

The Sermon on the Mount Part 15: Treasures That Last Matthew 6:19-21

Thesis: We are a people who follow Jesus, who listen to the voice of God, and who get in action around what the Lord is saying through the power of his Holy Spirit.

Text: Matthew 5 – 7

The Sermon on the Mount is one of the most famous passages in the Bible. People refer to it and quote from this teaching of Jesus all the time.

These words of Jesus are revolutionary, radical, and relational (righteousness). I wonder if the words of Jesus have lost their cutting edge in our lives because of familiarity.

God is showing me wonderful things from his Word. And, the Lord is using The Sermon on the Mount to transform me.

So, I am asking the Lord to encourage you by his Holy Spirit and to speak to us as we spend time on Matthew 5 – 7 over the next months.

What we have considered so far in our time looking at The Sermon on the Mount.

In a message 11'10'24, we worked on **an overview** of The Sermon on the Mount.

Then, we looked at Matthew 5:3-5: **The Poor in Spirit, The Grievers, and The Unimportant** on 11'17'24.

In a message on 11'24'24, we looked at Matthew 5:6-8: **The Hungry, The Merciful, and The Pure in Heart.**

In a message on 7'13'25, we considered Matthew 5:9-12: **The Peacemakers, The Persecuted, and the Misunderstood.**

In a message on 7'20'25, **we finished looking at our kingdom identity from Matthew 5:9-16: The Peacemakers, The Persecuted, and the Misunderstood.** We also sought to understand three illustrations of the way we show up in this world as a part of our kingdom identity: as salt, light, and a city on a hill.

In a message on 7'27'25, we looked at Matthew 5:17-20. **Jesus came to fulfill the Torah.** Jesus' teaching on righteousness brings the Torah to its completion.

In a message on 11'16'25, we looked at Matthew 5:21-26 which dealt with **murder and angry contempt.** True righteousness means treating every human as an image of God who is to be loved and respected.

In a message on 11'30'25, we looked at Matthew 5:27-30 which dealt with adultery and lust. The Old Testament law about adultery reveals God's wisdom about how we reduce people to objects of desire. **Jesus invites us to view every human being as an image of God who is to be honored in our actions and imaginations.**

In a message on 2'22'26, we looked at Matthew 5:31-32 which dealt with divorce and remarriage. Jesus sides with the interpreters teaching that a man may not divorce his wife for just any reason he chooses. **The Lord calls out the harm that is done to women in this scenario by identifying them as the victims of adultery.**

In a message on 3'15'26, we looked at Matthew 5:33-37, which dealt with oaths and telling the truth. Instead of seeking to embellish our words and to trying to manipulate others by making religious sounding oaths, **Jesus calls us to embrace honesty, telling the truth, and integrity.**

In a message on 3'22'26, we looked at Matthew 5:38-48, which dealt with retaliation (revenge) and enemy love. **Regarding retaliation, Jesus raises the bar when he says to respond to revenge and retaliation with creative nonviolence.** Jesus is not telling us to do nothing. Rather, Jesus raises the bar in his kingdom for creative and nonviolent responses that open the door for real peace. **Regarding enemy love, Jesus commands us to love our enemies.** It may sound crazy, but Jesus is saying that bold generosity can subvert the power games of our world and even turn enemies into friends.

In a message on 4'15'26, we looked at Matthew 6:1-18, which dealt with warnings about religious practices. Jesus focuses on doing right by God as he describes three common religious practices—giving, praying, and fasting. Jesus warns us about engaging in spiritual practices in a hypocritical, performative way to be seen by others. Instead, **Jesus encourages true devotion born out of a desire for intimacy with God and alignment with his will.**

In a message on 4'26'26, we looked at Matthew 6:9-15, in which Jesus gives us The Lord's Prayer. Praying the Lord's Prayer is one way to make Jesus' story our own story. **Over time, the prayer forms us into people who trust God daily, love and forgive others, and participate in the good work that unites Heaven and Earth.**

In a message on 5'17'26, we continued our look at Matthew 5:9-15 on The Lord's Prayer. Jesus taught his disciples to pray. **The Model Prayer (The Lord's Prayer) is a way to pray according to the will of God.** You don't always have to pray through every part of the Lord's Prayer. Sometimes, you will simply pray the model prayer itself. Sometimes, you will use each part of the model prayer as a launching pad for prayer. Sometimes, you will focus on one part or another.

