



Your First Priority

Summary and Goal

In verses 19-24, Jesus emphasized that we have to choose between serving God or stuff (mammon). That choice has another natural consequence—*anxiety*. If we have learned to seek and trust God first, then we'll believe God's promise to take care of us. Identify your anxiety streams and take your next step in getting help to deal with your anxiety.

Main Passages

Matthew 6:25-34

Session Outline

1. Consider His Word (Matt. 6:25a, 31)
2. Think About Eternity (Matt. 6:25b, 32-33a)
3. Reflect Upon His Work (Matt. 6:26-30, 33b-34)

Theological Theme

Like much of the Sermon on the Mount, this passage is about the sanctification of a believer. In these verses Jesus especially spoke to the issue of worship and idolatry.

Christ Connection

The glorious gospel woos Christians away from idolatrous striving and worry because the same God who has so wonderfully cared for their souls through Christ's sacrifice will also care for their bodies.

Missional Application

Jesus said, "Gentiles eagerly seek all these things." When Christians joyfully bow down to the one true and living God and forsake the worship of money, their lives become like a gleaming pearl against a backdrop of crimson. The strangeness of their lives is unmistakable and a living testimony of a life that has been transformed by the gospel of Jesus Christ.

Historical Context of Matthew

Purpose

Matthew probably wrote his Gospel in order to preserve written eyewitness testimony about the ministry of Jesus. Matthew's Gospel emphasizes certain theological truths. First, Jesus is the Messiah, the long-awaited King of God's people. Second, Jesus is the new Abraham, the founder of a new spiritual Israel consisting of all people who choose to follow him. This new Israel will consist of both Jews and Gentiles. Third, Jesus is the new Moses, the deliverer and instructor of God's people. Fourth, Jesus is the Immanuel, the virgin-born Son of God who fulfills the promises of the OT.

Author

The author did not identify himself in the text. However, the title that ascribes this Gospel to Matthew appears in the earliest manuscripts and is possibly original. Titles became necessary to distinguish one Gospel from another when the four Gospels began to circulate as a single collection. Many early church fathers (Papias, Irenaeus, Pantaeus, and Origen) acknowledged Matthew as the author. Papias also contended that Matthew first wrote in Hebrew, implying that this Gospel was later translated into Greek.

Setting

Determining the date of composition of Matthew's Gospel depends largely on the relationship of the Gospels to one another. Most scholars believe that Matthew utilized Mark's Gospel in writing his own gospel. If this is correct, Matthew's Gospel must postdate Mark's. However, the date of Mark's Gospel is also shrouded in mystery. Irenaeus (ca AD 180) seems to claim that Mark wrote his Gospel after Peter's death in the mid-60s. However, Clement of Alexandria, who wrote only twenty years after Irenaeus, claimed that Mark wrote his Gospel while Peter was still alive. Given the ambiguity of the historical evidence, a decision must be based on other factors.

Special Features

This Gospel was written from a strong Jewish perspective to show that Jesus is the Messiah promised in the Old Testament.

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Session Plan

Your First Priority

Introduction

- ? What are some ambitions you have for your life?
- ? How would you describe the difference between earthly ambitions and heavenly ambitions? Would you say your ambitions are more earthly or heavenly?

In the Sermon on the Mount, Jesus addressed His disciples about what it meant to live as a citizen of the kingdom. He preached a message that can only make sense and be received with gladness by those who have experienced the saving grace of God in the marvelous gospel of Jesus Christ. Our passage today can only be understood with the previous section in mind. Jesus told His listeners to store up treasures in heaven, not on earth. He told them directly that they could not serve two masters—God and money. Jesus’ teaching in verses 19-24 might be summed up as, “Don’t worship the idol of money.”

1. Consider His Word (Matt. 6:25a, 31)

The cornerstone of Jesus’ argument against an idolatrous preoccupation with temporal needs is the authority of His Word. Jesus taught with authority throughout His ministry and did not have to appeal to someone else. This was in sharp contrast to the Pharisees and Scribes who appealed to external authorities to validate their teaching. Jesus taught on His own authority, and it amazed those who heard Him. This is a significant principle for Christians today. Every believer and local assembly must come to grips with the authority of the word of Christ in their lives.

