WHERE YOUR TREASURE LEADS

The Good Life: The Freedom & Joy of Generosity | 10.18.26

Libin Abraham

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Libin Abraham 0:00
I want to ask you a question. If I were to ask you, what does it mean to live a good life? What does that mean to you? What defines the good life? For a lot of people, the good life is having an amazing home. Maybe it's meaningful work where you have joy and purpose. For some people, it's the Cowboys winning more than two games a season. For some, if you're a family of young children, it's getting more than eight consecutive, getting eight consecutive hours of sleep. That seems like the good life, and we're hanging in there. Maybe for for some, it's more income. Maybe it's lake house, the second home, joining that club that you've got your eye on. And I would imagine that for all of us, or most of us, when we think of the good life, it involves the pursuit of more, more of something, more income, more options, more freedom, more time, more space, more things, more relationships. It's always usually involving the pursuit of more. But here's what I've come to realize about more, and I think you have realized this too. More is not a destination; more is a horizon, because the moment you get to the more, it seems to have moved, right? Just when you thought, "If I could just have this, I'd be happy, well, you get to that, but you're not content. You want a little bit more. More is not a destination; it's a horizon because the definition of enough seems to keep moving. There was a nationwide survey that asked people how much money does it take to be happy, and the average response to be happy was an annual salary of $284,000 a year. Interesting thing is, the younger the audience got, the more money they wanted to be happy. So millennials said the average salary they need to be happy is $525,000 a year. And I imagine if you ask somebody earning 525,000 a year. They would say, "Man, I would be happy if I could just had $700,000 a year, because more is rarely a destination. It's a horizon that keeps moving, and just the moment you get to it, you want a little bit more. Jesus invites us to a radically different vision of the good life. In fact, according to the words of Jesus, Paul records these words of Jesus about what it means to have the good life. In Acts 20, as Paul is giving the Ephesian leaders this farewell address, he talks about his own generosity and he recalls the words of Jesus. And here's what Acts 20:35 says: Remember the words of the Lord Jesus, He is saying this as if they've forgotten, because we are prone to forget. So He says, "Remember what Jesus said: It is more blessed to what give than to receive. The word for blessed is a Greek word that means a flourishing life, truly a happy life. Many translations said a happy life, a joyful life, a thriving, flourishing, good life is not in what you receive, because that's what we have convinced ourselves on this side of the planet. Man, if we can just acquire more, if we can receive, get our hands on more, then we will be blessed, but Jesus says, "A blessed, happy, flourishing life is not in what we receive, but it is in how freely we can give. That's the good life. So today we're going to jump into this conversation that's going to take us four or five weeks, but what is this good life according to the scripture? A life that's marked by generosity, where we experience real freedom and joy, not by keeping and getting, but by giving and releasing. If Jesus says it's truly more blessed for you to give than to receive, then we've got to pay attention to what this looks like in our life. Now, here's what I already know: nobody wants to hear about money. It is an uncomfortable topic. I'll be honest. It's not just uncomfortable to hear about; it's uncomfortable to preach about. Because money is so personal to us. There's not many things more personal to us than our wallets. Money speaks to our fears. Money speaks to our hopes, our sense of success, our definition of success, or identity and status. Money tears apart marriages, estranged relationships, family members because of money, it is deeply personal.

Libin Abraham 4:43
Here's what I also know about money: money, the way we spend our money, is usually the last area of our life to get discipled. We would almost rather give Jesus everything else but our money. I'm saying that because that was true of my life for many years. I grew up with such a poverty mentality, which led to whatever I can get my hands on, I've got to protect it. I've got to keep it. I've got to get more because it's responsible to keep, hoard, protect everything I have. I thought

