

VBS

2026

**GOD
CARES
FOR
ME**

TUESDAY
1ST-5TH GRADE

**God Cares About
Our Needs**

CC PHILLY CHILDREN'S MINISTRY

God Cares About Our Needs

The Objective is the key concept for this weeks lesson. It should be the main focus of the study

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verse support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word

Objective To teach that God cares about and will provide for our daily needs.

Key Verses

2 Kings 4:1-7; Matthew 6:25-34—Main Teaching Passages

Matthew 6:11

Hebrews 4:16

Psalm 23

Philippians 4:6

Memory Verse - Matthew 6:33

"But seek first the kingdom of God and His righteousness, and all these things shall be added to you."

Hook

Make two columns on the board. In the first column write "Must have," in the second column write, "Want to have." Ask the students to make two lists. Put all the things they NEED in order to make it through the day in the first column, and in the second column write all the things they would like to have or do before the end of the day. If the students don't give God as an answer make sure you write it in at the end in the NEED column.

Show the students that God cares about our needs and promises to provide for them, but sometimes we get our NEEDS and our WANTS confused.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

In 2 Kings 4, the prophet Elisha encountered a poor widow. Her husband had died and she couldn't pay back money that she owed. She was afraid that her children were going to be taken away from her, so she came to Elisha for help. Elisha asked her what she had in her house. She replied that all she had was a jar of oil. Elisha told her to borrow as many empty jars as she could from her neighbors. Once she was done collecting the jars, she was to shut the door to her home and pour oil from her jar into the other jars. The woman obeyed, and as she poured oil from her jar, the oil did not stop pouring out until all of the jars were full! The widow could now go and sell the extra oil to pay off her debts.

In Matthew 6, Jesus taught His followers not to worry about what they would eat, drink, or wear. He gave examples to teach us that God cares for and feeds the birds. He also cares for and clothes the grass with lilies. If God cares for birds and plants, how much more must He care about you and me. Jesus told us not to worry about our needs. Our Father in heaven will help us and care for us.

Jesus also said that there is something we need even more than food or clothing. We need Him! He promised that if we seek Him with all our hearts (if we love Him most), then He will take care of everything we need.

The final verses of Matthew 6 teach us, "not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own." When we pray, we ask God for what we need today. We will think about tomorrow... tomorrow!

LOOK

Yesterday we learned that God knows us, sees us, and cares about what is happening to us. Today we are learning about an amazing promise God gives us regarding His care for us: He tells us that He cares about our needs (food, water, clothing) and wants to provide for us. In our need and in our trouble, God provides for us like a shepherd provides for his sheep (Psalm 23).

In a section of Scripture called "the Sermon on the Mount," Jesus gave a long teaching to a large group of people. The teaching was about lots of different things, but the one subject that we are going to look at today is God's provision. The people Jesus was teaching were so worried about what they were going to eat, drink, and wear, that they lost sight of their biggest need: Jesus! Consider the birds. They don't go to work to make money so that they can buy food. They don't work on farms and grow crops to eat. God cares for them! Jesus told the crowd that people (especially you) are more important to God than the birds. If He provides for the birds, surely He will provide for you as well.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK (Continued)

The story in 2 Kings 4 about a widow demonstrates this well. She was poor, scared, alone and in desperate need of help. She cried out to God, and He provided for her in a miraculous way. God invites us to do the same—to come boldly to the throne of grace in our time of need (Hebrews 4:16), and not to be anxious for anything, but to come to God in prayer (Philippians 4:6).

But we also can sometimes get distracted because we think our wants (getting a new game, a particular pair of shoes, a phone, etc.) are actually our needs. It is important to note that Jesus didn't say that God would take away all of our problems, or give us everything we want. God promises to provide what we need, not everything we want. Also, the truth is that food, clothing, a home to live in, and even air to breathe aren't even our greatest needs. Our greatest need is something that only God can provide... Himself! In this we see that God does care about our physical needs, but He cares even more about our spiritual needs—our need for God.