- ? Why do Christians need an authoritative word in their lives? Why is Jesus’ lordship over His people a kindness and mercy toward them?
- ? How does the authoritative word of Jesus in our lives relate to the worry and anxiety we so often experience?
- ? Application: How might you seek to trust in the Word of God when you face the desire to control your own life? What are some practical means of storing up truth in your heart and mind that you might be prepared for in these moments?

2. Think About Eternity (Matt. 6:25b, 32-33a)

One of the primary themes in the Bible is that there is so much more than what we can see. Christians aren't materialists. Christians believe what they can see, taste, touch, and hold is only a small sliver of what is real. Furthermore, that which can be handled isn't what they should give their attention to. Paul wrote to the Christians in Colossae, "So if you have been raised with Christ, seek the things above, where Christ is, seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory" (Col. 3:1-2).

- Why is it right and fitting for Christians to give their attention and energy to "things above" and not to "earthly things"? How is this related to common causes for worry?
- Application: What is your heart drawn out to, things above or things on earth? Why? What can you do to cultivate a heart that is caught up in the beauty and goodness of God?

3. Reflect Upon His Work (Matt. 6:26-30,33b)

Jesus, in His mercy, gave His followers a practical means by which to combat idolatrous worry about and striving for material things.

- What promises did Jesus make about physical needs in these verses? How might you recall these promises to combat worry on a daily basis?
- What are some other means by which we might combat worry in our lives?
- What confidence do Christians have when taking anxieties before God in prayer? What specific anxieties do you need to bring before God in prayer?
- Application: Do you trust God with your daily needs, or are you relying on yourself to provide? Are you a person of prayer, or do you have the mentality, "If it's going to get done I've got to take care of it myself"? What needs to change?

Conclusion

- What are the areas where you most experience worry and anxiety in your life? How are you encouraged by today's study in regards to these concerns?
- How would living with trust in God over trust in yourself change the way you view opportunities to share the gospel with others?

? For Further Discussion

How do your anxieties in life tend to impact the relationships you have with those around you? How might a great daily trust in Christ change this?

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Expanded Session Content

Your First Priority

Introduction

- ❓ What are some ambitions you have for your life?
- ❓ How would you describe the difference between earthly ambitions and heavenly ambitions? Would you say your ambitions are more earthly or heavenly?

That which is earthly will pass away, but that which is heavenly is eternal. Jesus told His disciples to lay up for themselves treasures in heaven, not treasures on earth where rust and moth destroy, and where thieves break in and steal.

Charles Spurgeon said, “It is time that I am done with all butterfly-hunting!”¹ What he meant was that pursuing earthly and temporal ambition is like hunting butterflies. When a child captures a butterfly, more often than not they destroy it because, though it may be beautiful, it is frail. Earthly ambitions fair no better. People chase after careers, investments, houses, clothes, vehicles, achievements, honor, fame, and power only to find that these crumble into dust in the end.

Christians, however, look forward to something that is beyond description and far greater than anything this world has to offer. If their hope is certain and their faith true, then they dare not bow down to the idols of this world.

Session Summary


In the Sermon on the Mount, Jesus addressed His disciples about what it meant to live as a citizen of the kingdom. He preached a message that can only make sense and be received with gladness by those who have experienced the saving grace of God in the marvelous gospel of Jesus Christ.

Our passage today can only be understood with the previous section in mind. Jesus told His listeners to store up treasures in heaven, not on earth. He told them directly that they could not serve two masters—God and money. Jesus’ teaching in verses 19-24 might be summed up as, “Don’t worship the idol of money.”


1. Consider His Word (Matt. 6:25a, 31)

Many parents have had the experience of commanding their children to put on their shoes, take their plate to the sink, or turn off the television only to be met with a counter demand for more explanation. Parents expect immediate and unquestioning obedience from their children. God expects the same from Christians. Jesus deserved the same from His disciples. But God in His mercy and grace bears with His children. He gives them more than they deserve because of His patience and mercy.

The cornerstone of Jesus' argument against an idolatrous preoccupation with temporal needs is the authority of His Word. Jesus taught with authority throughout His ministry and did not have to appeal to someone else. This was in sharp contrast to the Pharisees and Scribes who appealed to external authorities to validate their teaching. Jesus taught on His own authority, and it amazed those who heard Him. This is a significant principle for Christians today. Every believer and local assembly must come to grips with the authority of the word of Christ in their lives.

