Hypocrite Charity — Delivery Transcript

Matthew 6:1–4 (CSB) · Wes Terry · Sunday, May 17, 2026 · *Undivided*

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If you have a Bible, we're going to be in Matthew chapter 6 this morning. If you don't have a Bible, there should be one on the chair in the seat in front of you. And we're continuing to make our way through the Sermon on the Mount and studying the life of Jesus in 2026 and we're in the greatest sermon he's ever preached. And there's so much rich content in this sermon we could spend years and years on it, but we're trying to move pretty quickly. Before we get into the passage today, there was a pretty recent study done last year by New York University on content creators.

For the you old folks in the room, a content creator is someone who creates content and uploads it to social media and through that uploading of content they develop an audience and some content creators become quite popular and you can make a living being a content creator because if you have enough eyeballs watching your content you have a commodity called attention. And we have an attention economy where advertisers will sell ads to those people who have who for whom you have their attention and you can make money in that way and a lot of people make a lot of money doing content creation.

Call them influencers, you call them whatever you want. But they did a study on these individuals and especially the ones who made it big. And what they found was a little bit surprising. You would think once someone became very, very popular with hundreds of thousands of subscribers and millions and millions of views that it would make their life way better. It would enrich it in every way. But what they began to discover was quite the opposite that they began to develop pretty serious mental health problems. They were crippled by anxiety and became kind of trapped in a prison that they had Built for themselves.

And they came up with a term for this dynamic. The term of the study was the term audience entanglement sometimes the way that people talk about this dynamic is called audience capture. And what they mean by that is that what began as a content creator having a particular set of views, a particular way of looking at the world and interpreting the facts

through the growth of their popularity over time those views began to change and their convictions began to become shaped more so by the audience than their own views about truth and goodness and beauty and all the other things in life.

As one content creator said who kind of came out on the other side of this deal She said it was as if I was holding up a mirror to my audience in that they would tell me what they wanted to hear through their engagement. Their likes, their comments, their retweets, and so I was being rewarded for certain kinds of content. And then they would scream through that engagement more and more and more of this kind of content, such that whenever I wanted to focus on something else, or maybe I thought there was a different way to interpret the facts.

Instead of telling them what I actually believed, I caved to the pressure of that engagement and told them what they wanted to hear. Anyway, and so it was a mirror. The audience was reflecting who they were and what they wanted onto the content creator, and the content creator holding that mirror just reflected back to them what the audience wanted to hear. And it just reinforced this vicious cycle, not to promote truth or you know ultimate like discovery of what is real in the world, but kind of a echo chamber that grew louder and bigger and bigger such that they became crippled by the process.

And if they′re wasn′t enough engagement, then they began to develop serious self-esteem issues, and it created all sorts of problems to the degree that some of them just decided to opt out. Now that′s a phenomenon that′s pretty prevalent today. And as I was thinking about that phenomenon, I got to thinking about all of us. And even though you may not be a content creator, you do create content to some degree. There are people watching you, and the way that you live your life creates content in such a way that they see the way that you live your life.

And if you′re not careful and if I′m not careful, our lives can get hijacked by those who are watching us live, just like content creators can get hijacked by their audience. We can become captured about the audience looking at us living the way that we live. And if an audience has that much power, then it becomes very, very important who that audience is in your life. And what we′re going to see in the Sermon on the Mount is Jesus addressed this issue. He addressed it thousands of years before. For social media and the modern situation that we have today.

But he exposes how the audience for whom you live has a tremendous shaping influence on why you live the way that you live. And if your audience is wrong, if you′re performing for the wrong set of eyes, that you may do good things, you may live the right way, but doing it for the wrong reasons will actually cripple your soul and leave you. Way worse off than when you first began. And so we′re going to be in Matthew chapter six. We′re going to look at three

i religious issues if you want to use that term that for jewish people were core to what it meant to be a follower of god namely giving charity praying and fasting.