As we make this journey, here is an important perspective to keep in mind:

As we look at The Sermon on the Mount, I will share with you what I am learning and processing, some of which is new to me. But please understand: The Lord can speak to you through his Word without all this teaching I am doing and without all the research we are processing. **What we are doing together is to help us enter into the context of this Word, and to let the Lord speak to us in our current context.** The Lord can do that through the Holy Spirit whenever you open God's word and read it devotionally or study it thoroughly. **Getting into God's Word and listening for The Voice is one of the most important spiritual practices the Lord has given us for growing in our relationships with God and others. I pray that our time in The Sermon on the Mount will stir in you a greater love for God, for God's word, and for the leadership of Jesus in your life.**

Consider While Reading:

The first hearers of these words were mostly low-status, powerless Israelites on the fringes of mainstream society ([The Bible Project](#), Weekly Playlist, January 1-7). They were the impoverished, the infirmed, the unimportant, the oppressed, and the ignored.

Overview:

"The introduction (5:3-16) announces the surprising and counterintuitive identity of those who are a part of God's Kingdom. Then comes the main body of teachings (5:17-7:12), where Jesus explains further what he means when he calls his followers to be 'righteous.' Finally, Jesus concludes the sermon (7:13-27) by calling people to make a choice about how they're going to respond" ([The Bible Project](#), Weekly Playlist, January 1-7).

The Sermon on the Mount is carefully designed and organized.

1. **There are 3 main parts to The Sermon on the Mount.**

- a. The middle part is divided into 3 parts.
 - b. Each of the parts of the middle part is divided into 3 parts.
 - c. Right at the center of the center of The Sermon on the Mount is the Lord's Prayer.
2. **The Bible tells us what it means for God's Kingdom to come on earth as it is in heaven.**
- a. The kingdom of God coming to earth is the one of the main themes of Scripture from Genesis to Revelation.
3. **From the beginning, humans rebelled and started to build their own kingdom by their own wisdom.**
4. **So, God chose one family, Israel, to join him in his mission.**
- a. And, God offered them his wisdom.
 - b. That wisdom was called the Torah—the teaching.
 - c. Beginning on with Moses on Mt. Sinai, God entered into a covenant with Isreal.
 - d. The goal was for Israel, one nation, to be transformed by God's wisdom, so that they could represent God's Kingdom before all the nations and to lead the nations back to God.
5. **In Jesus' day, the kingdom of God was nowhere to be seen.**
- a. Instead, Israel was under the rule of the Roman Empire and Roman oppressors.
6. **So, why wasn't God's Kingdom coming?**
- a. Some religious leaders-- the **Pharisees**-- believed Israel was not being faithful enough to the Torah.
 - b. Other religious leaders—the **Sadducees**—said it would be best if Israel found a way to cooperate with Rome. They were the power brokers in Jesus' day.
 - c. Some people ran to the hills to become freedom fighters against Rome. They were known as the **Zealots**.
 - d. Others **withdrew to the desert**, waiting for God to use them to start the new Israel.
7. **But walk around the country of Israel, like Jesus did in his day, and here is what you would find.**
- a. You would find mostly normal people.
 - b. They were trying to figure out how to live their lives as best they can.
 - c. Most people were living in poverty and were carving out a subsistence living.
 - d. There were lots of poor and sick people.
 - e. They were oppressed by high taxes.
 - f. Rome had taken their land away from them.
 - g. Most people were struggling to pay the heavy taxes imposed on them by their Roman occupiers.

- h. In essence, the people of Jesus' day were powerless and hopeless.
- 8. **Jesus went to these people** healing the sick, setting free the demonized, mending broken hearts, and bringing salvation.
 - a. Jesus came with good news.
 - b. And, Jesus told these people that the kingdom of God was arriving.
 - c. People came from all over to hear his teaching and to get healing, deliverance, and encouragement.
- 9. **One day, Jesus went up to a tall hill or small mountain and said, "The arrival of kingdom of God is starting here and now with you."**
 - a. The kingdom of God was starting with the powerless, the weak, and the nobodies.
 - b. Where can you go to see God's presence and blessing?
 - i. You see God's presence and blessing among the poor in spirit, the crushed, and the defeated.
 - ii. The kingdom of God was not coming first among the wealthy and the powerful.
 - iii. The kingdom of God was coming to the people standing right before Jesus.

