

Why do we Give?

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 26 February 2023

Preacher: Scott Liddell

[0 : 00] Well, good morning.

Before I begin with a message, I have a greeting to give to you. I have been out of town for a few weeks. Part of the time that I was gone was visiting a place in Mexico where Tyler and Charis are receiving training to devote the rest of their life reaching an unreached people group.

And at this ministry center and training center, I had the opportunity along with Nancy to visit them and to greet them on your behalf.

And in return, Charis and Tyler want us to communicate to you a greeting. And please greet the church on our behalf. And so Charis and Tyler give their warmest of greetings.

Today if you are joining us, we are in the middle of a sermon series that we're calling Journey to the Cross. And today I'm going to suspend that sermon series.

[1 : 12] But the Journey to the Cross sermon series is a series where we are looking at Jesus' last journey to Jerusalem. And we have now completed his, he set his face to Jerusalem.

Next Sunday we will pick up the sermon series where we are going to look at Jesus' triumphal entry and look at his last week. And that sermon series will culminate to Good Friday and Resurrection Day on Easter Sunday.

And so we will resume that sermon series next Sunday. But today I want to give a, so we're suspending that for one week to give a special sermon with regard to what is currently God is doing in our midst.

And one of the things that we have been talking about for several weeks is this reach initiative that we have. And next Sunday we're asking the church family and those who consider Forther Church to bring their commitment card and indicate what they, what God has laid on each of us to give to the reach initiative.

And you say, well, what is this reach initiative? It's three projects to use as a tool to reach the city of Spokane for the gospel. The update to this worship center, the remodeling of other fire station.

[2 : 34] And by God's grace next spring we will send a church plant to reach the Moran prairie up on the South Hill of Pastor Eric in a contingency of fourth to there.

So with regard to that, I wanted to ensure that all of us know why it is that we give. And what does God's word have to say to that as we spend our last week prayerfully considering what each of our commitment is.

And in order to do that, I'm going to look at a passage if you have your Bible with you to turn to 2nd Corinthians chapter eight, we're going to look at verses one through nine today.

And if you can keep your Bible open to that passage because we're going to reference this passage over and over again today, it will be helpful if that is available to you.

But why? Here's what I recognize that anytime we talk about generosity and money, money can be a very touchy subject.

[3 : 41] I don't know if you have noticed, but it can be a little sensitive and perhaps why is it so sensitive? Why are we so sensitive to this topic in our personal lives and corporately?

And I would say there's probably no clear indicator to who one serves than money. God's word, Jesus says, no one can serve two masters for either he will hate one or love the other.

He will be devoted to one and despise the other. You cannot serve both God and money. So it's a great indicator to who one serves more than what we declare with our mouth to say who we serve.

Secondly, money, we're a little touchy about it perhaps because there's probably no clear indicator about what we treasure.

God's word also says, Jesus says, store up for yourself. Treasures do not, I'm sorry, store up for yourself treasure on earth where moth and rust destroy and where thieves break in and steal.

[4 : 42] But store up for yourselves treasures in heaven where moth and rust do not destroy and where thieves do not break in and steal. And for where your treasure is there, your heart will be also.

So I understand the sensitivity to the subject primarily because God's word tells us there's probably no clear indicator who we serve and what we treasure than where our money is.

To indicate this, I could illustrate it this way. If I were to give you my bank statement for the last six months and I say, here's my bank statements for the last six months and you could read them and you could calculate how much I'm spending on food, how much I'm spending on transportation, housing, and you would go through the whole money, you could tell what I treasure based upon where my money goes.

It's a great indicator. Likewise, if I were to receive your bank statements, I could indicate the same as well. And so despite what our mouth says, our money serves as a truer indicator of who or what we serve and who or what we treasure.

So today in this passage in 2 Corinthians, you say, Scott, why did you choose this passage? I chose this passage because it has something in common with what the REACH initiative is and what is it?