But Jesus is going to use a term righteousness that can apply to any kind of good deed or good work. And so if you think of yourself as a Christian, just think of the way that you live your Christian life. You're trying to live right. Whatever those actions are, whether it's going to church or you know, maybe tithing, maybe joining a small group, maybe giving money, whatever those actions are. Jesus is going to say there's a way to do those things for the wrong reason. And it's coming on the heels of Matthew chapter 5, which if you haven't been with us, was Jesus' way of addressing disordered love in the human heart.

He says that there are a group of religious people called the scribes and the Pharisees, and they thought themselves righteous because they were obeying the letter of the law, they were behaving like the law said to behave, but their hearts were and so maybe they weren't murdering people, but they had a murderous anger in their heart that had poisoned the well. Maybe they weren't committing adultery, but they were lusting with their eyes over every woman who walked by them. Essentially rebukes them and says, you've got it wrong. You may be doing the rules, you may be externally adhering to the law, but the law isn't about the externals, it's about the heart.

That motivates him. And so he addresses six different examples of disordered love, and he concludes with this great statement: Be perfect as your Father in heaven is perfect. And a lot of us hear that and say, well, that can't be me. I've never been perfect. And you kind of miss what Jesus is inviting. He's not saying that we should be sinless or morally flawless. He uses a Greek word telios, which means complete or whole or without duplicity. And so essentially, what Jesus is saying is: if you're going to be a true Christian who has kingdom righteousness, there cannot be duplicity between who you present yourself to be and who you are in your heart of hearts.

You can't present yourself as a very holy. He ends on that phrase, be perfect. And then in chapter six, what he does is he shows us the opposite of what that looks like. And he uses a word that you're going to be very familiar with. It's the word hypocrite. And he's going to contrast perfect righteousness. With hypocrisy using three core religious practices that every Jewish person would have been very committed to in the first century. And so let's pick it up in chapter 6, starting in verse 1. The big idea is that hypocrisy can undermine an undivided heart.

And this first verse is really the thesis for the entire section from verses one all the way to verse 18. He says in verse 1, be careful not to practice your righteousness in front of others to be seen by them. Otherwise you will have no reward from your Father who is in heaven. What's so interesting is that the very first thing Jesus does before he talks about giving and praying and fasting is he offers a warning. He says to be careful, which I think is interesting.

If you think about if you were going to help someone know what it means to be a Christian and how to live a life of flourishing You might think you would start with the actions and the behaviors, but Jesus doesn't do that.

He starts with this warning. Be careful not to practice your righteousness before others to be seen by them. In other words, Jesus is not just concerned about what you do as a Christian. He's more so concerned about why you do what you do. And you can do the right things, but if you do those good things for the wrong reason, then it actually undermines the kind of flourishing that your Father in heaven is trying to invite you into. And so Jesus says, beware that you don't go to church or you don't, you know, live the righteous life that you live for the wrong reasons.

Well what is the wrong reasons? What is the bad motives? Essentially he says it's to be seen by others. If you go to the next slide, this word seen is a Greek word theat I don't know how to pronounce that. But it's where we get our English word theater. You can kind of see the English word theater in there. theathēnai. There it is. theathēnai. He could have chosen the normal word for C. I think it's blepo. He doesn't do that. He's trying to describe a particular dynamic wherein people be that people act righteously.

Almost as if to develop, like a actor on a stage, to develop the character arc of the person that they want people to they're developing the character of the type of person they want others to think that they are. There it is. In other words, you're it's curating your image. It's doing things and saying things in certain ways to certain people at certain times so that you can kind of craft this perfect life and this perfect vision that when people think about you, that's the image that they have in their heads.

And none of us would say that we do this out loud, none of us would maybe even do this intentionally, but this is exactly what a lot of us do without thinking. Especially in a social media age where we kind of present our best lives out there on our on our on our profiles and whatnot and jesus is saying you've got to be careful of that that that tendency in you to develop your character like you're in some kind of a game, so that when people think about you and see you, they see a certain thing.

