

Working With The Voice Transcript

WWTV Episode 014

Commentary on The Sermon on the Mount: Part 3: Giving, Prayer, and Fasting
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Hey listeners! This is Juliet Mee, the host of Working with the Voice. This podcast is a course that is intended to be listened to *in order* so that you can systematically gain the knowledge of how to more clearly communicate with the Holy Spirit. It's a skill, not a mystery. In past episodes we have gone through specific information about hearing that voice, and now we are going through basic material from the book of Matthew so you can know and understand the things that God wants us to know, the greatest of which is that there is a pattern that we can follow if we understand the life of Jesus. The Holy Spirit will consistently point to Jesus's life as the example of how we can live and reach our highest potential. My dear friend JoDee Herschend is the reader for the entire Sermon on the Mount, and I thank her for reading today's scripture which is the first half of Chapter 6 of the book of Matthew.

You've heard me say this now many times, the Sermon on the Mount is the longest sermon we have from Jesus and more has been written about it than any other part of the bible. So it's really important to understand its structure, and the main points it makes, the cultural context it was given in, and ultimately to integrate the information and allow the instructions to guide your thinking and your actions. The sermon is contained in chapters 5-7 in Matthew, and we covered Chapter 5 in episodes 011 and 013 of this podcast, and are now moving into chapter 6. Although he was specifically teaching his disciples and students of the time, he is also teaching us. The fact that these teachings from over 2000 years ago are still completely relevant to us today is an example of the fact that they are divinely inspired spiritual material, not just good philosophies for life. Jesus didn't proclaim it from the skies, or send it down in a lightning bolt, and he didn't stand apart from the people to teach it. He sat down, and said important things in an important way, like a good brother, a good father, and a good teacher would do. The writer of the book of Matthew wanted to show that Jesus's teachings begin with a new relationship from God to his people. There is no need to fear, in fact it's the opposite, he says come close to me, you are safe with me, and I want you to feel my love. He starts teaching with the Beatitudes the eight blessings that are paradoxes. A paradox is when two seemingly opposite things are true at the same time, and it complicates things a bit if you aren't accustomed to thinking beneath the surface. Paradoxes are intended to make you think about things in a new way, and we encounter paradoxes all the time. An example is "You can save money by spending it. Or that the turtle can win the race against the hare." He says that the human conditions of spiritual poverty, mourning, and yearning would not normally be seen as desirable but are in fact signs that the disciple experiencing them will be blessed in the future; that they are on the right path, and there will be a desired result that comes from them. The beatitudes are promises, not just idle comforting words given by friends like, "You are going to be okay." We have all heard that from others and felt like saying back, "How do you know?" These are promises directly from God, and they have more meaning than just simple feel good words. You can infer that the disciples are being directed to be persistent and keep going if they are experiencing these things, but he's not instructing us to go looking for the difficulties. The Beatitudes begin a pattern that you will see throughout the sermon where two things are compared. It has been said that without paradoxes there is no Christianity, and that's because God sees life in a different way than we do, and when we begin to see life the way he sees life, things make a lot more sense and begin to work in a totally different way for us.

After the Beatitudes, Jesus tells us about being true disciples who understand their duties and what that looks like. The Christian life is one of obedience to God, and boy did that concept punch my buttons more than I knew. In fact, I had to write a full episode, episode 012, about my process of allowing myself to be bent by the Holy Spirit so I could even accept the nature of obedience and accountability. You may not be as big a natural rebel as I am, so this might not affect you in the same way it did me. I have known myself for a long time, so I knew that I didn't like to be told what to do but I had no idea how deep that feeling ran specifically in my relationship to God. It took me close to three weeks, but through the help and guidance of the Holy Spirit I came to grips with the fact that I was fundamentally hostile to God and his direction, even though intellectually I know that his direction and guidance is the absolute best way for me in all circumstances. I am acutely conscious of the fact that my primal response to any direction at all is, "You don't tell me what to do, I tell me what to do" no matter the situation, and I am also conscious of the fact that if I do not stay diligent in this every day that I will revert back to that rebellion because left to my own devices, it's my natural state, my default mode. The Holy Spirit assures me that a person's default mode can be changed over time, and the first step is to be aware that our natural human response is not usually what God's looking for, and then to train ourselves to respond differently through the teachings of Christianity.