The structure of The Sermon on the Mount:

There are **3 main sections** to The Sermon on the Mount.

1. **Main Section 1: Matthew 5:3 – 16. This is the introduction. Jesus tells us about the kingdom identity of his followers. Jesus gives 9 sayings about who is experiencing the good life of God's kingdom.**
 - a. Matthew 5:3 – 12. The Good Life.
 - i. The Poor in Spirit (3).
 - ii. The Grievors (4).
 - iii. The Unimportant (5).
 - iv. The Hungry (6).
 - v. The Merciful (7).
 - vi. The Pure in Heart (8).
 - vii. The Peacemakers (9).
 - viii. The Persecuted (10).
 - ix. The Misunderstood (11-12).
 - b. Matthew 5:13. Salt of the Earth.
 - i. "In the Hebrew Scriptures, salt is a symbol of God's long-lasting covenant relationship with Israel. So Jesus is claiming that he and his followers are carrying Israel's covenant relationship to its fulfillment" ([The Bible Project](#), Weekly Playlist, January 1-7).

- ii. Salt is an important preservative.
 - iii. Salt is a seasoning. We are to bring out the God-flavors in this world (MSG).
 - iv. A little salt goes a long way. Christians are supposed to influence rather than be influenced by the ways of this world.
 - c. Matthew 5:14 – 16. The Light of the World and a city on a hill.
 - i. According to Isaiah, one day the inhabitants of Jerusalem will reflect God's light, peace, and blessing out to all the world.
 - ii. Jerusalem is the image of the city on a hill that shines for all the world to see. We are a part of that family, heritage, and kingdom.
 - iii. Light shines in the darkness and overcomes darkness. Christians have influence way beyond themselves.
 - iv. We are to bring out the God-colors in this world (MSG).
 - v. When Jesus calls his followers "the light of the world" and "a city on a hill," he is referencing images from the prophet Isaiah. The shining city on the hill portrays God's wisdom and heavenly presence emanating from Jerusalem and filling the whole Earth. By using these images, Jesus is applying Isaiah's prophecies to himself and his followers ([The Bible Project](#)).
- 2. **Main Section 2: Matthew 5:17 – 7:12. This is the main body of teaching. In this section, Jesus tells us what he means for his followers to be righteous. Righteousness is living in right relationship with God and others. It is a character trait that creates justice and peace in the world.**
 - a. **Section 1 of the Middle Section: Matthew 5:17 – 48. In this section, Jesus tells us how this righteousness relates to the Torah.**
 - i. Matthew 5:17 – 20. Jesus fulfills the Torah.
 - 1. Jesus' teaching on righteousness brings the Torah to its completion.
 - ii. Matthew 5:21 – 47. Jesus gives six case studies on how the righteousness of Jesus fulfills the Torah.
 - 1. Anger, lust, divorce, telling the truth, revenge, and enemy love.
 - iii. Matthew 5:48. Summary: be complete or whole. The purpose of the Torah is teaching people God's wisdom so that they can become mature, whole people who spread God's blessing to the world.
 - 1. Being complete or whole links back to what Jesus says: living by Jesus' teachings will fulfill the Torah and Prophets.
 - b. **Section 2 of the Middle Section: Matthew 6:1 – 18. In this section, Jesus tells us how this righteousness relates to religious practices.**