-  Why do Christians need an authoritative word in their lives? Why is Jesus' lordship over His people a kindness and mercy toward them?

The constant refrain and summary statement in the Book of Judges is that everyone did what was right in their own eyes. When we combine radical corruption with self-rule, we end up with an irreparable disaster. Thus, the need for authority. For the fallen world, governments are a part of God's common grace toward all humanity regardless of whether or not they submit their hearts to God. For born-again believers, the reign of Christ is essential to a joyful, Spirit-filled life. The lordship of Christ is a great mercy and kindness to Christians. We cling to it, cherish it, and live by it. Milton Vincent said it this way: "According to Romans 6, when I obeyed the gospel call I was both declared righteous and 'became a slave to righteousness' at the same time. Quite literally, the righteousness that God credited to me became my master on the day I was converted! And now I am daily called by God to surrender the members of my being as slaves to do whatever this righteousness dictates."


-  How does the authoritative word of Jesus in our lives relate to the worry and anxiety we so often experience?

At its root, our anxiety is almost always tied to a desire to control things in our lives. When this is our primary goal in life, we live as the Israelites by doing what is right in our own eyes. As Christians, Jesus is our King and our duty is to submit to Him in every way in all of our lives. Of course, we fail at this because we still live in a fallen world and battle against the old

Trusting the King More than Our Concerns

In this passage, we find the word worry or worrying six times. The word therefore at the beginning of 6:25 is important in helping us understand the relationship between a kingdom servant and the king. In 6:19-24, the king expounded on his demand for unreserved devotion. Beginning in 6:25, he began to say, "Now, when you enter into this kind of total commitment to me, I am going to take care of you. Do not worry." Our commitment to him and his commitment to us go hand in hand. They are part of the covenant relationship he has established with his people. The person who is totally committed to the king has no need for worry.

nature. It's for this reason that we must daily commit ourselves to submit to His lordship by submitting to His commands in Scripture. As we read, study, meditate upon and memorize the Scriptures, we will be convicted of sin and renewed in our fervency to serve our reigning King. The Holy Spirit will enable us to reject our tendency to do what seems right in our own eyes and live in humble obedience to the word of our King. This humility leads us to greater trust in Him with every area where we desire control.



-  Application: How might you seek to trust in the Word of God when you face the desire to control your own life? What are some practical means of storing up truth in your heart and mind that you might be prepared for in these moments?

The Father's Provision

This entire passage focuses almost exclusively on God's provision of (and our anxiety over) food and clothing. However, we must see these two items as simply two concrete examples used to teach a broader principle. We could just as easily insert any other basic need (shelter, a community of belonging, and so on) that can be a source of anxiety, which is also provided by the Father, and the principle applies equally. However, the examples of food and clothing are well chosen (particularly for the first-century world), because they are so foundational to our survival, and they illustrate so well the Father's provision for us.

2. Think About Eternity (Matt. 6:25b, 32-33a)

One of the primary themes in the Bible is that there is so much more than what we can see. Christians aren't materialists. Christians believe what they can see, taste, touch, and hold is only a small sliver of what is real. Furthermore, that which can be handled isn't what they should give their attention to. Paul wrote to the Christians in Colossae, "So if you have been raised with Christ, seek the things above, where Christ is, seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory" (Col. 3:1-2).

-  Why is it right and fitting for Christians to give their attention and energy to "things above" and not to "earthly things"? How is this related to common causes for worry?
-  What positive command did Jesus give in verse 33? What is the essence of the command? What are Christians to do?

Jesus told His followers to seek first the kingdom of God. Let's recall that this passage was Jesus' follow-up to His teaching in verse 24, "You cannot serve both God and money." In verse 33, Jesus restated that command in this way, "Seek first the kingdom of God and his righteousness." These two verses taken together help us discern what Jesus intended here:

- God is to have the highest priority in our lives.
- We are to serve God.
- We cannot serve God and something else.
- If we serve something else, then we are not seeking God's kingdom first.

The essence of this passage is worship. While it may seem on the surface to be about money, food, clothes, and worry, it is actually about the affections of the heart. Jesus called His followers to whole-hearted devotion to God. God the Father is drawing people to His Son, and those who believe are called to live in a way that is congruent with their position in Christ. Jesus' teaching had been with Israel since the beginning: "Listen, Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart, with all your soul, and with all your strength" (Deut. 4:6). But now God is doing a new thing in Christ. Now He is giving them a heart to do it (Ezek. 36).