generosity only applied to people who had so much money they didn't know what to do with it. But then I was going to realize, no, no, no. Poor people and rich people and everybody in the middle can just the same make money an idol. People who have a lot and people who don't have a lot, they can, in the same way, idolize money, put their hopes and identity and and future in what they have or what they wish they had, and then I married Stacy, who wanted to just give away the farm. And God used Stacy in my heart to stretch my heart, to stretch my mindset towards the joy and freedom of generosity, and I sense that for some in the room, for some online, for some in the chapel, greed could actually be the greatest obstacle of what it means to follow Jesus. It was for the rich young ruler who left sad because he couldn't give away the thing that he found so much security, greed, the need to keep and protect. That could actually be what limits our freedom in Christ, our joy in life. And my prayer over the next five weeks is that Jesus would free us from this inexhaustible pursuit of the more, whatever the more is for you, that we would move from fear to trust, from ownership to stewardship, that we'd move from indifference to generosity, that we would move from needing more to being content. Actually, feeling like, man, we're blessed with what we have. We don't have to be in this rat race for more. Discipleship centers around generosity. Generosity is not some side issue to our walk with Jesus, as John Mark Comer, Pastor Comer says. Generosity is participating in the inner life of God Himself. Generosity is participating in the inner life of God Himself. Because let me ask you, who is the most generous being in all of the universe? It's God. God creates because He's generous. Look at creation; you see the generosity of God. There isn't just one type of banana. There's like hundreds. Why do you need that many type of bananas? I don't know. God is so generous. God provides because He's generous. God forgives us not just once but every day, because He's so generous. The Gospel according to John 316: For God so loved the world that He gave. He gave us His Son. His son gave us his life. His son sent the Spirit. The Spirit gives us so many gifts to serve one another. The gospel is the announcement about a God who is generous, who gives. At the same time, Jesus knew that money and finances, possessions and wealth would be one of the greatest barriers to experiencing this generous God. That's why 11 out of the 39 parables Jesus talked about dealt with money. Nearly a third of his teachings through parables dealt with money. Today we're going to be in Matthew chapter six, where Jesus deals with our treasures and our money. It's amazing about this section is that this section on money comes towards the middle of the Sermon on the Mount, the first and perhaps the greatest sermon Jesus preached to explain to us what it means to follow Him. I was just reading this text. I kind of notice after a long time, Jesus deals with money right after he talks about prayer, and I think the reason is because prayer and money reveal who we trust. I think it's fascinating. The bullet, I wouldn't have put money right after prayer. Maybe reading scripture or something like that after prayer, but Jesus goes from a discussion on prayer to how we deal with money because they both reveal who we trust. Will we live independent of God or dependent on Him? Will we live choosing to trust Him or trust ourselves?

Libin Abraham 9:35
So here's what Jesus says in Matthew six verse 19 onwards, don't store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves don't break in. And steal for where your treasure is, there your heart will also be. The eye is a lamp of the body. If your eye is healthy, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. So if the light within you is darkness, how deep is that darkness? No one can serve two masters, since either he will hate one and love the other, or he will be devoted to one and despise the other. You cannot serve both God and money. In this section on money, Jesus gives us three sets of twos. There are two treasures: heavenly treasures and earthly treasures. There are two eyes: a good eye or a healthy eye, or an evil bad eye. There are two masters: God or money, and He is communicating essentially the same thing through these set of twos: two treasures, two eyes, two masters. Here's the first thing Jesus is teaching his audience: your treasure leads your heart. Your treasure impacts, leads, shape where your heart, your affections, desires go. Jesus says to a group of Galileans. By the way, these aren't people who had a whole lot. They didn't have these affluent, massive stock portfolios of bitcoins. Their wealth was measured by the kind of clothes they wore, how much, how much crops they had in their barns, how much metal or coins they kept hidden in their house, but Jesus speaks to a people who weren't all that affluent, but a group of people who think if they just had affluence, they would be secure. And Jesus says, "You know, moths can eat the clothes on your back, vermins can eat your crops, thieves can steal your coin, or they can rust and erode away. Hear me. Jesus is not saying don't plan, don't invest, don't don't don't don't save. He's not saying don't buy a home, don't enjoy. No, no, enjoy enjoy what you have. All those are good. But what he's doing, he's confronting our illusion that our possessions can ultimately provide security. He's confronting this worldview and illusion that the things we have, whether it be money or stuff or homes, stock market, whatever it is, the things we have can provide our ultimate security. And he would say to us, look how volatile the market is. You thought it was secure till you woke up the next morning, and one tweet messed everything up. Things are not secure. Here's something. It was a sobering thought for me this week. Nothing I own right now will I own forever? And I think that's the same for you. Nothing you own

today will you own for the house you live in. Somebody else will live in it one day. The car you drive, somebody else will drive it one day. This church I get the joy of pastoring that I hope to do for a long time. Somebody else will be a pastor of it one day. Nothing we own, home stuff, phones, things will break. Things will, things will become obsolete. They'll erode. They'll become irrelevant. Nothing we own, we will own forever. And this is what Jesus is saying. Look, as great as your crops and barns and and coins and clothing may be, don't make it your ultimate security. Rather, Jesus says in verse 20, "But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves don't break in and steal. When Jesus's Jewish hearers heard the phrase "treasures in heaven, they would have equated treasures in heaven to acts of kindness and justice and mercy towards the poor, because all across Jewish writings, giving to the poor equated to generosity, equated to treasures in heaven, and Jesus actually makes that explicit in Luke 12 verse 33 when he's giving the similar sermon and he talks about possessions, here's what Jesus says: Sell your possessions and give to the poor. Make money bags for yourselves that won't grow old. An inexhaustible treasure in heaven.