What Jesus tells us in this sermon is that we are to be disciples who not only understand his teachings, but we are to do good things that are inspired by those teachings, and that once we have really integrated his teachings, we will see our actions changing. We are to have a distinctive flavor which infiltrates life like salt. We are to have a distinctive look which illuminates life like light. We are to understand that if we do our jobs in the right ways, we will stand out, and in standing out, it is natural that there will be comparisons made between us and others. The natural result of comparing two things is to see their similarities and differences, and these comparisons will expose other people's true nature, good or bad. It's vital for disciples to understand that ***standing out is never the goal*** and Jesus will address this specifically in this episode. Standing out is the reality to be accepted. Standing out will cause people who have your same intentions to recognize you and will cause people who do not have your same intentions to potentially come against you to try to stop you. This last part is the reason for the understanding from the beatitudes. Following Jesus is going to cost you, and there is no way around it. You may likely suffer in the short term for your beliefs and actions, but if you are doing it for the right reasons, there is a blessing coming in the long term.

Now, Jesus says that he came to give further meaning to the moral laws that we are to be governed by. These instructions filled in the distorted understanding of the law that the Pharisees were teaching. He does this in a method called "the antitheses". This is another comparison between two things. He says, "You have heard ***this***, but I tell you ***this***". He makes it clear that God cares not only about your actions, he cares deeply about your true intentions, the real reasons you do things, not why you ***say*** you do them. There aren't any loopholes, and God and you both know all your thoughts. Jesus then gives us direct instructions that we are not to resist things we don't like, even if it comes from another person's evil intentions. He gives specific examples to cover his bases; no responding in a violent way to a blow to the body, no retaliation for a person taking your property, and a direction to go the extra mile if someone attempts to make you do things that you don't want to do. He finishes out the chapter by specifically saying that you are to love and pray for the good of not only your friends but those people who don't like you and wish you harm. The last word is that there is a bar that you are to aim for which is the perfection of God, and in that, you are to understand that you can never give yourself the pat on the back that the job is done. You will never meet the bar, nor will any other people, and that is why we have to be guided and helped by the Holy Spirit so we can always do our best. Does that mean we can never achieve anything? No, it doesn't mean that at all. God is a rewarder of those who seek Him. It's

been said that He is easy to please but hard to satisfy. Jesus lets us know that God responds to us when we attempt to follow his teachings, and His response is the result you were looking for.

In the last chapter, Jesus warns us about missing the mark of where we are supposed to be heading by giving in to internal wrongs, you aren't supposed to just not kill, you're supposed to keep away from angry thoughts and conversations. You aren't supposed to just not commit adultery, you aren't supposed to think about people in a lustful way. In the first half of this chapter, Chapter 6, Jesus goes into the duties that we have, to give to people who are not as fortunate as we are, to pray and to fast.

Chapter 6 Giving to the Needy

"Be careful not to do your 'acts of righteousness' before men, to be seen by them. If you do, you will have no reward from your Father in heaven.

²"So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by men. I tell you the truth, they have received their reward in full.

³But when you give to the needy, do not let your left hand know what your right hand is doing,
⁴so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you.

The Jewish people would have been clear that they had a responsibility to give to others, specifically through charity to people who were in need. It is called "doing tzedekah" (sid-a-kah), and is what is referred to as the "acts of righteousness" in this chapter. Following the pattern, Jesus is instructing his disciples that it is the inner state of the person that is important not just the outward action of giving. Jesus repeatedly says throughout all of his teachings that the reward you want is not the one that you can obtain in the moment from yourself or other people; it's the reward that is delayed, and is granted by God, that is really valuable. Here, he says, if you give so that other people will see that you gave, you got your reward. No investment in the future. But if you give from the correct intentions, even if no one sees it, you can be assured that God does see it, and He will reward you. This is absolutely not the prosperity theology formula that has gotten so popular lately where if I give this amount to the church or televangelist, then I am assured that God will give me a multiplied amount. There is nothing that even resembles that kind of thinking in the message of Jesus, so if you see God as some kind of magic machine where you put in the right amount of money so that you can get the prize you want to drop out, that would be exactly what Jesus is warning you about in this section. If thinking "What am I going to have to give so that I can get what I want" is not the right inner state, then what is the right inner state?