We need God more than anything, but we are often so busy worrying about how to get other things, that we lose sight of our need for God. It's not wrong to want things, but when that distracts us from following or loving God, our wants become a problem. Thankfully, God cares about us so much that He sent His Son into the world so that we could see Him and see our great need for Him. Jesus came so we could know God and be with Him forever.

TOOK

As a class, memorize Matthew 6:33.

Review the lesson by asking the class to share if God has ever provided for them in a way that they didn't expect. Share a story from your own life when God provided for you.

Pray: Father, thank you for providing us with everything we need. Help us to come to you in prayer when we are worried. Help us to seek you first in all things. Amen.

Family Question: What is it that we need more than food or clothing?

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

FURTHER STUDY

Commentary on 2 Kings 4:1-7 by David Guzik

GOD WORKS MIRACLES THROUGH ELISHA

A. Miracles connected with a widow and a barren woman.

1. ([2 Kings 4:1-7](#)) Provision for a widow.

A certain woman of the wives of the sons of the prophets cried out to Elisha, saying, “Your servant my husband is dead, and you know that your servant feared the LORD. And the creditor is coming to take my two sons to be his slaves.” So Elisha said to her, “What shall I do for you? Tell me, what do you have in the house?” And she said, “Your maidservant has nothing in the house but a jar of oil.” Then he said, “Go, borrow vessels from everywhere, from all your neighbors; empty vessels; do not gather just a few. And when you have come in, you shall shut the door behind you and your sons; then pour it into all those vessels, and set aside the full ones.” So she went from him and shut the door behind her and her sons, who brought *the vessels* to her; and she poured *it* out. Now it came to pass, when the vessels were full, that she said to her son, “Bring me another vessel.” And he said to her, “*There is not another vessel.*” So the oil ceased. Then she came and told the man of God. And he said, “Go, sell the oil and pay your debt; and you *and your sons live on the rest.*”

a. **The creditor is coming to take my two sons to be his slaves:** This woman, the widowed wife of one of the **sons of the prophets**, had debts and no means to pay them. The legal system in Israel would not allow her to declare bankruptcy; she had to give her sons as indentured servants to her creditor as payment for the debts.

i. “However inhumane this might seem, the creditor was within his rights; for Mosaic Law allowed him to enslave the debtor and his children as far as the Year of Jubilee in order to work off a debt.” (Patterson and Austel)

b. **Your maidservant has nothing in the house but a jar of oil:** There is some evidence that this jar of oil was not a larger supply held for cooking, but a smaller vessel that held only oil for anointing.

i. “A unique word here, possibly for a small anointing flask.” (Wiseman)

c. **Go, borrow vessels from everywhere, from all your neighbors:** Elisha made this woman commit herself in faith to God’s provision. To **borrow vessels** in this manner invited awkward questions, but she did as the word of God through His prophet commanded her.

i. “She did what she was commanded to do: she did it in faith; and the result answered the end. God

takes care to deliver his servants in ways that exercise their faith. He would not have them be little in faith, for faith is the wealth of the heavenly life.” (Spurgeon)

ii. “You have God in the measure in which you desire Him. Only remember that the desire that brings God must be more than a feeble, fleeting wish. Wishing is one thing; *willing* is quite another. Lazily wishing and strenuously desiring are two entirely different postures of mind; the former gets nothing and the latter gets everything, gets God, and with God all that God can bring.” (Maclaren)

d. **Pour it into all those vessels, and set aside the full ones:** Elisha told the woman to take what she had — one jar of oil (*all* that she had) — and pour that out in faith into the borrowed vessels. As she did this, the oil miraculously kept pouring from the original vessel until all the borrowed vessels were filled. At the end of it, she had *a lot* of oil.

i. We notice that Elisha made *her* do this. Perhaps Elisha was tempted to gather the vessels and pour the oil himself, but he knew that *she had to trust God herself*.

ii. The original vessel of oil — the one the woman had in her house — was a smaller vessel that held only oil for anointing. This means that the distribution of the oil into the other vessels required constant pouring and allowing the oil to supernaturally fill the small vessel again.