[6 : 06] In 2 Corinthians, Paul is writing to the church at Corinth to say, I'm inviting you to receive a special offering that we might give this special offering to the church in Jerusalem because they are in deep need.

And so it's a special offering and I thought, well, what is the REACH initiative? It's a special offering. It's above and beyond what you give to the Lord and we're asking for a 15 month period of time to give a special offering not to the church of Jerusalem but for this REACH initiative projects.

So I know there's a distinction here, but I chose the passage for what we have in common. And I want you to see Paul's motivation for which he talks to the church at Corinth to say, I'm inviting you to take part in this special offering.

So let us look at the first one. Before we do, let us read the passage, but please read the text that is in your lap at this moment and we will read this together.

But if you have forgotten one, you're welcome to look on the screen. This is what the word of the Lord says. Second Corinthians 8, 1-8.

[7 : 24] We want you to know, brothers, about the grace of God that has been given among the churches in Macedonia for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of generosity on their part.

For they gave according to their means, and as I can testify beyond their means for their own accord, of their own accord, begging us earnestly for the favor of taking part in the relief of the saints.

And this, not as we expected, but they gave of themselves first to the Lord and then by the will of God to us. Accordingly, we urge Titus that as he had started, so he should complete among you this act of grace.

But as you excel in everything, in faith, in speech, in knowledge, and all earnestness, and in our love for you, see that you excel in this act of grace also.

I say this not as a command, but to prove by the earnestness of others that your love also is genuine. For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you might by his poverty become rich.

[8 : 47] Paul writing to the Corinthians shares with them this motivation of grace that should motivate them to give generously to alleviate the poor in Jerusalem.

And so how does he do that? What is his motivation? So this is going to sound a little redundant. Grace motivated generosity is motivated by grace. And so where do you see that?

Look with me in verse one, it's going to become much more clear in verse nine, but we're going to get that to the concluding of our message, but I want you to reflect back in verse one with me. That we want you to know, brothers, about the grace of God that has been given among the churches of Macedonia.

And so here's what I want you to know that I understand. This is describing this occasion that Paul is recounting.

And he's saying, church at Corinth, I want to tell you about the church in Macedonia that they even want to give to this offering to the church in Jerusalem.

[9 : 52] And so let me tell you Corinth about the Macedonian churches. And it says, I want you to know, because apparently they were ignorant of what the brothers in the church in Macedonia gave.

He says about the grace of God that has been given among the churches in Macedonia. This grace of God is the offering that it's referring to. But I want you to think about how is it that the Macedonians even became moved to the point where they want to participate in this offering. Think with me. Back in the book of Acts, the church is worshipping there in Antioch, and the Holy Spirit comes to the church and says, set apart for me, Paul and Barnabas, for the work that I have called them to do.

And so Paul and Barnabas then are sent by the church in Antioch, and they go on their first missionary journey. They come back to Antioch, they report all that God has done, and then they are sent off again on the way.

Paul picks up Timothy and Timothy, and they arrive in Macedonia for the very first time. And they proclaim the gospel to the churches in Macedonia.

[11 : 01] They come to faith in Christ, and now out of this new relationship with the Lord, they want to give and they want to participate in this special offering for the church in Jerusalem that is suffering hardship.

It is the grace of God that moves them to this generosity. Secondly, grace-motivated generosity transcends adverse circumstances.

Look at the churches in Macedonia, what they've faced. Look with me in 2A. For in a severe test of affliction, this offering was given in a severe test of affliction.

The Macedonian church was in a desperate situation. Paul uses vivid language here to indicate their ordeal. He says the word affliction translated could mean pressure.

There's a lot of pressure on this church in Macedonia. We hear the kind of pressure they suffered when Paul writes to the 2 Thessalonians 1.4.

[12 : 07] Listen to what he says to the church in Thessalonica, which is in Macedonia. He says this, therefore we speak proudly of you among the churches of our God for your perseverance in the faith in the midst of persecutions and afflictions in which you endure.