- i. Matthew 6:1. Living in right relationship with God and other results in a reward.
 - 1. But be careful: If you are doing your righteousness to get public praise, you will miss out on the real reward God has in store.
 - ii. Matthew 6:2 – 18. Three examples of how religious devotion can go astray.
 - 1. Generosity to the poor.
 - 2. Prayer.
 - 3. Fasting.
 - iii. Matthew 6:19 – 21. True wealth: the real reward.
 - 1. The real reward links back to Matthew 6:1. The reward is knowing and being loved by God.
- c. **Section 3 of the Middle Section.** Matthew 6:19 – 7:12. In this section, Jesus tells us how **this righteousness is expressed in right relationships with God and with neighbor.** Doing righteousness affects our relationship with God and neighbor.
 - i. Matthew 6:19 – 34. God and money.
 - 1. Our stuff tends to claim our allegiance and causes us to worry.
 - 2. Our relationship to our stuff can be one of the biggest obstacles to healthy relationships with God and others.
 - 3. Store up treasure in heaven.
 - 4. **Parable 1: Two eyes.** You can have a healthy, generous eye, or an evil, stingy eye.
 - 5. **Parable 2: Two masters you can serve—God or money.**
 - 6. Teaching on worry. We are invited to trust the generous God of creation who cares about us.
 - ii. Matthew 7:1 – 11. God and neighbor.
 - 1. Teaching on not judging others.
 - 2. Parable 1: Speck and log.
 - 3. Parable 2: Holy pearls—using discernment when we try to help and correct others.
 - 4. Ask God for the wisdom you need: ask, seek, and knock.
 - iii. Matthew 7:12. The Golden Rule.
- 3. **Main Section 3:** Matthew 7:13 – 27. In his conclusion, **Jesus calls people to make a choice as to how they are going to respond.**
 - a. The choice for how we will live our lives.
 - i. Matthew 7:13 – 14. Two paths with two different gates. One leads to life; the other leads to ruin.

- ii. Matthew 7:15 – 23. Two trees. Discerning between two kinds of leaders who claim to represent God. One tree is good; one is not.
 - iii. Matthew 7:24 – 27. Two types of houses you can build. You can ignore Jesus and build your house by your own wisdom. Or, you can listen to Jesus and build your house on the rock.
4. **Finally, every one of these parts has 3 parts.**
- a. There is a lot of design in the structure of The Sermon on the Mount.

5. **Review of The Sermon on the Mount:**

- a. **Kingdom Identity:** the sermon begins with a surprise announcement about how the good life of the kingdom of God has come to the least likely people.
- b. **A Greater Righteousness:** in the main body, Jesus teaches how to do right by God and others.
- c. **The Choice:** the conclusion calls for a decision. In light of what Jesus has said, what choice will you make?

Here is what Jesus is saying through The Sermon on the Mount.

1. God's Kingdom comes to Earth through Jesus.
2. In God's Kingdom, love, justice, and peace prevail.
3. This Kingdom is arriving first to ordinary people—the poor, the powerless, and the outsider ([The Bible Project](#), Weekly Playlist, January 1-7).

Prayer:

1. Lord, I pray that you speak to us, encounter us, and grant to us your Spirit of wisdom and revelation that we might know you better.
2. Bless our time in your word together corporately.
3. Bless our time in your word individually as a part of our spiritual practices.
4. Help us to hear your voice, God, by the power of your Holy Spirit.
5. Help us to fall more and more in love with you, and help us to join Jesus on his mission together with others in our spheres of influence.
6. May we be a people who follow Jesus, who listen to the voice of God, and who get in action around what the Lord is saying through the power of his Holy Spirit.

Today, we finish looking at the second Main Section of the Sermon on Mount. This section is also a transition into Section 3 of the Middle Section of the Sermon on the Mount.

Today, we will talk about treasures that last.

We will focus on Matthew 6:19-21, which talks about true wealth and the real reward. The real reward links back to Matthew 6:1. Living in right relationship with God and others results in a reward. But be careful. If you are doing your righteousness to get public praise, you will miss out on the real reward God has instore.

Here is the context of Matthew 6:19-21.

We are looking at Section 3 of the Middle Section of the Sermon on Mount. Matthew 6:19 – 7:12. In this section, Jesus tells us how **this righteousness is expressed in right relationships with God and with neighbor**. Doing righteousness affects our relationship with God and neighbor.

In Matthew 6:19 – 34, Jesus talks about God and money.

1. Our stuff tends to claim our allegiance and causes us to worry.
2. Our relationship to our stuff can be one of the biggest obstacles to healthy relationships with God and others.
3. Jesus calls us to store up treasure in heaven.
4. **Parable 1: Two eyes.** You can have a healthy, generous eye, or an evil, stingy eye.
5. **Parable 2: Two masters you can serve—God or money.**
6. At the end of Matthew 6, Jesus teaches us about worry. We are invited to trust the generous God of creation who cares about us.

Treasures That Last

Matthew 6:19–21 (NIV84) 19 “Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. 20 But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. 21 For where your treasure is, there your heart will be also.”