Libin Abraham 14:31
So, giving to the poor, investing in things that don't grow old, is an inexhaustible treasure in heaven, where no one comes near and no one, and no moth can destroy. What is Jesus doing? He's saying this: giving something away is not losing treasure; it's relocating treasure. I want you to hear me. I am not talking about government-mandated, forced giving. I'm not. Not talking about the the redistribution of wealth by the state, that is not biblical generosity. Biblical generosity is an individual decision to cheerfully, joyfully give what what we possess. But the scripture makes it clear that giving what we have to those in need, which is normal, not controversial for the Christian. Normal for the Christian. That's not losing treasure. That's relocating treasure because you can either let your treasure be stored on earth or in heaven, and the difference is generosity. Generosity moves the placement of treasures from being earthly or eternal. So when you invest in God's kingdom, when you invest in people, when you see a need and you meet that need, you you you exemplify acts of kindness and mercy and righteousness to those people who may not deserve it, people who may not be able to give it back to you, and you step in with the heart of generosity. You just moved your treasure from something that's temporary can be eaten and and and taken away to something that's eternal. Jesus goes on to say in verse 21, "Where your treasure is, there your heart will also be. Usually, when we read that verse, we think about okay, wherever my heart is, that's where I'm going to give, and that is in one sense true, but notice the order: what comes first, treasure or heart? Treasure. Where your treasure is, there your heart will also be. Because many times I think the excuse we make in our heart is, when I feel like being generous, then I'll give. When I feel led, then I'll be a little bit more kind. And you want your heart to be associated with everything you do, but Jesus is making the case here. Sometimes you've got to give your treasure, and then your heart will follow. Here's what He's saying: Your treasure does not merely reveal your heart. Your treasure directs your heart, and you know this to be true. It's when you invest in something, you really begin to care about it. You invest in that stock. Guess what? You're reading performance reviews. You're reading articles. You're checking up on it every day. How is it doing? Because I've got something I value invested in it. When you give to missions, you begin to care more about missions. You begin to pray for missionaries. You begin to wonder how their work is doing, man. I want to meet them when they come back because I've been investing in something. Your heart does not just reveal your treasure. Your treasure directs your heart, because often it's your treasure that goes first, and then your prayers follow, your attention follows, your affections, your desire for that thing grows. So generosity is not simply an evidence of spiritual formation. It is certainly an evidence of spiritual formation, but it is not just sometimes generosity is the means of spiritual formation. God uses our generosity. God uses our giving to shape us into being more and more generous people. So the question isn't just what do I love. The question is what am I training my heart to love? What am I teaching my soul to care about? And if we invest only in earthly treasures, then our heart is going to be bound up to earthly kingdoms. But if we begin to move our treasures into eternal treasures, then we begin to be bound up with the kingdom of God, and that's the best place for your heart to be bound up with. Your treasure leads your heart. Here's the second thing Jesus says: Your eye determines your worldview. Your eye determines your worldview. Look back with me at verse 22. The eye is a lamp of the body. If your eye is healthy or good, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness.

Libin Abraham 19:17
So if the light within you is darkness, how deep is that darkness, and when we first read this, we're thinking, "Man, Jesus is talking about money, and now he's telling us to get an eye exam. Like, what is going on? It seems like a weird turn in the conversation. You're talking about finances and our treasures, and now you're talking about, "Do I have a good eye or a bad eye? Seems like an abrupt change, but it's not abrupt. It's actually connected. A good eye and an evil eye were idioms in the first century. In fact, you see this all across the Old Testament, especially in Proverbs. So here's what it means: a good eye