Also in Thessalonica, we read in the book of Acts, chapter 17, that the crowd, the community members of Thessalonica went to Jason's house and they brought him out of his own house and some of the other brothers.

They brought him before the city officials. You have persecution going on in Thessalonica in particular, in these churches in Macedonia at large.

There's these adverse circumstances and yet it is not prohibiting these churches in Macedonia who want to give this special offering.

So the grace motivated generosity transcends adverse circumstances. Thirdly, we read that grace motivated generosity gives with joy.

[13 : 20] Look with me here what is accounted to the church in Macedonia. It says, in a severe test of affliction and their abundance of joy, they gave with abundance of joy.

Now this abundance word means to a surplus, an overflow of joy that this afflicted persecuted group of people said, I want to give, I want to participate in this offering to those who were hurting in Jerusalem and they had overflow with joy.

God loves a cheerful giver. We know that. I like the, one of the movies I enjoy is the Charades of Fire. Eric Little, he's a Scottish missionary and an Olympic caliber sprinter.

Many of you may have seen the movie, but in the movie he has this exchange with his sister Jenny and she is concerned that running his eclipsing Eric's desire and love for the Lord and his call to missions.

And so juxtapositioning his own sense of purpose to serve the Lord through running, he shares this with his sister.

[14 : 35] He says, I believe that God has made me for a purpose, but he has also made me fast. And when I run, I feel the Lord's pleasure.

When we use our gifts, what is it that the Lord has done? He has saved us. And one of the indicators that we have studied, one of the markers of a disciple is one who is generous to the Lord. And so we have been saved for a purpose. And one of the markers of a disciple of Christ is one who is generous and we ought to do so with joy.

You're fulfilling your purpose and so we do it with joy. Fourthly, grace-motivated generosity is not obstructed by poverty.

Look with me again, verse 2c. As fear tests of affliction, their abundance of joy, and thirdly, their extreme poverty have overflowed in a wealth of generosity on their part.

[15:41] Extreme poverty, grace-motivated giving, is not obstructed by poverty. High taxes, slavery, low economic status, persecution had all reduced the Macedonian believers to poverty.

How is it that one in their poverty can give so generously? What is it that one would have to believe in order to give out of poverty?

You would have to trust the Lord to be your supply. I appreciate what David accounted in Psalm 37. He says, I have been young and now I am old. I have not seen the righteous forsaken or his children begging for bread.

And then in Philippians Paul writes, And my God will supply every need of yours, according to the riches of his glory in Christ Jesus.

[16:52] Grace-motivated giving does not wait until we have enough money. They give out of their poverty. Giving is not a matter of how much one possesses, but is an expression of an unselfish loving heart.

Third, grace-motivated giving is proportionate. Look with me in verse 3, the first part of verse 3, 3a, for they gave according to their means.

Grace-motivated giving gives proportionately. Paul had first-hand knowledge that he had witnessed them giving according to their ability. He says, As I can testify for they give according to their means.

He saw first-hand their giving proportionately. The Bible sets no fixed amount or percentage for giving. This is one of the reasons why I believe, and we all have different church backgrounds and different church traditions that we have come from, but I don't believe tithe, the tithe of 10% is necessarily prescribed biblically in the New Testament for us to follow.

Now, having said that, and one of the reasons why I say that is this principle is, if I were to say give 10%, some that may be deeply sacrificial to perhaps maybe impossible.

[18:30] For others, they don't even blink at that. That may be easy. And so a proportionate giving is equally sacrificed to all people, not necessarily a set amount, per se.

Next I want to say there's another grace-motivated generosity gives sacrificially.

So the Macedonians look with me in 3b, for they gave according to their means, as I can testify, and beyond their means of their own accord.

So yes, they gave proportionately, but within that proportion that they gave, they gave sacrificially. Their giving was beyond what could reasonably be expected of such a poor congregation.