That is a very dangerous thing spiritually. Because it produces this spiritual poison called hypocrisy. And so beware of doing good things for human praise. Now the interesting thing is Jesus says the exact opposite in chapter 5. In chapter 5 Jesus says let your light shine before others. Literally, so that people may see your good works. And so you may ask Jesus, well what do you mean? Are we to shine our light so that people can see? Or are we not to practice our righteousness? To be seen. And it does seem like a an apparent contradiction, but I really think Jesus is saying the same thing in both places.

In Matthew chapter 5 verse 16, he's talking about the glory, whose glory it is that you're attempting to magnify when you do the good that you do. In other words, live a righteous life, live as a covenant, a new covenant citizen of heaven, so that when people look at you, they'd see through you and they see their father. They see your father in heaven. In other words, it glorifies the Father. So, yes, it's not that Jesus is discouraging public righteousness. Nowhere does Jesus discourage living as a Christian out in the public.

His his point is the motives for why you're righteous. The motive should not be so that what people would see you. But so that you would give glory to your father in heaven. And so he's not contradicting himself. He's saying the same thing in two different ways. He's saying you've got to determine who's going to be the audience. Of your life? Is the audience for your life going to be the people around you whose opinions matter to you a great deal, or is your audience going to be your father in heaven?

And if you choose the people to be the audience for whom you perform, they are going to have a way of crippling you and promoting in you this thing called hypocrisy. And that hypocrisy is going to undermine the undivided heart that leads to a life of flourishing. And so if you want a flourishing life you've got to avoid, you've got to beware of doing good things to be seen by people. So let's look at the first issue, which is giving in verse 2. So whenever you give to the poor, don't sound a trumpet before you as the hypocrites do in the synagogues and on the streets to be applauded by people.

Truly, they have their reward. First thing I want to do is deal with this word hypocrites. I've used it a lot, but when we hear the word hypocrite, I think we think of something different than what Jesus meant by hypocrite. People use the word hypocrite today usually to describe a person who says one thing and then does another, right? They say, don't cuss, and then they You hear 'em at work cussing like a sailor. Or they say, don't drink, and or they tell their kids, don't don't you kids don't drink, and then they're you know getting drunk on the weekends.

And we'd say, well that's just hypocrisy. You say one thing and you do another. But that's not what Jesus is identifying when he talks about hypocrisy in these passages. There is a doubleness that he is exposing and rebuking, but the doubleness is not between a person's words and a person's actions. The doubleness is between a person's actions and their motives. And those are two very different things because Jesus is talking about very religious people. And so if these people were saying you need to pray three times a day, guaranteed they were praying.

Diligently three times a day. And if they were saying you need to give every week, you can guarantee they were giving every single week. And so even though there was a alignment between what they said and what they did, Jesus still says, you're hypocrites. Because there is a duplicity between what you do and why you do it. You're presenting yourselves as doing

these things for the good of the poor or for the glory of God when the reality is you're doing it for the approval of men. And for your own self-exaltation.

And that, that is hypocrisy. The essence of hypocrisy, in either case, is using what people can see to conceal what you want to hide You use what is visible to conceal what is hidden. And in that way, all of us can become very guilty of hypocrisy. Curating an image based on what people can see and what we can control and manipulate to conceal something we don't want them to see. Whether that's our anxieties or our you know sinful habits or these things that we do that no one else knows about.

And so we kind of magnify and amplify this false image of ourselves just like an actor on a stage, which is where the Greek word hypocrite comes from. It's the one that dons the mask. It's a theater term, just like the verb to be seen. It's someone who uses a mask to conceal what's underneath the mask. They got a frowny face underneath, but it looks like a smiley face on the mask, it is using what is visible to conceal what is hidden. And Jesus is saying that's the most dangerous. Spiritual poison there is.