literally meant a generous life, and a bad eye or an evil eye spoke about a person who was stingy, greedy. And selfish. So the two eyes-the reason why they're good eye, bad eye-it speaks of the way you see the world. How do you view the world? Generously or selfishly? What's your perspective on how you see one another? How you engage in the world? What is the driving world view that you hold-a good eye or a bad eye? So the two eyes are two ways of seeing the world, and here's the first worldview: the scarcity worldview. The evil eye in the first century talked about a stingy worldview because we believe everything is scarce. We don't have enough, and so the scarcity worldview says, "Man, it's a crazy, dangerous, dark world out there. There's not enough for everybody, so I have to fight to keep what is mine. And if I give something away, then I'll never get it back. And so generosity feels irresponsible because everyone's out to get me. I can't trust anyone. And when you live in the scarcity worldview, you always worry. You never trust. You always think someone's out to get you. You guard your blessings instead of sharing your blessings. You see your neighbor or coworker or friend as a competitor, not a collaborator. Why? Because there's just not enough for everybody. Wealth is a zero-sum game. So if I'm giving, then I'm losing. It's a scarcity world view. That's why Jesus says, "If the light within you is darkness, how deep is that darkness? Because he's saying, "If you live with this perspective, this scarcity world view, it doesn't just impact your money. It distorts everything in your life. How dark is that? How deep is that darkness? Because if you believe that this is like, man, everyone's had to get me. I can't trust anyone. I can't give because I'm losing the moment. I'm generous. You won't love freely. You won't give freely. You won't treat people with dignity and respect. You want celebrate the gifts of other people. You want celebrate the blessings of other people. Why? Because it's always a competition. It's always this balance sheet: who's got more, who's got less, and how do I protect and get more? That's why Jesus says, "How deep is that darkness? Because you are never free. No matter what you have or how much you-that's the evil eye, the eye, the worldview, the perspective of scarcity. So survival becomes your highest priority. But there is a better and more freeing way to live. This is the abundance worldview. This is the good eye, healthy eye, an eye that's full of light. The scarcity worldview says, "I'm going to hold everything with a clenched fist. Why? Because everyone's out to get me. I can't lose everything. I got to protect everything. I got to defend everything. Clenched fists. But an abundance worldview opens your arms, opens your grip, opens your wrist to say, everything I've got is a gift. I'm not its owner. I'm the steward. But here's what's amazing about Jesus's words. Here, this abundance worldview doesn't begin with our vision of money. This abundance worldview begins with our vision of God. Why do I say that? Because right after these verses, what does Jesus say in Matthew six? He points to the flowers of the field and the birds of the air, and he asks his audience, "Hey, look at those birds! Look at those flowers! Aren't they dressed so beautifully? Don't they have everything they need? Who do you think provides for them, your heavenly Father?

Libin Abraham 24:04
And then Jesus says, "If your heavenly Father can provide so much for the sparrow and the flowers who are here today in Gannemar, how much more will He care for you? How much bigger is His heart towards his children, those who bear his image. Jesus's vision of generosity is rooted in his vision of his father, and this is the beginning place for all of us, because unless you have a vision of a generous father, it is impossible to live generously, but if you recognize who your father is, your father who has all things, who owns all things, who gives us everything, and we see everything as a gift from him. You begin to live that way. You begin to live with a mindset of abundance, not scarcity. Now, this is not prosperity gospel. This is not saying, "Man, if I just trust God, I'm going to have more money than what I know to do with. This does not avoid the the difficulty of layoffs and hardship and inflation. This does not do any of that. This does not promise. Well, you just give, and God's gonna give you many more. So here's how it works. This is not some kind of weird equation like that. But here's what it is: a biblical worldview of abundance says, "I trust in a generous God who is with me, who is for me. He knows what I need. He is who I need, and as long as He is providing for me, caring for me, I will have what I need. It's a journey of trust, and when you live in this abundance worldview, you are free to give. You're free to love. You're free to serve, not just with your money, but with your time and desires and attention and energy, because you have a father who supplies everything you need? Maybe not everything you want, but everything you need. Two treasures, earthly or heavenly. Two eyes, generous or stingy, abundant or scarcity, and two masters. Your master shapes your life. Your master shapes your life. Jesus goes on in verse 24, talking about two masters. No one can serve two masters. Notice Jesus does not say it's difficult to serve two masters. It's impossible. You can try it, but you can't. No one can serve two masters since either he will hate one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and money. The word for money in many translations is mammon. Mammon. There was no God called Mammon. Mammon was just an ordinary word for wealth and possessions, but Jesus in this section, he personifies Mammon as a rival god. He personifies wealth as a rival god. Why? Because money many times demands our allegiance. Here's what Sassy didn't think about. Money many times offers us the same thing God promises us, doesn't it? Money many times offers us security, just like God promises us. It offers us identity, just like God offers us identity. It offers us power and status and a sense of worth, your net worth, all of