Life was difficult for them. They faced extreme poverty and persecution, yet despite their desperate circumstances, they joyfully gave with regard to themselves and were compelled by the needs of the poor in Jerusalem.

[19:37] They trusted God's promise to be their supply and to meet their needs, and they refused to worry about them.

Let me, my wife and I several years ago were in Cordeleum, and we were sitting at a stoplight.

There were a few cars in front of me, so I was maybe the third car back from the stoplight.

And there's a man who had the audacity to pull up in the lane next to me in the truck of my dreams. And not just the truck of my dreams, he was towing the boat of my dreams.

And to make matters worse, he had customized them in paint job to make them look the same.

They were obviously a unit, including the trailer had a special paint job.

And as I, and I'm sure he did it just to slight me as I was sitting at the stoplight, I received it personally. And there he sat.

[20:43] And you will hear out of the words of my mouth, the covetous nature of my heart at the time. And here's what I said. So my wife is sitting graciously next to me in the car, and I said this, what on earth, what kind of job does someone have to have to own that?

That's what I said. And I hope you hear covetousness, the sin of covetousness. I hope you hear that because that did not, that question did not originate from a place of pure heart.

But this is what my mouth, my wife, my wife said in response. She grabbed my hand and she said, honey, but we do.

What kind of job do you have to have to own that? But honey, we do. Instantly, I was convicted because the condition of my heart was quickly revealed to me.

And my wife, she just graciously turned her head away, and there I sat in silence.

[22 : 05] But that conviction over the period of minutes turned into worship. And here's why.

Grace-motivated giving gives proportionally, and out of that proportion, it gives sacrificially. There are some things in life we all ought not to have out of our love and affection for the Lord.

And for me, it was the truck of my dreams and the boat of my dreams. I don't know what it is for any of us or all of us, but I am so thankful that we all don't just have whatever we want.

And this was the state that the Macedonian believers had. They were giving sacrificially, and they were giving proportionally, and it affected what they were able to enjoy in order to give to the church in Jerusalem.

Next. Grace-motivated giving gives voluntarily. Of their own accord, we're told in the last part of verse 3, they gave according to their means and as I can testify, beyond their means, and they gave of their own accord.

[23 : 32] The Macedonians were giving of their own initiative, self-motivated. They were not coerced, they were not manipulated, they were not intimidated. They gave freely. The Corinthian church was lagging in their motivation to give this special offering.

So Paul writes and says, listen, church at Corinth, you should see the Macedonians. You're a wealthy city. You have a seaport.

You have so much commerce in your area. You're wealthy. These folks, they gave sacrificially, they gave, and they're giving proportionately. And I encourage you.

I'm going to send Titus. We're going to hear about Titus here in a second. And Titus is going to come and he's going to collect this offering and I want you to also give voluntarily just to match how the Macedonians just gave.

They gave voluntarily. Next we read. Yeah, we read that they gave grace-motivated generosity is a privilege.

[24 : 43] It is not an obligation. Look with me in verse four. Begging us earnestly for the favor to take part in the relief for the saints. What I find interesting is the direction of the begging.

Now I don't know about you, but I would think someone who is in an impoverished state like the Macedonians, they would beg to receive.

But no, no, no, no. They're begging to give. The Macedonian church is pleading with Paul, Paul, would you allow us please to participate in this special offering to give to the church in Jerusalem? Would you allow us to do that? They consider it a privilege. It's voluntary. It's a privilege. It is not done out of obligation.

And to further emphasize this point that it is not an obligation. It is also an act of worship. Look with me in verse five and this.

[25 : 43] Not as we expected. But they gave themselves first to the Lord. They gave themselves first to the Lord.

The Macedonian given was more than what Paul expected. And he was hoped and he had hoped for a financial offering and they were giving it freely.