Because when you have that kind of hypocrisy in your heart, the solution to getting rid of that hypocrisy is not more religious activity. In other words, if you came to me and you said I'm a hypocrite, which I got to say no one's ever done, but let's say you came to me and you said I'm a hypocrite. There's a doubleness between what I do and why I do that. I couldn't say to you then, well, you just need to go to church more often. You know, you need to be four times a month instead of one time a month.

Or you should probably you know give a little more money to close the gap and that'll probably fix everything. You know, I couldn't say that. Because the problem isn't you're not praying enough. The problem isn't you're not doing enough. In fact, it would actually make it worse if I made you do more things. You need to go to church more, you need to try more, you need to pray more, because the problem isn't the activity, the problem is the thing that motivates it. And so if duplicity is the problem, the only solution to that kind of duplicity is sincerity.

It's doing things for the right reasons. And that's really what Jesus is aiming at in this instruction that He's trying to give us. And his instruction is profound, it's brilliant, it's to me, it's evidence that Jesus truly. He is the Son of God and had wisdom beyond anyone else because he presents a negative picture of what hypocrite giving looks like, but then he presents a positive vision for how to break the hold of duplicity on your heart and on my heart. So he says, number one, when you give, don't give like the hypocrites.

First off, I think it's interesting that he uses the word whenever. He's not saying if you give a lot of people question about tithing, should Christians tithe or not, and that's a that's an interesting discussion. But Nowhere does the Bible ever say that if you're going to really

follow God, you can do so without being generous with your money. That's a foreign concept that's kind of come up in recent days. Jesus assumes that if you're going to follow the Lord, you're going to demonstrate charity. And in Jewish culture, the way that the charity would work is you would give charity if you were rich or poor.

It didn't matter. Every synagogue had two boxes. There was a daily food box that you could put food in. And then there was a weekly charity box that you could put money in. The charity would be distributed to all the poor people in the Jewish community and the food would be distributed every day to the poor people. But it didn't matter if you were rich or poor, had a little or a lot, everybody gave something. But Jesus is saying when you do that, when you give, don't sound a trumpet before you as the hypocrites do when they give.

On the streets or in the synagogues. Now this word translated trumpet it is what you think it is it's literally blowing a trumpet before you give. And I've looked everywhere and I've not been able to find any historical evidence of anyone sounding a trumpet before they gave their money in the temple. So I don't know that Jesus is pointing to a particular practice that they did in the first century. I think this is just a ludicrous picture that Jesus is trying to create to make a point rhetorically and to me it's really effective.

I want you to imagine that you're in a synagogue and they've got those two boxes, right? You've got the daily food box for the poor. And that was done daily and then you've got the weekly money box for the poor and you go up to one of those boxes and before you drop in your money or the food you br brr br you blow your little horn. And all the people who are talking and whatnot, they stop talking. Hush falls over the crowd. Everyone looks to you. There you are, standing next to the box.

You've got your you know, French fries or whatever, and you and you drop it in and everyone notices. And they say, you know, there's Eliezer, you know, giving giving his food or his tithe. You know, everyone give it up for Eliezer. That's the that's the picture. And it's it is loot like it's like who would that's silly. And it is silly. And yet we blow our horns if you think about it. We don't blow a trumpet. But there are ways that we do exactly what Jesus is saying, especially in a social media age, where you can, you know, take a picture.

Put it on the what do they call it? The gram? What do the cool kids call it? The insta, the gram, the whatever they call it. For us boomers in the room, and I'm a boomer at heart, even though I'm a millennial. You put it on your Facebook profile. Look how generous we are. You know, we painted this house, we spent 12 hours painting this house. Look how generous we are I feel this rub, you know, even as a pastor of a church because we try to advertise what we're doing and what the Lord's doing and we want to let people know about it.

But man, it's so tempting if you're not careful to let the motivation be. Man, that's so good. That's so great. That's awesome. Or like anyone use Venmo? Like have you noticed in the

Venmo app, whenever you give something, you have to put something in the memo line? Or it won't let you press in. And sometimes I'll read through the timeline of what people are doing with their money, and I'm just like, wow. Interesting. I wonder what that emoji means. That's another story for another day. But if we're not careful, you can kind of broadcast your generosity.