Giving can be an intense subject and one that has the potential to get people really upset, so here goes! Let's do the good stuff first. Americans give a lot of money to charity. \$410 billion dollars in 2017. However, who gives and why they give is quite interesting. I've gotten some of my most insightful experience on giving by serving on non-profit boards, and although I'm not currently on any boards, I think it's a worthwhile thing to do for organizations you believe in. Board service usually gives you direct insight into how the organization is funded, specifically who its true donors are, and many times it's not who you would think. Lots of times the individual board members don't give much, which is weird to me. Lots of people want to give other types of things, like time, influence, or expertise. But you can do all that and write a check too. All of those other things are great and necessary, but when a person is asked to go on a board I believe that as well as them being expected to give at the level that is reasonable for them, helping to fundraise from their network is a vital part of their duty. There usually

isn't a conversation about personal giving prior to being asked to be on a board because most people are a little weird about being asked to give money and a lot weird about asking others to give. Also, a tremendous amount of the money that is considered to be "given" to an organization is actually a payment for a product, so I'm not considering the check you write for 10 boxes of thin mints "giving" for this next section, but I do think that you should include all the money you give to individuals for their own use without expectation that they will pay it back. Ask yourself these questions right now about how you give money. I'm not talking about time, or good thoughts prayers and kindness, even though those are important. Cold hard cash. Where do you give? Why do you give? How much do you give and how do you determine the amount? Does God say we are supposed to give 10% of our paycheck to a church or charity? Is that gross or net? How many places are you supposed to give to? What about if you need a new refrigerator this month? What if you know someone who needs a new refrigerator? Are you supposed to meet other people's needs? What if you make a lot of money, and 10% of that income is really a LOT of money?

I think everyone has heard of tithing, and I thought that the New Testament said to do it, but it doesn't really. The word tithe means "one tenth" and a system of understanding the calculation and necessity of the one tenth tithe was given in the Old Testament. So as a Jew, Jesus lived in a world where this system was understood. But Jesus doesn't talk much about tithing, however He talks about money a lot. In fact he talks about money all the time. Over half of the parables are about wealth in one way or another. It's my understanding that Jesus speaks most about the kingdom of heaven, then next about money. Jesus's message was clear. How you deal with money is the most accurate indication of your true character and nature. Oh and Jesus seemed to be concerned much more with the character and nature of people who had too much money, not too little.

We love it so much that we have lots of relevant statistics about it. Let's do a little bit of inquiry into giving to non-profit organizations, both churches and others. This doesn't take into account all of the informal giving that goes on, like when you give someone on the street a ten or when a family member buys something for you if you need it. Charitable giving is going up in dollars. In total, we are giving seven times more than we gave 60 years ago, and that's partly due to the rising population, and partly due to the fact that the economy has grown substantially. What's interesting is that the percentage of the overall economy that is given to charity is stuck at 2%. That number hasn't changed in 60 years. Even as we have become much wealthier, the percentage of income we give away hasn't changed.

Here's some numbers from nonprofitssource.com's most recent statistics and trends for 2018, and it shows these interesting things. You can draw your own conclusions, but my conclusion is that the people who actually give are giving more than people think, and many people are giving far less than they say they give. So where are you in all of this?:

- Historically, religious groups have received the largest share of charitable donations. Much of these donations are to the person's local church. After religious organizations, people give in this order: to education, human services, grant making foundations and health organizations. On average, if a person is a giver, they support 4-5 charities with their funds. 69% of the population gives and 3 out of 4 people who don't go to church make donations to non-profit organizations
- When surveyed, 17% of Americans report that they tithe. In reality, only 5% of people tithe, and those people, the real tithers, give a lot. 7 out of 10 tithers give based upon their gross pay, not their net pay. 77% of those who tithe give not 10% but 11-20% of their income. Here's an insight: 8 out of 10 people who give to their church have no credit card debt. What are the

implications of that? 37% of people who regularly attend church, including Evangelicals, do not give money to their church. Tithers make up only about 10-25% of a normal congregation. The average giving by adults who attend US protestant churches is about \$17 per week. Overall, 80% of Americans give only 2% of their income. Christians give at 2.5% of their income, and in the Depression, this number was 3.3%.

