to condemn others who did not live up to their standards they created. What they taught was based on what was written in the Old Testament, but also required much more than what was recorded in the Bible. They focused attention to their interpretation of what was written in the Old Testament, rather than what was written in the Old Testament. There is a difference between the two. Matthew sixteen verse five.

#### **Matthew 16:5-12**

**5. And when his disciples were come to the other side, they had forgotten to take bread.**

**6. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.**

**7. And they reasoned among themselves, saying, It is because we have taken no bread.**

**8. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?**

**9. Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?**

**10. Neither the seven loaves of the four thousand, and how many baskets ye took up?**

**11. How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?**

**12. Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.**

Similarly, Jesus told the disciples to beware, or *prosecho*, the scribes whose actions differed than their religious appearance. The scribes wanted every outward appearance of religious piety. They would wear clothes that announced their religious faith, and when they interacted with others in public, would use words and phrases that announced their religious faith, and when at the temple or feasts would sit in areas so they would be noticed. Publicly these phonies could appear religious even giving long prayers, and yet take from those in need without concern, as if they because of their religious faith, were somehow owed this. Those who hide behind religion and use religion to exploit others will receive the greater damnation. Luke twenty verse forty-five.

#### **Luke 20:45-47**

**45. Then in the audience of all the people he said unto his disciples,**

**46. Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;**

**47. Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.**

It's a remarkable thing for Jesus to talk about damnation. Jesus wasn't cussing. Jesus was relaying a future spiritual reality for those who use religion to exploit others. Damnation is the lake of fire of the Book of Revelation and Jesus says those who exploit others through religion will have the greater damnation and the lake of fire will be especially intense for these people.

When Paul wrote to Timothy and told him to give attendance to reading, exhortation and doctrine, he was telling Timothy to have *prosecho* for these. He was telling Timothy to be cautious about reading the scripture, exhortation, and doctrine, and being cautious can be both good and bad. When we are cautious we do not undervalue what we have, we are serious. We are to study the Bible, exhortation, and doctrine seriously. While we are to be happy Christians, we are not to be casual Christians. We are happy and serious about our faith. First Timothy four verse twelve.

#### **1 Timothy 4:12-16**

**12. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.**

- 13. Till I come, give attendance to reading, to exhortation, to doctrine.**
- 14. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.**
- 15. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.**
- 16. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.**

Lydia in the Book of Acts is regarded as one of the first European Christians, and she attended or *prosecho* to what Paul spoke. She did not take his words casually, but with intent and seriousness learned what Paul taught. Acts sixteen verse fourteen.

#### **Acts 16:14-15**

- 14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.**
- 15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.**

Can people be misled and *prosecho* the wrong person? Simon the sorcerer was regarded, or *prosecho* by the people because of the trickery used in his sorceries. Today people are easily led in different directions by celebrities and social media influencers. We must not confuse the message of people who are easily heard, like celebrities and social media influencers, with the message of God. Acts eight verse nine.

#### **Acts 8:9-13**

- 9. But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:**
- 10. To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.**
- 11. And to him they had regard, because that of long time he had bewitched them with sorceries.**



**12. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.**

**13. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.**

We are to take heed, or *prosecho*, not to do things so that we can be seen by others. Jesus taught that when we share with others what we have been given by God, that this is to be done privately, not publicly. When we publicly proclaim our own goodness before men, there is no need for God to recognize this in us.

Matthew six verse one.

#### **Matthew 6:1-4**

**1. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.**

**2. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.**

**3. But when thou doest alms, let not thy left hand know what thy right hand doeth:**

**4. That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.**

The imagery of a person doing alms in a street with a trumpet announcing their way is far-fetched for us today, but many greeting cards that are shared between people, in some manner have a message that instead of a trumpet fanfare insidiously proclaims that the person giving the card is a such a good person, or that the person receiving the card is such a lucky person to know the person giving the card. If it is not a greeting card, you can see this same concept on social media.

In Luke, it is recorded that Jesus taught us to *prosecho*, to take heed, that if a person trespasses against us to rebuke them. It seems like many don't know how to share with others when something is said or done that causes a problem. Instead of sitting on or swallowing the problem, Jesus told us to take heed to confront the problem using words. If somebody does something that bothers you

let them know, being prepared to show great mercy to them if they continue to bother you. Luke seventeen verse one.

#### **Luke 17:1-4**

- 1. Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!**
- 2. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.**
- 3. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.**
- 4. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.**

The trespass Jesus spoke about it not the same as a life-threatening situation. Life-threatening situations are best resolved by using emergency services, the police, calling 9-1-1 in the United States, or an emergency response number.

We are to *prosecho*, or take heed that we are not carried away by the cares of this world so that we forget our spiritual calling. Evil and bad times have a way of sneaking up on the people of earth, and we do not need to be caught unprepared or unworthy. Luke twenty-one verse thirty-four.

#### **Luke 21:34-38**

- 34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.**
- 35. For as a snare shall it come on all them that dwell on the face of the whole earth.**
- 36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.**
- 37. And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.**
- 38. And all the people came early in the morning to him in the temple, for to hear him.**

In Hebrews we are told to give the more earnest *prosecho*, or heed, to the things we have been taught, lest we let these fall by the wayside and neglect so great a salvation. Hebrews two verse one.