And maybe you don't you know use Venmo, but it can be like. But even with this latest giving campaign that we did, an amazing opportunity to practice what Jesus is saying. But that anonymous gift that you gave somehow just magically becomes unanonymous. Or there's a little humble brag, you know, not in front of the whole church, just in front of a select group of people. Yeah, well, I gave X, Y, or Z amount. Ah, that was me. That big one? Yeah, that was me. And Jesus is saying, You know, don't do that.

Don't don't sound the trumpet before you. He doesn't necessarily say that it's sinful outright, but he is contrasting it with a different approach to giving, and he's contrasting it with two different kinds of reward. Essentially, he says, if you're going to blow your horn before you give, then you're going to get what you pay for. And notice where they do it, they do it on the synagogue in the synagogues and on the streets. That is Jesus' way of saying they choose the most holy places, the most sacred places. Places where people will think they're the most religious and then they choose the most public places.

Back then if you would give a large gift you would often get your name etched on the building. Just couple just like today. Like you if you do big big money. Then you get a little name on the brick or you get your the whole buildings named after you. And that's what Jesus is saying. They do that in the synagogues and in the streets so that they can get this. And if that's what you're giving for, then that's what you're going to get. If attention is the motive, then public honor is the reward.

And that's fine. But this reward, this word reward that he chooses, it's an interesting word. It's a word that was used in commercial transactions to it would be stamped on the receipt to basically say paid in full in other words jesus is saying once you get that that's all you get it's a one and done. It's a case closed. No more transaction. There's nothing left more for you to receive if what you wanted to receive was the congratulations. Which he's going to contrast with a different kind of reward that is unlimited.

If attention is the goal, then public honor is the prize, and that's one way to give, but it's going to keep you from a life of flourishing. He contrasts that with a different way of giving. When you give, start in verse 3, I want you to move from the theater to the crypt. When you give, where is it? Verse 3. Yeah, when you give to the poor, don't let your left hand know what your right hand is doing. Why? So that your giving may be in secret. It's the Greek word kryptos.

And then your father who sees in secret will reward you. Notice again Jesus is not saying you shouldn't give. He's not even saying you shouldn't give publicly. He's not saying you shouldn't give generously. He's a avoiding that entire debate. In fact, it's brilliant. This is what to me makes Jesus so brilliant because there could be a tendency when you read Jesus say, don't give to be seen by people, the response be, well, I'm just not going to give anything. Because I don't know if I'm pure enough. I don't know if my motives are pure enough.

So since I can't be sure that I'm 100% pure, maybe I just won't give it all. Or I'm only ever going to give when literally no one else is going to be able to know. And that's not what Jesus says. He says, don't let your left hand know what your right hand's doing. Which is another one of those weird metaphors because your hands don't have eyes, your hands don't have brains, your hands don't know anything, which is I think Jesus' way of saying hide your giving even from yourself. Don't even let yourself know the amount of what you're giving.

Because in that culture, left hand and right hand, two different the right hand was the public hand, it was the clean hand, the left hand was the unclean hand. It's what you would use to wipe when you go to the bathroom. So you didn't use your left hand for anything, your right hand was the that's the hand of exaltation. And so he's saying, you know, this hand's doing what it's going to do with giving. Don't even let this one know about it. Hide your giving from yourself. What does that mean practically?

You can't literally hide giving from yourself, but what he can do is to not focus on the fact that you gave. Which is what a lot of us do if you think about it. We may not care what other people think about our giving, or we may not even expect people to pat us on the back, but we pat ourselves on the back. And we say we say things like, man, if pastor West knew what I gave to the church, he maybe wouldn't be ignoring me in the grocery store, you know.