- ❓ Application: What is your heart drawn out to, things above or things on earth? Why? What can you do to cultivate a heart that is caught up in the beauty and goodness of God?

3. Reflect Upon His Work (Matt. 6:26-30,33b)

Jesus, in His mercy, gave His followers a practical means by which to combat idolatrous worry about and striving for material things.

- ❓ What promises did Jesus make about physical needs in these verses? How might you recall these promises to combat worry on a daily basis?
- ❓ What are some other means by which we might combat worry in our lives?

Jesus promised that God would provide for His people. How wonderful and gracious of our Lord to not leave us wondering what will happen. Jesus said that God would carry the burden of providing for His people.

In Philippians 4:6-7, Paul instructed the believers in Philippi to pray instead of worrying. Further, Jesus told His followers specifically to pray for daily needs in Matthew 6:11. Christians should replace worry with petition, prayer, and thanksgiving. In other words, the Christian's response should be worship instead of worry.

Praying to God for our daily bread is no fool's errand. Prayer isn't some sort of Christian meditation by which Christians inner peace by releasing their concerns into the cosmos. As Jesus pointed out, God is able and willing to care for His children in very real ways.

In prayer, Christians make requests to the one true and living God, the one "who is, and who was, and who is to come, the Almighty" (Rom. 1:8), the God who delights in His creation and for whom nothing is too hard (Jer. 32:27). We are praying to the one of whom Jesus said, "If you then,

who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him” (Matt. 7:11).



What confidence do Christians have when taking anxieties before God in prayer? What specific anxieties do you need to bring before God in prayer?

Of course, the Christian’s prayers mean nothing if the one to whom they petition is unable to meet their needs. This fear, however, is quickly laid to rest when we read the Scriptures and also when we consider God’s provision in our lives up until this point.

God has promised to care for His children. Philippians 4:19 says, “And my God will supply every need of yours according to his riches in glory in Christ Jesus.” If God’s word is that He will care for His own, and if God is always faithful to His word, then Christians have a double guarantee that their prayers are not in vain. This, of course, doesn’t mean that God is obligated to give what His people request. He is too good of a Father for that. He won’t give His children a snake even if they ask for one thinking they are asking for a fish.

God provides for His creation. But –does He provide for all of His creation? Psalm 145:8-9 says, “The Lord is gracious and merciful, slow to anger and abounding in steadfast love. The Lord is good to all, and his mercy is over all that he has made.” Matthew 5:45 testifies, “For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust.” In other words, God cares for all His creation, whether willingly submitted to him or not. His kindness extends to all up to a point. This is known as common grace.

Yet, God’s care for His people goes beyond common grace. Not only does He provide His children with their physical necessities, He also blesses them with His presence, His friendship, the forgiveness of sin, and eternal life.



Application: Do you trust God with your daily needs, or are you relying on yourself to provide? Are you a person of prayer, or do you have the mentality, “If it’s going to get done I’ve got to take care of it myself”? What needs to change?

Conclusion

Jesus knew this teaching was hard. He knew the question that would naturally come to their minds would be, “If I don’t take care of me, then who will?” Jesus’ aim in verses 25-34 was to comfort and encourage those who would follow Him to serve and worship God alone and to trust Him to provide for their needs. He commanded His listeners to not worry. His desire is that His followers would live a life of faith and obedience, not fear, worry, and self-reliance.

Jesus’ argument consisted of three parts. First, He commanded His followers to eschew a worrisome outlook on life. Second, He laid plain the reality that the child of God is redeemed for nobler purposes than the pursuit of earthly things that will not last. Christians have more to pursue than only a comfortable retirement. Finally, God has promised to provide for His creation and especially for His people.

- ❓ What are the areas where you most experience worry and anxiety in your life? How are you encouraged by today’s study in regards to these concerns?
- ❓ How do your anxieties in life tend to impact the relationships you have with those around you? How might a great daily trust in Christ change this?
- ❓ How would living with trust in God over trust in yourself change the way you view opportunities to share the gospel with others?