The word first here, when we read in the verse five when it says, and this not as we expected, but they gave themselves first to the Lord.

That word first does not mean like in sequence of events, first, second, third, fourth. That's not how this word is being used.

The word first means is being used in terms of priority. They gave themselves first as priority to the Lord. And so how is it that they were to give sacrificially and voluntarily and not be coerced is because their priority was they gave themselves wholly and firstly to the Lord in terms of priority.

[27 : 02] The supreme act of worship is not giving money. The supreme act of worship is not attending a church. The supreme act of worship is not singing songs.

The supreme act of worship is not attending the discipleship hour at 9 a.m. Although I would love 100% attendance.

It's not serving in a ministry at fourth. The supreme act of worship is giving oneself to the Lord. And that's what the Macedonians did so well and so beautifully.

This is what how Paul says it in Romans 12. You have these verses perhaps memorized.

Therefore, I urge you, brethren, by the mercies of God to present your bodies as a living and holy

sacrifice acceptable to God, which is your spiritual act of worship.

And do not become formed to this world, but be transformed by the renewing of your mind so that you may prove what the will of God is, that which is good and acceptable and perfect.

[28 : 08] And they gave themselves first to the Lord. But notice who also they gave themselves to. They gave themselves in submission to the pastors and elders. It says they first in priority gave themselves to the Lord.

And then it's the bottom of verse five. It says, and then by the will of God to us. And who is the us there in particular? It is Paul and Timothy. And then he moves on quickly to say, accordingly, we urge Titus that as he started so that he should complete among you this act of grace.

And so there was Paul and Timothy and Titus was going to swing through and the Macedonian believers gave themselves priority to the Lord. But then to the to the elders to Paul and Timothy and Titus, they recognized their leadership.

And then we find in verse seven, another grace generated grace, motivated generosity works in harmony with other godly virtues.

Notice with me in verse seven, but as you excel in everything in faith and speech and knowledge and all earnestness, giving does not take place in a vacuum isolated from other Christian virtues.

[29 : 29] It must not be done contrary to godly virtues.

If I drank like a fish, I swore like a sailor and was wicked as Jezebel, but I gave generously, I would be a hypocrite at best.

Worse, it would be antithetical to the gospel, the very gospel that I'm saved by grace motivates and empowers a believer to grow in godliness and generosity grows in is accompanied by and works in concert with those other virtues.

And so grace motivated generosity just works in harmony with other godly virtues. It's not an act that is isolated and alone.

In verse eight, we find another grace motivated generosity. It gives evidence of love. Look with me in the bottom of verse eight, but I say this not as a command, but to prove your earnestness of others that your love also is genuine.

[30 : 47] Paul assumes, assures them that he is not speaking as a way of command, and he wants to avoid that at all cost. He has already told them this offering is voluntary.

He's already told them that this is a free will offering. He is not, there's no compulsion involved.

There's no obedience to a command. And so he says the true test of love then is not feelings, but it's your actions.

Indicate your love with this offering. If someone says, I love God and hates his brother, he is a liar, we're told.

For the one who does not love his brother, whom he has seen, cannot love God whom he has not seen. In this command, we have from him that he who loves God should also love his brother also. This is what John says in verse John four. And we also know this experientially.

[31 : 51] If I were to say to my wife, Lord, Wendy, I feel like I love you. I just feel like I love you. But I don't do any dishes. I don't do any laundry.

I don't shovel snow. I don't mow the yard. I don't dust. I don't mop. I don't help with the dishes. I don't help her cook any meals. I don't think she would really appreciate the feeling of love that I have for her.

And she would probably say to me, Scott, prove your love in this. And Paul is basically saying, I know you love, but prove your love through giving, this act of giving to the church in Jerusalem. That's how you'll do it, church at Corinth. This is what Paul is communicating. Grace motivated generosity.