[BibleProject Guide: Wealth and Worry](#) [and Jeff McGee's personal notes from device playlists on the Lord's Prayer from the BibleProject]

[The teaching and way of life of Jesus of Nazareth] began to reunite God's domain with our domain. He calls this reunion the arrival of the Kingdom of the skies [heaven]. And Jesus invites people to follow him so that they can enter into that heavenly realm here on Earth in their day-to-day lives.

As humans, we desire divine experiences like love, peace, safety and security, but we face obstacles on the path to these rewards. In fact, Jesus says the biggest obstacle to experiencing God's heavenly life and presence is our stuff! Possessions and wealth may make us feel more stable and secure, but Jesus has a different perspective on material things.

The Big Idea

Jesus urges his followers to love God and others—not wealth. Possessions, like masters, command our attention and distract us. But by trusting our generous creator and focusing on what God values, we can become more free and content.

Key Themes

- The human tendency to trust in wealth and possessions
- How generosity leads to life and greed leads to death
- The inability to live for God and wealth at the same time
- Worrying about money and resources
- Average life versus life in God's Kingdom

Structure

Matthew 6:19-34 belongs to the larger literary unit of Matthew 6:19-7:12, where Jesus teaches people about righteousness—a way of relating rightly with both God and neighbor. In Matthew 6:19-34, Jesus focuses specifically on wealth and possessions. He opens with three statements about the difference between generosity and stinginess. In the second half of this section (vs. 25-34), Jesus gives two analogies that demonstrate God's endless, abundant generosity. The whole section closes with an exhortation to trust in God's provision and acknowledge the futility in worrying about having enough stuff.

Storing Up Stuff

Matthew 6:19 (NASB) "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal.

We all know that stuff wears out, runs out, or gets lost. So we often work to gather even more and protect what we already own. In doing so, we place more and more of our attention on our stuff. And before we know it, we're living for that stuff—it owns us. All of this hoarding of resources leads to more stress and fear. Jesus presents an alternative and says we can experience the good life when we direct our attention elsewhere. He says:

Matthew 6:20 (NASB) But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal;

But what is this "sky stuff [treasures in heaven]?" Sky stuff [treasures in heaven] is the rich experience of peace and fulfillment we feel when we follow Jesus' teaching about loving God and each other. This may look like a kind word, an act of generosity, offering forgiveness, or showing compassion. Jesus encourages us to store up that kind of stuff because the loving relationships we cultivate now will last into the new creation.

We receive and store up sky stuff [treasures in heaven] when we trust God and live according to his instruction. Jesus describes this as inheriting eternal life. We can experience the sky stuff [treasures in heaven] right now, and it will be waiting for us in the renewed creation, making it more valuable and secure than anything we could store up on the land.

[Here are separate notes from scholar R.T. France, which are not part of the Bible Projects notes.]

Treasures in heaven are 'stored up' by obedience to God in all areas of life; they are the reward of the disciple who puts God first. Treasures on earth give no permanent security or satisfaction; they can be destroyed by moths and other vermin (brōsis, a general term for 'eating', probably refers to damage by rats, woodworm, etc., rather than to rust [Gk. ios]), and removed by thieves. (France, R. T. *Matthew: An Introduction and Commentary*. Vol. 1. Tyndale New Testament Commentaries. Downers Grove, IL: InterVarsity Press, 1985.)

But why can't we store up both land stuff and sky stuff [treasures in heaven] at the same time? Jesus warns us to be careful because our stuff has a way of slowly shaping us in its image and consuming our hearts. Or as Jesus puts it:

Matthew 6:21 NASB for where your treasure is, there your heart will be also.

In other words, we ought to focus our hopes and desires on what matters most. When we do this, we will become more free, generous, and alive.

[Here are separate notes from scholar R.T. France, which are not part of the Bible Projects notes.]

It is not so much the disciple's wealth that Jesus is concerned with as [with] his loyalty. As v. 24 will make explicit, materialism is in direct conflict with loyalty to God. And the danger of amassing possessions is that the treasure will command the disciple's loyalty, **that material affluence will breed materialism**. (France, R. T. *Matthew: An Introduction and Commentary*. Vol. 1. Tyndale New Testament Commentaries. Downers Grove, IL: InterVarsity Press, 1985.)

Summary:

Jesus urges his followers to focus on loving God and others instead of wealth. Our possessions can master us, demand our attention, and distract us. But trusting God and focusing on what he values will allow us to be free and generous.