- Some people can legitimately afford to give more than others. And high net worth households are very important in the giving picture. For this purpose, a high net worth household would be a household with over \$1 million in assets. 91% of high net worth households give to charity, and those that give the most usually identify that they are motivated by religious belief, a desire to honor the legacy of their parents, or a societal duty. High net worth donors who don't express any of those three motivations tend to give much less. On average, high net worth households contributed \$25,500 annually to charity. By comparison, general population households gave an average of \$2500. If people make over \$75,000, only 1% of them gave at least 10% to charity.
- Historically, charitable giving rises about 1/3 as fast as the stock market. Last year, 2017, the stock market was up about 25%, which would have meant that giving could be expected to go up about 8%, but officially, giving went up 5%. 30% of all charitable giving occurs in December, and 10% of annual giving occurs in the last three days of the year. This tends to make me think that lots of people give to charities to reduce the amount they pay in taxes, which is fine and good, but if the motivation is really only to give because it ultimately leaves more in the bank, then just know that. If you are a fundraiser, these are important statistics to be aware of, but for the rest of us, it is a factual insight that can make us think more deeply about our own giving, and our perceptions of what those people around us may be giving. I'm not for one moment suggesting that you should care about what other people give. I'm suggesting that charitable people are judged positively, as they should be, and our perception of other people might be based upon what amount we **think** they give, and what we perceive their **motivations** to be. I think it's better to understand that unless you are their accountant, you don't really know the amount, and unless you are God, you don't know their motivation. If we are to believe that Christians follow Jesus's instructions than many Christians may be giving much more in secret than the people whose giving produces an announcement in the paper or their name on a building. And Jesus will give many insights about the people who don't have much but give all that they have for his service.

So again, what is the thing that Jesus wants from us? If he wanted 10% of our gross income, you'd think he would have said it. But he didn't say it. Throughout the New Testament, Jesus identifies that he wants us to have a desire to give, and a joy of sharing what we have with others. He shows his concerns for those who are less fortunate, and specifically tends to widows and the disabled. But there is a reality that many Christians have come to understand, and its one that scares people at first. Jesus's teaching encourages us to be good stewards of everything we have. In some situations, deciding to not give is the right approach, and any of us who have had members of our family with substance abuse or gambling addictions know the pain of those decisions. Jesus wants us to put our focus on God, and to put all of our wealth freely at His disposal, trusting that God is a giver, not a taker, and that putting everything you have at God's disposal will work out very well for you. Stewardship is fundamentally about making sure that we have what we need at all times. Money is important, don't get me wrong. But being a Christian will definitely make you consider how you use money. Consider yourselves not warned, but informed. Since I have come under the direction of the Holy Spirit, my relationship to money has changed dramatically. And I would never want to go back to the way I was before. The Holy Spirit works with

each person as an individual and your relationship with money will be transformed if you can get comfortable enough to allow it. To get to the basics of this section, God expects you to give, and He wants you to do it in a way that is not intended to be showy. It's ok if people find out what you have given, just don't do it for that reason. And don't puff yourself up for giving either, because if you stay on this path, you will come to know the simple truth. It's all God's anyway. When we give, we are like the little child who uses his parent's money to buy them birthday presents.

As a last thought on this subject, the famous Jewish scholar and sage Maimonides (my-mon-ides) has been noted for creating a list of levels of intention in charitable giving, and I've paraphrased it here:

- The lowest level of giving is giving begrudgingly, but that is better than not giving at all.
- If you give less than you should, but give it cheerfully, that is better than giving it begrudgingly.
- You can give after being asked, but it is better to give before being asked.
- About the identities of the giver and recipient: it is good to give if you do not know specifically who the recipient is, even if the recipient knows your identity. It is better to give when you know the recipient's identity, but the recipient doesn't know who you are, however it is the best to give when neither party knows the other's identity.
- The highest level of giving is giving that enables the recipient to become self-reliant., and if they are self-reliant, they can become a giver also.

The Holy Spirit is the one who creates givers, and He will teach those givers how and when to give appropriately. In the next section we are going to talk about prayer, and through prayer you can ask the Holy Spirit to teach you how to give.

Prayer

⁵"And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full.

⁶But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you.

⁷And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words.

⁸Do not be like them, for your Father knows what you need before you ask him.