And this is the part that I want to conclude with, and this is what is so most important. I find it interesting how Paul says, OK, church at Corinth, I've given you the example of the church in Macedonia for how they have wanted to give this special offering to the church in Jerusalem.

[33 : 03] Now church at Corinth, I want you to understand. And I'm going to link this to the ultimate motivation and the ultimate example of giving I could possibly share with you.

And then he unloads it in verse 9. For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you, by your poverty, might become rich.

Grace firstly, the riches of Christ. He says in verse 9, I want you to know the grace of our Lord Jesus Christ.

This is why I'm calling it grace motivated generosity. It's grace. And how does this grace motivated generosity, how was it modeled by Jesus Christ? It says that though he was rich, and you think, well, Scott, of course he's rich, he's God.

He owns the cattle on a thousand hills. He knows the stars each by name. He, everything that was created is his. Of course he's wealthy. But what if I said, I'm not speaking about anything of his creation.

[34 : 17] And I see the Lord is rich, and that's not what the context is talking about when we think of the Lord being rich. How is it that Jesus Christ is rich? Think with me two ways.

He's eternal. Everything not created is eternal, and God is not created himself, and nor did he create Jesus Christ.

Jesus Christ is fully God with the Father and Holy Spirit. He always was, and he always will be. He's not the result of some creation. Consequently, he has immeasurable well, rich.

He is immeasurably rich in his eternal nature. Being eternal, he is not dependent upon anything outside of himself for his own existence.

He is rich. I need food. I need sleep. I need a whole lot of things for me to exist. God needs none of that.

[35 : 16] Micah knows the wealth of his eternal nature, and this is what Micah says in the Old Testament about Jesus being born in Bethlehem. He says this, but as for you, Bethlehem Ephrathah, too little among the clans of Judah, from you, one will come forth for me to be the ruler of Israel.

His goings forth are from long ago, and his days are eternal. Micah notices his eternal nature, and I'm ascribing immense and immeasurable wealth because God and Jesus is eternal.

Secondly, what also makes Christ rich is he is equal to the Father. Being co-equal to the Father, Jesus is as rich as the Father. Paul writes this to the church in Corinth, for he himself is the fullness of deity, dwells, and bodily form.

All of who God the Father is, is who Jesus is in bodily form. The writer of Hebrews describes it this way, Jesus is the radiance of the glory of the Father, the exact representation of his nature.

I like how Charles Hodge, the theologian of the 19th century, writes, and this is a little bit of a lengthy paragraph, but listen carefully, thinking about the wealth and the riches of Jesus Christ being about his nature.

[36 : 49] All divine names and titles are applied to him. He is called God, God Almighty, the Great God, God Overall, Jehovah, Lord, Lord of Host, Kings of King, King of Kings.

All divine attributes are ascribed to him. He is declared to be omnipotent, omniscient, almighty, and immutable. The same is yesterday, today, and forevermore. He is set forth as the creator, the upholder, the ruler of the universe.

All things were created by him and for him and by them, all things consist. He is the object of worship to the intelligent creatures, even the highest.

All the angels are commanded to prostrate themselves before him. He is the object of all religious sentiments, of reverence, of love, of faith, of devotion. In him, men and angels are responsible for their character and conduct.

He required that men should honor him as they honor the Father, that they should exercise the same faith in him as they do God the Father.

[37 : 55] He declares that he is and the Father are one and that those who had seen him had seen the Father also.

He calls all men unto him and promises to forgive sin, send the Holy Spirit, and to give them rest and peace and raise them up on the last day and give them eternal life.

God is not more and cannot promise more, but do more than Christ is to be and promised and do. He is therefore been the Christian God from the beginning and for all ages and all places.

Jesus Christ is immeasurably rich. He is God. And so we read in verse nine. Again, this is the appeal to why they should give generously.

He says, Jesus Christ, he was rich. Though he was rich, yet for your sakes became poor. Here again, poverty of Christ is not in reference to material poverty.