Which I didn't see you, okay? I promise I wasn't ignoring you on purpose. But you know what you know what I'm saying. Or if people knew what I did for the church, you know, they would just be amazed. I do so much. And I don't ever get recognized. And you're just kind of patting yourself. On the on the patting yourself on the back. And that silent ledger is what gives birth to everything else that Jesus is prohibiting. Which is what makes it so brilliant. Jesus is avoiding the entire discussion about public giving.

It's almost as if Jesus is saying it's not even so much about giving in public or not giving in public. The problem is the motive. It's this idea that the giving is about you. Instead of about the poor. The giving is about you, or the giving is about the people who see it instead of the kingdom of God advancing. And what I want you to do to break the hold of that kind of arrogance is to hide your giving from yourself. Which I think is a way of saying when you give, you give, give generously, but then forget about it.

Like just get over yourself. Stop congratulating yourself. Try to give and then just forget about it. I think that's what makes online giving so good because you can set it and forget it and until you do your monthly transactions and balance up your checkbooks which if you're not doing you should do I'm way behind on my transactions on my YNAB but you just don't think about it and there is a sense in which that kind of giving is really powerful for the kind of reward that Jesus says is better. There is a better reward, there is a better kind of flourishing that your father in heaven wants to invite you into, but you've got to hide your giving even from yourself.

I'm sorry, go back to the well that's fine, you can stay there. Did everyone get all the blanks? I'm so off on my notes, I don't even it's not even funny. So where do you give? He says, give to your father. I'm sorry, don't let your left hand know what your right hand is doing, so that your giving may be in secret. Yeah, go to the back go back. One slide. This word secret, interesting word. It's the word cryptos. So Jesus is advocating for Bitcoin. No, I'm just joking. He might do that, but no.

No, it's the Greek word cryptos before cryptocurrency. It was an underground layer where people would put stuff they didn't want anyone else to see. You've ever heard the phrase prayer closet? Like go into your prayer closet and pray. Some people have a literal prayer closet where they go into and pray. The point is that no one else sees what's going on in there. And Jesus is essentially saying you need to create a category in your brain where you can give in that kind of way where no one else can see it no one else will know about it not even yourself and he uses this word cryptos I think in contrast with the word theater move from the theater into the crypt, not so that God won't see the gift.

It's quite the opposite. He's saying, I want you to give in the secret place because only God can see the gift in that place. In other words, if you'll give in such a way where literally no one else can know about it other than your Heavenly Father. When you experience reward for that generosity, you will know it's from God and the way the reward will come will be way outsized, way greater, much more satisfying and long lasting than the reward of human applause. And so given the secret place, not because that's not where no one else will see, but because that is the place that only your father can see.

Now God sees your giving everywhere, obviously. God sees everything. But there is some places where only God can see. And that is what Jesus wants you to focus. Because if that place in your heart becomes characterized by sincerity and purity, then you are making progress to the flourishing life that Jesus desires you to have. But if that place, that secret place, is characterized by duplicity. In other words, who you are in that place is a different person than who you let people know yourself to be. Then you are on your way to slavery and anxiety and misery.

And you may look good and you may give a lot of money, and everyone may think that you're such a great Christian But internally, you will know you are but a hypocrite because there is a duplicity between who you are and who your Father in heaven desires you to be. And so the main idea is that only what only heaven can see, only heaven can and will reward. And way past just giving. We're going to see this with a prayer and a hundred other things, but I want you to think of it outside of the realm of giving.

You want to do the good things that you do in such a way that the motives for why you're doing those things only God can see. And that will change the way that you do them. They may still be public. It may not change the content or the amount of the gift that you give, but it will change what's going on in here. And when what goes on in here is characterized by purity of heart and sincerity it will transform you into a very Christ-like person. What only heaven sees, only heaven can reward.

And Jesus, if you think about it, did not just preach this kind of generosity. This is exactly what Jesus embodies with his own life and death. I think about Jesus in the Garden of Gethsemane. He's praying, he's about to go to the cross. And he tells his disciples, would you guys stay awake and would you pray with me so that I might not enter into temptation? And do you remember what the disciples do? They fall asleep. They fall asleep over and over and over again. And Jesus comes back and says, can you not stay awake for just one hour?