⁹"This, then, is how you should pray: " 'Our Father in heaven, hallowed be your name,

¹⁰your kingdom come, your will be done on earth as it is in heaven.

¹¹Give us today our daily bread.

¹²Forgive us our debts, as we also have forgiven our debtors.

¹³And lead us not into temptation, but deliver us from the evil one. '

¹⁴For if you forgive men when they sin against you, your heavenly Father will also forgive you.

¹⁵But if you do not forgive men their sins, your Father will not forgive your sins.

Throughout the gospels, Jesus is shown to pray often and he urges his followers to do the same. There are very few structured prayers given by Jesus, but the one given in this section is given specifically as an instruction on how to pray. We once again have Jesus assuring his followers that God sees what they do in private, and that their intentions are more important than their outward appearances. He says that sincere prayers aren't shown through repetition or length, and that God knows what we need before we ask. Then we are given the instruction of how to pray. This prayer, called the "Lord's Prayer" is one of the most well-known prayers in the world. Most Americans probably have memorized it even if they don't understand it. It's beautiful, simple, and succinct. Some have said that this prayer is a summary of

the whole gospel. There are different interpretations of the prayer and some argumentation over what words were included. In addition different denominations use a variety of forms. Rather than split hairs about this, we can gain important insights from the basic NIV version, and again it is this:

“Our father in heaven, hallowed be your name,
Your kingdom come, your will be done on earth as it is in heaven.
Give us today our daily bread
Forgive us our debts as we have forgiven our debtors
And lead us not into temptation but deliver us from the evil one.”

This prayer is like a letter to God, and it includes seven requests by the person praying, the first three requests address God and the last four are related to human needs and concerns. All of the elements of the prayer could be found in the Judaism of Jesus’s day, so it’s not exactly original to him and his disciples would have understood the references. The words, “Our Father in Heaven” open many Jewish prayers, and this introduction identifies clearly that the person is praying not as an individual, but as a member of the group of God’s children. The Jewish forms in this prayer would have been understood as a congregation asking God to “give us, forgive us, and lead us.” God belongs to all of us, and although we each have our own earthly father, the father being addressed is not on earth but is in heaven.

The first request is “hallowed be thy name”. This means that the people who pray this prayer want the world to know that God’s name is sacred. The Jewish tradition was that the name of God was too sacred to even be spoken by humans, and so they used many alternative names for him to avoid uttering “God”. The second request “your kingdom come” was a request that the kingdom of God would occur and although Jesus doesn’t ever define exactly what the kingdom is, he says it is near, it has come, and it will come. This coming of the kingdom of God is the thing Jesus spoke about the most and it was seen as a divine gift that we needed to pray for. It wasn’t a thing that people could produce on their own through their actions, and many Christians feel that it *has* come and is hidden in each of us. The next request, “your will be done on earth as it is in heaven” relates to this heaven, and rather than requesting that God pull us off of the earth, Jesus tells us to pray that heaven comes down to earth. The introduction and the first three requests address God, and say, “You are our father, and we want everyone to understand and respect the depth of your holiness and goodness. We pray to understand and see a world with you as the authority, just like the perfect kingdom where you are residing.”

In the next four requests, we are taught about asking for those things we need as humans. In the first of the four, “give us today our daily bread” the word that is translated as “daily” isn’t exactly that in the original texts. The word used, “epiousios” is only used in the bible in the Lord’s Prayer. And that’s it. It is not found in any other Greek literature, and may have been a word that Christians made up to signify something more like “super-substantial” or “super-essential”. If you take this request literally, it means, “please give us our food for the day”. But if you look at it more deeply, the request seems to be more like, “Please give us everything we need for life”. I have read interpretations of this word “epiousios” that signify that this prayer could also mean “give us the supernatural supply that comes from the Holy Spirit so that our spiritual and physical needs are clearly met, not only today but in the future”. But whichever way you choose to see the request, Jesus is telling us that it is good and totally appropriate to ask God for the things we need for life.