Prayer of Response

Begin by confessing that you have found yourself serving money instead of God at times. Confess your need for forgiveness and the need for sanctification. Give thanks for Jesus, your Advocate with the Father. Ask God to help you identify areas in your life where you are worshiping created things instead of God.

Additional Resources

- *Anxious for Nothing* by Max Lucado
- *Worry Less, Live More* by Robert Morgan
- *Trusting God* by Jerry Bridges

For Next Week

Session Title

- Judgment and Discernment

Main Passages

- Matthew 7:1-6

Session Outline

1. A Two-Way Street (Matthew 7:1-4)
2. How Not to Be a Hypocrite (Matthew 7:5)
3. Dealing with Dogs and Hogs (Matthew 7:6)

Memorize

³³ But seek first the kingdom of God and his righteousness, and all these things will be provided for you. ³⁴ Therefore don't worry about tomorrow, because tomorrow will worry about itself. Each day has enough trouble of its own.

- Matthew 6:33-34

Daily Readings

- Monday - Romans 14:10-12
- Tuesday - James 2:3
- Wednesday - 1 John 4:20
- Thursday - Romans 2:1-3
- Friday - 1 John 4:1
- Saturday - Romans 12:2

Extended Commentary

Matthew 6:25-34

6:25. Jesus' point could be translated as "stop worrying." The rhetorical questions in 6:25b imply, "If God is the provider of life and body, he will also provide for their sustenance."

6:26. In this verse Jesus came to the first of two illustrations, supporting his main theme in verse 25. Note the use again of the phrase heavenly Father, especially in this context of God's loving care. Jesus was not advocating waiting lazily for God's provision, but avoiding anxiety as we take responsibility for obtaining it.

6:27. This verse moves away from the specific example of food to the broader picture of anxiety in general, showing its utter futility. There is controversy over this verse's translation, but the NIV translates it as add a single hour to his life. Jesus was saying, "If you try to take your basic provision into your own hands, you will find you do not have the power over life and death. Only God has this power, and he will sustain you as long as his plan intends."

6:28-30. Here we are given a more fully developed picture of the second illustration supporting Jesus' main point in verse 25. Verse 30 is a conditional statement, assuming the truth of the condition. So it could just as easily be translated, "Since that is how God clothes the grass of the field." The qualifying phrase, which is here today and tomorrow is thrown into the fire, emphasizes the transience and worthlessness of the grass. If God cares so much for something of little value, he will certainly care even more for us who are of much greater value to him. This passage is not only an exhortation to trust the Father, but it is also an affirmation of our great worth in his eyes.

The words you of little faith in 6:30 should be translated literally "little faith ones" (and is used elsewhere in the New Testament only in Matt. 8:26; 14:31; 16:8; 17:20; Luke 12:28). While it can be a confrontational term, it may also be endearing. In this context, Jesus' tone was not scolding, but coaxing and reasoning. He was asking, "Do you trust your Father or not?"— not with a slap in our face, but with an arm around our shoulder. Jesus was not belittling his disciples; he was encouraging them upward.

6:31-33. With these three verses, having illustrated and supported his theme, Jesus built his climax. In verse 32, he made two more points about anxiety. First, it was downright pagan; anxiety was the attitude of those

who were not a part of God's kingdom. Second, it was totally unnecessary to worry about what to eat or drink or wear, because your heavenly Father knows that you need them.

If our life is not to be preoccupied with fretting over basic needs, what is our concern to be? The answer is, his kingdom and his righteousness. Those two terms are almost synonymous. God's kingdom means his sovereign rule in heaven and on earth, most particularly in and through the life of the individual believer. To seek his kingdom is to seek to ensure that his righteousness is done in heaven, on earth, and, most particularly, in and through our lives.

We are to seek first God's kingdom and righteousness. Everything starts here. This is to be our consuming priority. So it is important to remind ourselves of some basic kingdom realities. How does a person find God's righteousness that characterizes his kingdom? Jesus started his sermon by pointing out our utter spiritual bankruptcy. We have no righteousness of our own. Even our best attitudes and actions do not procure it. Righteousness comes as a merciful gift, grace through faith (Eph. 2:4-10).