#### **Hebrews 2:1-4**

- 1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.**
- 2. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;**
- 3. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;**
- 4. God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?**

Knowing we are not to have anxiety, and knowing we are to be cautious about everything in this world, might lead to questions about the need for planning. It's one thing to be anxious about all of the negative possibilities of life and use that anxiety to make decisions. It's a different look on the same needs when we consider the possibilities of life through the eyes of caution, and then there are plans that are soundly developed. If you ever saved money for a goal in life, maybe as a down payment on a house or car, or to take a vacation, if your decisions were based on anxiety, your decisions would look very different. If you examined your goals through the eyes of caution, you probably considered potential risks without having anxiety. In Proverbs twenty-one, we are told the plans of the diligent will lead to success. Diligence in decision making is a full-scale, robust effort that thoroughly analyze the current realities to make decisions. Proverbs twenty-one verse five.

#### **Proverbs 21:5**

- 5. The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want.**

When we develop ideas and concepts, we cannot ignore God in the process. It is when we focus on the Kingdom of God and God's righteousness that our thoughts will be established. Proverbs sixteen verse three.

### **Proverbs 16:3**

**3. Commit thy works unto the LORD, and thy thoughts shall be established.**

We need to understand that even though we will plan what needs to happen, what happens is the will of God as we surrender ourselves to the will of God. Proverbs sixteen verse nine.

### **Proverbs 16:9**

**9. A man's heart deviseth his way: but the LORD directeth his steps.**

There is a connection between doing good, planning what we will do, and the will of God. What we can do is linked to the will of God. James four verse thirteen.

### **James 4:13-17**

**13. Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:**

**14. Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.**

**15. For that ye ought to say, If the Lord will, we shall live, and do this, or that.**

**16. But now ye rejoice in your boastings: all such rejoicing is evil.**

**17. Therefore to him that knoweth to do good, and doeth it not, to him it is sin.**

James shows us we cannot presumptuously determine we can do something unless it is aligned to the will of God. Similarly, we cannot use the will of God as an excuse for failed plans when we haven't set any plans or taken initial steps to act with diligence. The Bible shows what we can do is aligned to the will of God, and is based on our diligence, coming up with plans and working hard to execute those plans while trusting God and committing to God all that we do. If we are working hard with planning and diligence and committing to God all that we do and we are successful, we are seeing the will of God. If we are working hard with planning and diligence and committing to God all that we do and we are unsuccessful, we are seeing the will of God. When are not working hard and are working without a plan and diligence why would we expect anything but failure and coming up short?

When teaching about the cost of discipleship, Jesus gave the example of counting the costs before starting a new endeavor. It is when we are diligent from the very

beginning, when we count the cost from the very beginning that we understand what is expected of us. We have to be willing to totally surrender ourselves to Jesus Christ, and if we are unwilling to surrender ourselves to Him, we cannot be a disciple of Jesus. Luke fourteen verse twenty-five.

#### **Luke 14:25-33**

**25. And there went great multitudes with him: and he turned, and said unto them,**

**26. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.**

**27. And whosoever doth not bear his cross, and come after me, cannot be my disciple.**

**28. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?**

**29. Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,**

**30. Saying, This man began to build, and was not able to finish.**

**31. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?**

**32. Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.**

**33. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.**

The account of Nehemiah rebuilding the wall of Jerusalem is an example of a person who even though given less than an ideal situation, did not allow that less than ideal situation to create feelings of anxiety within him. Instead, he approached the situation with caution and planning. Let's read Nehemiah two verse seventeen.

#### **Nehemiah 2:17-20**

**17. Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.**

**18. Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.**

**19. But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king?**

**20. Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.**

Nehemiah encountered opposition from Sanballat and others to completing the wall of Jerusalem. Hearing words of opposition for some can create anxiety for them. We cannot allow others who oppose us to force anxiety upon us. Because we have faith in God we know God will have a path forward for us according to His will. When we encounter opposition or hardship for what we want to do, this does not automatically represent the will of God. We should not automatically jump to that conclusion. When we encounter opposition and hardship that is a time for prayer and God will bring us to the best path forward, just like what happened for Nehemiah. Chapter four verse one.

#### **Nehemiah 4:1-18**

**1. But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.**

**2. And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?**

**3. Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.**

**4. Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:**

**5. And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders.**

**6. So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.**

**7. But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were**

made up, and that the breaches began to be stopped, then they were very wroth,

8. And conspired all of them together to come and to fight against Jerusalem, and to hinder it.

9. Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

10. And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

11. And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12. And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you.

13. Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16. And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah.

17. They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

18. For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

We need to remember that we are called according to God's purpose and that God loves us. Just like Paul and the Romans to whom we wrote, we know that all things work together for good to those who love God and who are called

according to His purpose, and that if God is for us who can be against us? Romans eight verse twenty-eight.

**Romans 8:28-31**

**28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.**

**29. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.**

**30. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.**

**31. What shall we then say to these things? If God be for us, who can be against us?**

Jesus taught us we are not to have anxiety about our salvation and the physical life we have until then. The Bible does show we are to be cautious as we live our life, knowing we must be diligent as we plan for what we want to do, knowing that we must surrender ourselves to Jesus Christ to be in the Kingdom of God.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.