The next request, “forgive us our debts as we have forgiven our debtors” is many times said, “forgive us our trespasses as we forgive those who have trespassed against us”. So which is it, a debt or a trespass? A person being a debtor implies that they owe something and haven’t settled the debt, and we are

debtors to God who need to be forgiven, and we also have people who “owe us” that we are to forgive. Trespass implies that someone has crossed a line, which again, we have done to God and others have done to us. Whether you use debt or trespass in your prayer, Jesus gives a specific and clear instruction after the prayerful requests have been made, indicating that this part is important. He says that if you forgive you will be forgiven by God. If you don’t forgive, you won’t be forgiven. The last request that relates to what we need as humans, the seventh request made in this prayer, is simply “lead us not into temptation but deliver us from the evil one”. This identifies that temptations and evil are linked, and we want to be away from both.

Prayers are one of the ways we communicate with God. Sometimes we talk to him, sometimes our prayers are done in a still meditative and contemplative way. In prayer we can ask for things, conditions or understandings, we can say that we are sorry and ask for forgiveness, and we can ask to be taught. We can also pray a prayer of thanks to God for everything we have and everything we know is coming our way. We can have a prayer of praise that honors God for who He is. If you pray, those prayers will change you and your relationship to God. If you don’t ever pray or are uncomfortable with it, think about what is behind that, because your reluctance is getting in the way of your ability to receive a good life, the life that God wants you to have. But this is a relationship. You’ll hear that word over and over and it isn’t easy to understand at first because God, the Holy Spirit, is not visible. If we said you have to have a relationship with a person that you know, that’s easy. We also understand that certain connections between people, like how we know celebrities, can be one sided, where we know them, but they don’t know us. Or we can have people who know who we are, but we don’t know them. Those connections aren’t really relationships. For there to be a relationship in the sense that we mean here, both parties must be known to each other. So the Holy Spirit definitely knows you completely, and hopefully you are growing to know him more. Learning how to improve that relationship through communication is the vital work of this podcast. Prayer is a necessary element, and once you have prayed, listen for his answer.

Fasting

¹⁶“When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show men they are fasting. I tell you the truth, they have received their reward in full.

¹⁷But when you fast, put oil on your head and wash your face,

¹⁸so that it will not be obvious to men that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you.

Fasting is a practice that produces not only incredible spiritual results, but we now know that there are also great physical results from the conscious use of the restriction of food and water. It’s beyond the scope of our discussion here to go into the practice, but it’s one worth looking into and giving it a try to see those benefits for yourself. In the Old Testament, fasting was combined with prayer, and the Jews were only **commanded** to fast on two specific days, but it was also done voluntarily whenever a person felt the need to express repentance or mourning. It was intended to be solemn and urgent, and a request for God to deliver you from profoundly desperate situations. Jesus isn’t exactly telling us to fast here, even though he fasted and would have expected that his disciples would fast. He is giving another instruction to not be a hypocrite. Apparently, in Jesus’s time, people were drawing attention to their fasting, which would mean that they were pretending to be seeking communication with God, but really were doing it for the respect and admiration or approval of other people.

Throughout this section of the Sermon on the Mount, Jesus is addressing three pillars of religious activity, giving to others, prayer and fasting. In each, He is telling us that we are to go out of our way to

conceal these practices from others, and that God will see and reward what we do in secret. There may be times when people will see or know about those activities, but if we do it so that they will see it, we have completely missed the mark. And He is absolutely clearly stating that if you do these activities from the wrong internal intention, they have less than zero value to God. Your motive must be a true and pure desire to have the relationship with Him because He is the creator, and you understand what that means on ever deepening levels. It is not a superficial relationship, or one that can be slighted without repercussions.

I hope that you are beginning to see that the Sermon on the Mount is carefully constructed and systematically ordered. Jesus isn't laying out an illustration of an impossible relationship to God, He is identifying that it's different than what people think, and that God sees us differently than we see each other. He offers us an understanding that will lead to our being delivered from the vicious cycles that the world offers to us. He wants us to regard God as a good Father who sees in secret and will reward us for our true intentions. There is justice in God's kingdom, and this section emphasizes the practices of economic generosity, prayer, and true repentance without hypocrisy as keys to the receiving the kingdom now.

In the next episode we will finish Chapter 6 and look at what Jesus means by rejecting worldly-mindedness. I thank you for listening to this podcast and for turning your friends onto it too. You can find additional material at the website workingwiththevoice.com, and I encourage you to continue with your Daily Practice. If you haven't started the Daily Practice yet, what are you waiting for? The forms and instructions are all easy to download. I'm Juliet Mee, and this is Working With The Voice.