that. Money has a way of wanting to lord over you, and it offers us many things that only God can promise us. So that's why Jesus personifies wealth as a competing lord, not everyone who is wealthy has given into that. But here's the difference: Who's your master? Who gets the final word? For person for whom money is their lord, they will love money and use people to get it. But for a person whose Lord is the God, they will use money to love people. You notice the difference. Greed is I'm going to use people to love money, to get money. Generosity is I'm going to use money to love people, to love God, to be about the things of God. Money was given to us as a tool to use, not as a master to serve. That's why generosity is not actually just a financial act. Generosity is a spiritual act. It's a spiritual act. It is an act of defiance against the idols of comfort and things and stuff and the the need for more and possessions. It is an act of worship. When Jesus uses the word, "You will love one and hate the other, serve one, hate the other, those are covenantal words.

Libin Abraham 29:17
And Jesus is saying it's possible for you to enter into covenant with stuff, with money, with possessions, and you will in covenant serve it. And when you are in covenant with money, and you will do whatever money tells you to do, you will follow the money wherever it tells you to go. Man, you cannot be in covenant with God. Love God and serve God. You will worship one and hate the other. Here's why generosity breaks the power of money over you. You cannot worship what you are willing to give away, can you? No. You cannot worship what you are. Willing to give away, so when you give money away to a need or to the ministries of our church or do missions around the world, what you are doing is you're loosening the power of money, and you are making a powerful statement of allegiance. You are saying, "Money, you are not my master. Fear, you are not the Lord of my life. Scarcity. You are not the driving force of my life. Jesus is Lord. His kingdom is who I belong to, and I have an abundant, generous Father, and I'm in covenant with Him. I will love Him and serve Him alone, and I will use every resource I have to honor Him and to serve people. Money is a terrible Lord, but it's a wonderful tool to love God and to serve others. So the decisive question is not, "Do I possess money? but "Does money possess me? Who's Lord? What's driving you? Are you using money to love people, or using people to get more money, to get more stuff and possessions. As I've known our church body and I've seen the way you live, I have been remarkably amazed at how our church lives with an open hand. Because I know, for most of us, I believe in this room, money is not master. And here's some ways I've seen it. Talking to one of our life groups this week, and amazing life group. In addition to giving to the church and the ministries of our church in their small group, they keep an Acts two bucket because in Acts two, the believers when they gather, they just make sure there were no needs among them. So every time people show up to their life group every other week, there's an Acts two bucket, and you just put into it whatever you feel that. Oh, there's 20 bucks, 200 bucks, 10 bucks, whatever, and it collects. No one touches it until there's a need within the group, or for someone the group is aware of. Somebody's car breaks down. Someone's got a medical bill. They want to support a missionary. They want to do something, and then the group prays over that need, and whatever's in that bucket, they just joyfully surrender to the person in need. That's a beautiful way to live and gather, to keep at the forefront of our mind. Anytime we gather, we want to be thinking about who can we bless. I know some of you are thinking, "How do I join that group? Not telling you who it is. That's kidding. About a year ago, at the end of a sermon, somebody walked up to me in the front and they said, "Hey, as you're teaching, I just felt compelled to write a check for $1,000 with the name left empty. And the Lord just said, "You will know who to give this to. Who needs this? So they just left it in my hand and walked away. Oh, that's an interesting moment. And then, like two minutes later, I just put in my back pocket. It's like, all right, Lord, whoever you show, like, whoever it is. Two minutes later, I see one of our supported missionaries coming in, and he is a college campus worker serving students on college campuses. They were expecting their third baby, and his wife decided to stay home and not work anymore to care for the family. I said, "Bro, I've got this check. I think your name is supposed to be on it. Someone said I would know who to give it to, and you just popped up. So here it is. Whatever you need, write your name in it. He was grateful, appreciative. Left. Then he sent me a text that afternoon.