But as Jesus is struggling with the Father and the disciples are sleeping, do you remember what he does? He essentially says, Father, if it's possible, let this cup pass from me. In other words, I this is going to be extremely this is going to take everything that I have to give. But then he resolves in his heart, yet not what I will, but what you will be done. And what I th I think so fascinating is that there was literally no one there to see that. No one heard it. Makes you wonder how it got in the Bible, but I guess somebody, a little birdie, told them.

But no one heard it in that moment. And when Jesus dies on the cross, no one really sees it for what it is. The disciples, the soldiers, the thieves on either side, they see it as a public execution. They see it as lost. They see Jesus being humiliated. And yet what was really going on is Jesus was enacting the greatest gift of charity that the world had ever seen. Silently, hidden. He was giving up himself. And in giving up himself He was unbeknownst to anyone else giving the greatest gift that the world had ever known.

And God rewarded it as only God could reward publicly with his resurrection. Three days later, God raised Jesus from the dead, and Philippians 2 says, one day every knee will bow, every tongue will confess that Jesus Christ is Lord to the glory of God the Father. And so Jesus gave that, knowing the only eyes that will see it are the only eyes that matter. And those are the eyes of my heavenly Father. And even on the cross, he's he's he's in conversation with his father. Father, into your hands, I commit my spirit.

And so that's the invitation for us, not just in your tithe check. Or your offering, but in every arena of your life wherein you give charity, who cares what the other person sees? Don't let your motive be what they see or don't see, think or don't think. Let the motive be the eyes of your father in heaven. And your father, think about those words, your father. That's the foundation of the generosity. It's the relationship that you have with God. He's your father. He's not some cosmic judge. He's not up there saying, you better give more or else.

Okay? He's not impressed by even your big money. He's not it. He's your father. And he sees. That's the best part. He sees what no one else can see. You don't have to manage your image in front of your heavenly father. You don't have to prove your motives in front of your father. He knows. He sees and he will reward you. And the again the word for reward, it's different. It's this it's this unlimited an inexhaustible supply of heaven that goes on and on and on. It is infinitely better. Than the momentary one-and-done reward of human applause.

And so as we enter into a time of response, here's what I want to invite each and every one of you to do. Number one, we have a great opportunity to practice what we preach this morning with the youth fundraiser. So on the one hand, that fundraiser is very, very public. Because there's a literal auction. $50, $50, $50, $60, $70. And so everyone's seeing what you're bidding. Okay. And that's kind of fun to be honest, especially when your kids start spending your money for you. You can do the auction. I'm not saying don't do the auction.

The auction's fun. But there's also an invitation for us to silently, unspennows to anybody else. Give generously to send some of these kids to camp. And what you will see, one of the rewards that you'll get from your father is just a reward that only you will know. And then some of it will be when you hear the reports of kids getting saved and some kids maybe surrendering to ministry and kids being transformed. There will be a sense in which your Father in Heaven communicates to you your participation in that process.

And so it is it is money well invested. You know this last Wednesday we had the high attendance, 85 students and 15 students. Gave their lives to Jesus Christ. 15. The Lord's doing something very, very special, very, very fresh, very important. And it's an invitation to support that and to be generous towards that. Without the trappings of what other people say or think or see. And here's what'll happen. If you will do that, not just today, but every day, the paying for the coffee for the trip car behind you silently taking care of your neighbors bill that they can't take care of for themselves.

Finding ways to undercover, bless people. You will habituate your heart into secret giving. And as you habituate your heart into that kind of generosity, that kind of charity, you will find yourself more and more liberated. From the trappings of audiences and what people think and what people are saying about you and you will know the blessed life. You will know the life of flourishing that your Father in heaven desires you to possess. And so would you

commit this morning to say, you know what, I'm going to the next thing that I give, the next time that I give, I'm going to find a way to give in the secret place.

Would you bow your heads with me as we enter into this time of response?