[38 : 59] While his earthly ministry, he lived economically simple. It was not the poverty that Paul is speaking to, but a spiritual poverty. The Lord Jesus Christ became poor in his incarnation.

He was born of a woman. He was born in the likeness of sinful flesh. While he himself was not sinful, he is the Creator taking on for himself the created human flesh.

And in so doing, he emptied himself by taking on the form of a bond servant and being made in the likeness of men. And by doing so, he emptied himself. And by doing so, he suffered human weakness and human limitations.

Jesus became hungry because he took on human flesh, fully man. He became thirsty. He became tired. Additionally, he was tempted in all ways that we are, yet without sin.

And to complete his earthly ministry, Jesus humbled himself, being come obedient even to the point of death on the cross. In doing so, he defeated all the powers of hell.

[40 : 04] He accomplished the work of redemption that God had assigned to him. He forgave sin and gave his people the priceless riches of salvation.

Do you see, oh, for your sakes, he became poor? And then thirdly, we see that the gift of Christ, so that by his poverty, you might become rich.

The purpose of God's condescension in the person of Christ was made for the payment of sin to die and through his resurrection, overcome sin and death.

He did not make us materially rich. That wasn't his purpose. How did Christ make us rich?

He gave all who would believe in him salvation, forgiveness, joy, peace, eternal life, light, glory.

Peter says it this way, an inheritance which is imperishable and undefiled that will not fade away reserved for you in heaven.

[41 : 25] Through Christ, we have become heirs with God and fellows heirs with Christ. Peter again tells us that we receive this because of Christ. We might become partakers of his divine nature.

Do you see how rich you've become to reflect his glory that exists in heaven? Paul to the Ephesians says it this way, so that in the ages to come, he might show you the surpassing riches of his grace in kindness toward us in Christ Jesus.

Don't miss the connection that Paul is making. The gospel. Why am I referencing this as saying this is grace. Motivated generosity because it is rooted in the gospel.

Paul is using this example of Christ who was rich, became poor on our behalf that we might become rich. He's using the gospel as an example as to what motivates us to want to give generously unto him.

He did it to the church at Corinth. May I encourage us this is the motive in which I desire for us to give.

[42 : 41] So there's application I want to draw. First of all to the unbeliever that may be in the room, someone who questions the things that I've said, who questions who Jesus is I want to share with you.

There is no forgiveness of sin apart from faith in Jesus Christ in his person and his work in his person that he is fully God and fully man and his work is the work on the cross of his death.

His he God in the person of Christ condescended to earth. He's lived a sinless life to die a death for sin.

He was buried three days later. He rose again overcoming sin and death and all who believe in him will not perish but have eternal life and have a relationship with God can be reconciled to him and have sin forgiven.

And I encourage you today would you place your faith in Christ. Second we may have guests with us today and you say that's it.

[43 : 54] That's what I thought. Go to church and just hear about money. That's all they want. For the guest who may be with us please know your presence is enough of a gift to us today.

I expect no financial contribution from you whatsoever. But for those who consider forth their home I look forward next week along with you I thank you for your generous consistent giving but along with you I look forward to turning our commitment card in and joining you in this special offering and I encourage us this week would you perfectly consider and what I love is this.

I want to just appeal to you with the same motivation that Paul did. I want grace motivated giving. I want you to feel compelled to give. I want you just to reflect on what God has done for you and say Lord what would you have for our family and that's what we'll give.

Let's pray. Father thanks so much for this day. Thank you for the reminder today of what grace motivated living and most grace motivated generosity may look like.

Thank you Lord that we don't give out of compulsion, twisting of arms or any of that.

[45 : 24] So you simply invite us to give unto you. Thank you for your son Jesus Christ who gave himself fully for our benefit and I pray it would be out of that basis that we would remind ourselves when we consider what is it that you would have us to give.

We love you Lord. Thank you for this wonderful church and it's in your name Jesus we pray. Amen.