Libin Abraham 33:22
Say, hey, I know you gave me this to put my name on it, but I found somebody else in my small group who needs it more than I do. So I wrote their name on it and gave it to them as a gift, so they couldn't pass it along to somebody else. I say, all right, whatever the Lord led you to do. Isn't that what it looks like to live with an open hand? Everything is a gift. Everything is Lord's provision, and when we give, we're just returning to the Lord what's already His. We're letting it exchange through our hands to bless someone in need. Here's my question: What would an act of generosity look like this week that speaks to your greatest fear about money? Something you may want to do is keep 10 bucks, whatever amount you want, in your pocket and just walk around with it, and pray, God, who do you want to bless? Just surprise them, bless them, and as you walk around with that whatever money in your pocket, notice the thoughts that come up. Is the thoughts that come up in

the flesh may be your fears? It may be how you have put hope in money. I don't know. Just pay attention. Here's something that all of us can do. In a couple of weeks, we're going to have a massive food sort, and you can at the end of the service grab a list of items or a bag that's got a list of items in it, and just say I'm gonna instead of buying a Starbucks coffee this week or whatever, I'm gonna just give 10, 20 bucks to go to the store and fill this bag with items. Why? Because we have an abundance worldview. There's enough to share, so I'm gonna go and fill up this bag, and I'm gonna bring it next Sunday. So we have the largest food sort we've ever. Because that's what the church is to be known for-a people so radically generous that we don't just keep and protect and and guard what we have. No, because of our vision of our Father, because we want to lay up treasures in heaven, because we have a good eye, an abundance worldview, because the Lord is our master, we are free to give. We're free to love. So grab a list of items on the way out. Here is what I believe frees us up. Here is where our confidence is in who our Father is. Look at what Romans 832 says. He, meaning God, did not even spare His own son, but gave him up for us all. He's talking about the cross. Paul is saying, "Do you know how generous God is? He gave you the most prized gift, His Son. He didn't spare him. No, he was nailed to a cross. He died for you. You could not have relationship with God apart from Him. So God, who loved His Son, His only begotten Son, He sent Him to the cross to pay the penalty of our sin. And because of this Son, you are forgiven, and you are brought into the relationship with Jesus, with the Father, with the Creator of the universe. This is the gospel. God did not spare His Son, but gave Him up for us all. How will He not also, with him, grant us everything? If God was so generous to give you His Son, why would He hold off on the lesser things that you need? Along with Him, won't He give you everything you need for this life, for godliness to love Him, serve Him, to care for your family, and Paul's answer is yes. You can trust God because He gave you His Son. You don't live generously so that God will be generous towards you. You live generously because you've already seen the infinite generosity of God through Jesus, and now we respond with trust and dependence. So, what it looked like for all of our church family to live with open hands. Now, thinking about how much can I keep, but how much can God bless others through me? How can I not just be a container of blessing, but a conduit of blessing, where His gifts flow through me? And when we lived such radical lives, the world was saying, "Man, what is it about these Christians?

Libin Abraham 37:32
That's what they did in the New Testament. They were astounded, marveled at how they served one another and gave to one another who were in need, and their answer is because we have a kingdom we didn't earn. We have a generous Father who gave us His Son. We have an eternal inheritance that cannot erode away, and because we possess what can never be taken, we are free to serve one another with everything we have, so your heart will be led somewhere. Where do your Where do you want your heart to go? Your treasure, your time, your energy-it will lead your heart somewhere. It'll shape you into a certain kind of person. But where do you want it to go? Where do you want the nature of your life to be? Where your treasure is, there your heart will also be. You bow with me in prayer. Father, would you reveal any ways in which we have made money, wealth, possession, status the master of our life, and would you return us to a generous Father who gives liberally, not reluctantly, but so generously, without holding back. And this Jesus indwells us. You live generously through us. The generous, the most generous being in all the universe is our Father. So we pray, God, as we step into our city, our neighborhoods, our workplaces, wherever we are, that what marks the life of a believer is deep trust in a generous Father. So may our treasure shape our heart. May it lead our hearts forward into the things of God. May I be filled with light and not darkness, trusting in an abundance that you have given us, and may the Master and Lord of our life now be the things we own, but be Jesus, be God who gave us His Son. So help us to trust you. Maybe there are some today, God, who have yet to receive the most generous gift-the gift of Jesus, the Son of God, offered up freely for us. So today, may that be their beginning place to experience the generosity of God. May we, with our choices and with our spending. Habits, remove allegiance away from the things of this world, and place it into the things of God. Help us and lead us. We pray, in Jesus' name, Amen. Amen.