iii. The vessels also had to be *empty* before they could be filled with oil. It did no good to bring the widow full vessels. “A full Christ is for empty sinners, and for empty sinners only, and as long as there is a really empty soul in a congregation, so long will a blessing go forth with the word, and no longer. It is not our emptiness, but our fullness which can hinder the outgoings of free grace.” (Spurgeon)

e. **So the oil ceased:** The miracle was given according to the measure of her previous faith in borrowing vessels. She borrowed enough so the excess oil was sold and provided money to pay the debt to the creditor and to provide for the future. Had she borrowed more, more would have been provided; had she gathered less, less would have been provided.

i. “If she borrowed few vessels, she would have but little oil; if she borrowed many vessels they should all be filled, and she should have much oil. She was herself to measure out what she should have; and I believe that you and I, in the matter of spiritual blessings from God, have more to do with the measurement of our mercies than we think. We make our blessings little, because our prayers are little.” (Spurgeon)

ii. The oil did not pour out on the ground or simply flow about. It was intended for a prepared vessel. Each vessel had to be prepared by being *gathered*, by being *assembled*, by being *emptied*, by being *put in the right position* and by *staying in the right position*. When there was no more prepared vessel, the oil stopped.

iii. The principle of this miracle was the same as the principle of the ditches dug in the previous chapter.

The amount of man's work with the miracle determined the amount of blessing and provision actually received. God's powerful provision *invites* our hard work and never excuses laziness.

iv. "Men must likewise see to it, that their ministers' widows and children have a comfortable subsistence." (Trapp)ii. "You have God in the measure in which you desire Him. Only remember that the desire that brings God must be more than a feeble, fleeting wish. Wishing is one thing; *willing* is quite another. Lazily wishing and strenuously desiring are two entirely different postures of mind; the former gets nothing and the latter gets everything, gets God, and with God all that God can bring." (Maclaren)

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FURTHER STUDY

Commentary on Matthew 6:25-34 by David Guzik

C. The place of material things: anxiety over material things.

1. ([Matthew 6:25](#)) Therefore: because the Kingdom of God is so greatly superior to earthly pursuits, *it* deserves our attention.

“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?”

a. **Do not worry about your life:** We should not get tangled up worrying about the things of this world, because our life is more than those things.

i. “You can be as unfaithful to God through care as well as through covetousness.” (Bruce)

ii. **What you will eat or what you will drink... what you will put on:** “These three inquiries engross the whole attention of those who are living without God in the world. The belly and back of a worldling are his compound god; and these he worships in the lust of the flesh, in the lust of the eye, and in the pride of life.” (Clarke)

iii. Perhaps Adam Clarke would add in our own age, “What you will do to entertain yourself.”

b. **Do not worry:** There is a difference between a godly sense of responsibility and an ungodly, untrusting worry. However, an ungodly, untrusting sense of worry usually masquerades as responsibility.

i. “You cannot say that Jesus Christ ever troubled his head about what he should eat, or what he should drink; his meat and his drink consisted in doing his Father’s will.” (Spurgeon)

ii. We *are* to be concerned with the right things; the ultimate issues of life — and we then leave the management (and the worry) over material things with our heavenly Father.

c. **Is not life more than food:** The worry Jesus spoke of debases man to the level of an animal who is merely concerned with physical needs. Your life is **more**, and you have eternal matters to pursue.

2. ([Matthew 6:26-30](#)) Example and arguments against worry.

“Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? Which of you by worrying can add one cubit to his stature? So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; and yet I say to you that even Solomon in all his glory was not arrayed like one of

these. Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith?"

a. **Look at the birds of the air...your heavenly Father feeds them:** God provides for the birds, and He takes care of them. Therefore, we should expect that God would take care of us.

i. Yet take careful note: the birds don't *worry*, but they do *work*. Birds don't just sit with open mouths, expecting God to fill them.

ii. "This argument presupposed a biblical cosmology without which faith makes no sense. God is so sovereign over the universe that even the feeding of a wren falls within his concern." (Carson)

b. **Are you not of more value than they:** The worry many people have over the material things of life is rooted in a low understanding of their **value** before God. They don't comprehend how much He loves and cares for them.

c. **Which of you by worrying can add one cubit to his stature:** Worry accomplishes nothing; we can **add** nothing to our lives by worrying. There may be greater sins than worry, but there are none more self-defeating and useless.

i. **Can add:** The ancient Greek may mean *adding to life* instead of *adding to height*, but the thought is the same. Indeed, instead of *adding* to our life, we can actually harm ourselves through worry. Stress is one of the great contributors to disease and poor health.

d. **If God so clothes the grass of the field:** God even takes care of the **grass of the field**, so He will certainly take care of you. We are confident of the power and care of a loving heavenly Father.

i. **You of little faith:** "'Little faith' is not a little fault; for it greatly wrongs the Lord, and sadly grieves the fretful mind. To think the Lord who clothes the lilies will leave his own children naked is shameful. O little faith, learn better manners!" (Spurgeon)

3. ([Matthew 6:31-32](#)) You have a heavenly Father that knows your needs.

"Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things."

a. **Therefore do not worry:** We are invited to know a freedom from the worry and anxiety that comes from undue concern about material things. We can reflect the same kind of heart that Matthew Henry showed when he said the following after being robbed:

Lord, I thank You:

That I have never been robbed before.

That although they took my money, they spared my life.

That although they took everything, it wasn't very much.

That it was I who was robbed, not I who robbed.

b. **For after all these things the Gentiles seek:** Jesus contrasted the life of those who do not know God and are separated from Him with those who do know God and receive His loving care. Those who know God shouldn't **seek** after other things.

4. ([Matthew 6:33](#)) Summary: Put God's kingdom first — He will take care of these things!

“But seek first the kingdom of God and His righteousness, and all these things shall be added to you.”

a. **But seek first the kingdom of God:** This must be the rule of our life when ordering our priorities. Yet it is wrong to think that this is just another priority to fit onto our list of priorities — and to put at the top. Instead, in everything we do, we **seek first the kingdom of God**.

i. For example, we rarely have to choose between honoring God and loving our wives or being good workers. We honor God and **seek first the kingdom of God** by being good husbands and good workers.

ii. We should also remember this statement in its immediate context. Jesus reminds us that our physical well-being is not a worthy object to devote our lives unto. If you think it is worthy that your god is mammon, then your life is cursed with worry, and you live life too much like an animal, concerned mostly with physical needs.

iii. Jesus didn't just tell them to stop worrying; He told them to *replace* worry with a concern for the kingdom of God. A habit or a passion can only be given up for a greater habit or passion.

iv. “What this verse demands is, therefore, a commitment to find and to do the will of God, to ally oneself totally with his purpose. And this commitment must come *first*.” (France)

b. **And all these things shall be added to you:** If you put God's kingdom first, and do not think that your physical well-being is a worthy object to live your life for, you then may enjoy **all these things**. He promises heavenly treasure, rest in divine provision, and fulfillment of God's highest purpose for man — fellowship with Him, and being part of His kingdom.

i. This choice — to **seek first the kingdom of God** — is the fundamental choice everyone makes when they first repent and are converted. Yet every day after that, our Christian life will either reinforce that decision or deny it.

5. ([Matthew 6:34](#)) A conclusion with common sense.

“Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the

day is its own trouble.”

a. **Do not worry about tomorrow:** If you *must* worry, worry only for the things of today. Most of our worry is over things that we have absolutely no control over anyway, and is therefore foolish as well as harmful.

b. **Sufficient for the day is its own trouble:** Jesus reminds us of the importance of living for the present **day**. It isn't wrong to remember the past or plan for the future; to some degree both of those are good. Yet it is easy to become too focused on either the past or the future and to let **the day** and **its own trouble** be ignored. God wants us to remember the past, plan for the future, but live in the present.

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