Jesus discourages his followers from storing up things that can easily wear out, get eaten by pests, or be stolen by thieves.

Earthly wealth can make us feel safe, but Jesus says it is an illusion that won't last.

Instead, Jesus urges to store up *treasures in heaven* by prioritizing the well-being and care of others, serving in the name of Jesus, and loving our neighbor.

Another application

Throughout the Gospel of Matthew, Jesus calls things like eternal life, joy, and responsibility *treasures in heaven*. Living this way can make us feel like we're leaving

behind things that offer security. But Jesus assures us that we're building something that will last into the new creation.

The nature of these heavenly treasures is not spelled out here, but later in the gospel we shall hear of "inheriting eternal life" as the compensation for loss of earthly advantages (19:27–29; cf. 16:25–26), of "entering the master's joy" (25:21, 23) and of "inheriting the kingdom prepared for you from the foundation of the world" (25:34), which is further identified as "eternal life" (25:46). "Heaven" can of course serve as a surrogate for the name of God (as in "the kingdom of heaven" and e.g. in 21:25), so that "treasures in heaven" might be taken to mean "treasures with God" rather than referring specifically to a future life, but here the direct contrast with "on earth" and the sense of provision for the future implied in "store up for yourselves" strongly suggest an other-worldly focus. Cf. the similar metaphor of 1 Tim 6:19. (France, R. T. *The Gospel of Matthew*. The New International Commentary on the New Testament. Grand Rapids, MI: Wm. B. Eerdmans Publication Co., 2007.)

Here is another way to think about what Jesus is saying here. We can use our time, talents, and treasure to invest generously in the kingdom of God, laying up for ourselves treasures in heaven vs. sowing to selfishness, greed, and materialism.

But remember this tension: I am not earning treasures in heaven, nor am I storing up treasures in heaven by my work and actions. Rather, I store up treasures in heaven by belonging to and living by the priorities of the kingdom of heaven.

In a kingdom in which the first are last and the last first (19:30; 20:16) there is no room for computing one's "treasures in heaven" on the basis of earthly effort. Those treasures are "stored up" not by performing meritorious acts (and certainly not only by alms-giving) but by belonging to and living by the priorities of the kingdom of heaven. (France, R. T. *The Gospel of Matthew*. The New International Commentary on the New Testament. Grand Rapids, MI: Wm. B. Eerdmans Publication Co., 2007.)

In other passages, Jesus tells parables about our stewardship posture and priorities. For example, see *The Parable of the Talents*, Matthew 25:14-30. We are stewards of what God entrusted to us, not owners.

How we use money tells where our heart, values, and loyalties are focused (Malachi 3:8-12; Matthew 23:23; Luke 12:16-21). When I bring the tithe into the local storehouse, when I give offerings over and above the tithe, when I grow in using the resources God gives me generously and extravagantly, and when I give to others as the Lord leads, then, I am sowing wisely and aligning with kingdom realities and priorities.

Luke 12:16–21 (NIV84) 16 And he told them this parable: “The ground of a certain rich man produced a good crop. 17 He thought to himself, ‘What shall I do? I have no place to store my crops.’ 18 “Then he said, ‘This is what I’ll do. I will tear down my barns and build bigger ones, and there I will store all my grain and my goods. 19 And I’ll say to myself, ‘You have plenty of good things laid up for many years. Take life easy; eat, drink and be merry.’ ” 20 “But God said to him, ‘You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?’ 21 “This is how it will be with anyone who stores up things for himself but is not rich toward God.”

So, I invite you to store up treasures in heaven by belonging to and living by the priorities of the kingdom of heaven and in relationship with our Father God through Jesus Christ by the work of the Holy Spirit.

Let’s be rich toward God in our values, alignment, and actions in regards with the ways of God and in pursuing relationship with the God who has made himself known to us through Jesus by his Holy Spirit.

Conclusion:

Our identity: We are a people who follow Jesus, who listen to the voice of God, and who get in action around what the Lord is saying through the power of his Holy Spirit.

For reflection:

1. What is God saying to you?
2. What is getting stirred up in you?
3. Where do you sense resistance?
4. What questions do you have?
5. What are you feeling or thinking?
6. What is at least one takeaway for you today?

Ministry Time.