The first reference to righteousness that we find in Scripture is Genesis 15:6. Abraham knew how a person received grace, and the apostle Paul confirmed it (Rom. 4:2-25). The New Testament makes it clear that the righteousness of God comes through faith in Jesus Christ (Rom. 3:22-24). That is the only way we may enter into God's kingdom. Jesus clarified this issue for Nicodemus (John 3:3). We cannot see the kingdom of God unless we are "born again."

So everything begins with our seeking his kingdom and righteousness. In fact, we are to keep on seeking God's kingdom and righteousness. But we are not to seek in the sense of looking for something hidden. Rather, we are to look for every opportunity to expand more fully his already established rule in our lives and in our world, in anticipation of the day when believers will reign with him (Matt. 19:27-29; Rom. 8:17; 2 Tim. 2:12; Rev. 2:26-27; 3:21) when he establishes his kingdom fully on this earth.

Notice how this passage (6:25-34), which seemed to be taking us in a new direction, actually returns us to the theme of 6:19-24—that we are not to allow anything to distract us from total devotion to God and his kingdom. This is the one priority we must embrace. Money and other concerns can distract us.

Three times in verses 32 and 33, we find the phrase all these things. We might imagine Jesus using it somewhat disparagingly. This was not to

belittle the importance of basic necessities, but to place them at the back of the mind of his disciples, far behind his kingdom and righteousness in importance.

“All these things” are what pagans (and the Pharisees) scrambled after. “All these things” are thoroughly known by the Father. “All these things” will fall into place when we put God’s kingdom and righteousness in its proper place and serve the kingdom’s interests.

6:34. Jesus restated for the third time his command, Do not worry! This time he broadened it to include any possible anxieties we may have for tomorrow. As an expression of trust in his heavenly Father, the kingdom servant is to live in the present, trusting the Father for the grace to cover the needs of the present. “When tomorrow comes, the Father will provide the grace to cover its needs also,” is the implied assurance.²

References

1. Spurgeon, Charles H. *Flowers from a Puritan’s Garden, Distilled and Dispensed*. Harrisonburg, VA: Sprinkle Publications, 1976.
2. Weber, Stu. *Matthew*. Edited by Max E. Anders. Nashville, TN: Broadman & Holman, 2000.

Author Bio

Charles Spurgeon (Flowers from a Puritan's Garden)

A prolific author and pastor, Charles Haddon Spurgeon (1834-1892) remains a respected and influential source of inspiration and study. His classic collection of devotions for morning and evening remain a beloved treasure of wisdom and teaching for Christians.

Stu Weber (Matthew)

Stu Weber is senior pastor of Good Shepherd Community Church near Gresham, Oregon. He is a much-in-demand international speaker and the author of the popular *Four Pillars of a Man's Heart*, *Tender Warrior*, *All the King's Men*, and *Along the Road to Manhood*. He and his wife, Linda, have three children: Kent, Blake, and Ryan.

Max Anders (Matthew)

Dr. Max Anders is the author of over 25 books, including the bestselling *30 Days to Understanding the Bible*, and is the creator and general editor of the 32-volume *Holman Bible Commentary* series. He has taught on the college and seminary level and is a veteran pastor. Max provides resources and discipleship strategies at www.maxanders.com to help people grow spiritually.

Max Lucado (Anxious for Nothing)

Since entering the ministry in 1978, Max Lucado has served churches in Miami, Florida; Rio de Janeiro, Brazil; and San Antonio, Texas. He currently serves as Teaching Minister of Oak Hills Church in San Antonio. He is America's bestselling inspirational author with more than 140 million books in print.

Robert Morgan (Worry Less, Live More)

Robert J. Morgan is a writer and speaker who serves as the teaching pastor at The Donelson Fellowship in Nashville. He is the author of *The Red Sea Rules*, *The Strength You Need*, *Reclaiming the Lost Art of Biblical Meditation*, *Then Sings My Soul*, and many other titles, with more than 4.5 million copies in circulation. He is available to speak at conferences and conventions. He and his wife, Katrina, have three daughters and sixteen grandchildren. Contact him at www.robertjmorgan.com.

Jerry Bridges (Trusting God)

Jerry Bridges is a longtime staff member of the Navigators and currently serves with their collegiate ministry. In addition to his international speaking ministry, he has authored ten books and three devotionals; among them *The Pursuit of Holiness*, which has sold well over a million copies, and the award-winning *The Discipline of Grace* and *I Will Follow You, O God*.