

Giving in God's Ways to God's Purposes

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[0 : 00] You know, I don't know when I said earlier in the announcement, it's Giving Sunday. I don't know, maybe for some of you, it made you bristle a little bit. It just confirmed the stereotypes.

These churches, they're just after people's money, right? There goes another church that just wants our money. It just wants to protect its own institutional survival.

Well, pish posh, let me assure you, that is not what we want. Our desire is not for your money. That's too small of a thing.

We want all of you, not just your money. And the reason for that is what, as a church, what our minister Colin says, you know, we're here to equip for gospel fruitfulness.

And what that looks like is we want to help people to bring everything, not just your money, come on, small potatoes, everything under the lordship of Jesus.

[1 : 00] Christ. And it's not just our money, right? It's other things. If we just wanted your money, this would be a really short sermon. And we'd just say, God demands it, give it, let's go eat some soup, right?

But no, it's more than that. Or, you know, we could recite a prosperity gospel trope that's out there. If you want to be rich, give to God and he'll make you rich.

That's not what this passage says. The Lord's after our heart. So that takes a little bit more time.

You know, when it comes to giving and money and generosity in the church, a lot of times ministers can feel awkward because they either feel the pressure to sustain the finances of the church to keep this thing going, or they feel awkward because they know that, you know, part of their salary, you know, their salary comes from the giving on top of other things that the church covers.

Well, this morning, none of that awkwardness is there because you guys don't pay me a single cent, a pence, I should say. So I am feeling the freedom of the Spirit this morning, guys.

That is gone. The minister shouldn't feel that way anyways. More seriously, though, you know, many of us relate to money and giving in a lot of different ways.

[2 : 16] Maybe we don't think about it much. Maybe there's confusion. Maybe there's boredom. Maybe there's shame around it. Maybe you've mismanaged your money. And maybe you're just kind of preparing your heart.

You're like, okay, Nate's going to give like a couple inspiring stories and like litter vague guilt throughout the sermon. And then, you know, that will just go on our way. It's not what's going to happen. That's not the aim.

There's nothing wrong with inspiring stories. You have the little pamphlet. You see the budget. You see the need that's there. I want us to think even bigger than that and ask not what do I have to do, but what do I get to do?

What do we get to do with the resources that God has given us? A little bit of context before I read 2 Corinthians chapter 9 is important. The Apostle Paul writes 2 Corinthians and he is the one, as he's writing to the church in Corinth, if you went back to Acts chapter 18, he's one of the ones who helped to start, he planted the church in Corinth.

And he's gone away. He moves on after spending some time there and he gets a report that things are really, really messy. And so he writes the first letter to the Corinthians in order to address some of these issues.

[3 : 32] But they end up rejecting him, it seems like, and they follow after some false apostles. And so Paul goes back and he has what he, earlier in 2 Corinthians chapter 2, he refers to it as the painful visit.

He goes back and he talks to the church in Corinth and they end up repenting and saying what they've done wrong and they receive the Apostle Paul. And so as he's writing to them at present,

he's writing to assure them that he still does love them, that he's for them, that this reconciliation is real.

And so he spends the first seven chapters of 2 Corinthians writing about the reconciliation that's happened. And then he switches in chapter 8 that Ellie read and chapter 9 that we're going to read and he talks about giving and generosity.

And the reason he brings it up is because there had originally been this pledge from the church of Corinth. You can read about it in 1 Corinthians 16. You can even read about it in other letters that Paul writes.

I think it's like Romans 15, where they've pledged to give money to help the church in Jerusalem. There's been a famine in Jerusalem and so Paul is going around and he's raising money.

[4 : 48] This isn't just a regular giving to the church to sustain its need. This is above and beyond offering that he's asking the churches to give to their brothers and sisters in Jerusalem in order to provide for their needs.

And the reason that he brings this up here is not just because the church in Corinth had said they were going to do it, you know, then they reject the Apostle Paul. So he's not just coming back to their pledge.

But what you see is he's saying, hey, listen, we are reconciled. I believe that you've repented. And do you know one of the biggest signs that that repentance and that reconciliation is true?

You give. You give. That there is a generosity that flows from that. And it's going to be this wonderful display of unity because in the church in Corinth, in the region Achaia, and where they've already gathered funds from Macedonia, it's primarily Gentile, and they're giving to a primarily Jewish congregation in Jerusalem.

And you get to show their unity in that. And the reason this fits, it's not this, you know, he just interrupts and he's like, oh, by the way, you know, I really do forgive you and all that stuff. But hey, don't forget about the money.

[6 : 01] No, no. It flows and it fits because at the heart of the gospel is it's a story of generosity. It's a story of generosity, of God's generosity towards us.

And so Paul tells the Corinthians in chapter 8, verse 7, see that you excel in this act of grace also. And that word is for all of us, God's people, that we would be a people who excel in the act of giving to God's purposes in God's ways.

So we read 2 Corinthians chapter 9, the whole chapter. Listen up. This is God's word. Now it is superfluous for me to write to you about the ministry for the saints, for I know your readiness of which I boast about you to the people of Macedonia.

This would be the churches of Philippi, Thessalonica, Berea. You can read about it in Acts 17.

Saying that Achaia, that's the region where Corinth is, has been ready since last year.

And your zeal has stirred up most of them. But I am sending the brothers, these three guys that he refers to in chapter 8, so that our boasting about you may not prove empty in this matter, so that you may be ready, as I said you would be.

[7 : 21] Otherwise, if some Macedonians come with me and find that you are not ready, we would be humiliated to say nothing of you for being so confident. So I thought it necessary to urge the brothers to go on ahead to you and arrange in advance for the gift you have promised, so that it may be ready as a willing gift, not as an extraction.

The point is this. Whoever sows sparingly will also reap sparingly. Whoever sows bountifully will also reap bountifully. Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver.

And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work. As it is written, He is distributed freely, He has given to the poor, His righteousness endures forever.

He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of righteousness. You will be enriched in every way to be generous in every way, which through us will produce thanksgiving to God.

For the ministry of this service is not only supplying the needs of the saints, but is also overflowing in many thanksgivings to God. By their approval of this service, they will glorify God because of your submission that comes from your confession of the gospel of Christ and the generosity of your contribution for them and for all others.

[8 : 55] While they long for you and pray for you because of the surpassing grace of God upon you, thanks be to God for His inexpressible gift. It's God's Word.

It's completely true, and He gives it to us because He loves us. Let's pray for the preaching of God's Word. Father, as we said, there's many different feelings when it comes to the topic of money and giving and generosity.

And so we ask that you would be with us, and would you help us to see the beauty of your Word. And most of all, we pray for grace to hear, grace to understand, grace to grip our hearts, and grace to overflow in our lives.

We pray all this in Christ's name. Amen. All right, I want to look at this passage just by asking one simple question, then I'll give you the outline. The simple question is, how are we to give?

And we'll get at what Donald was talking about, the why. I just want to, how are we to give? What are the characteristics of giving? And I have six things for you this morning.

[10 : 01] I saw the shock on your face. You're like, there is too much freedom of the Spirit, Nate. But it's the same amount of notes, guys. The soup will be warm. Don't worry. And it's these six things. This is how we're to give. This is what 2 Corinthians 8 and 9 show.

We're to give willingly, not begrudgingly. Cheerfully, not selfishly. Deliberately, not carelessly. Expectantly, not hopelessly.

Sacrificially, not sparingly. And gospelly, not lawy. Okay? Six things. Promise. We'll move through it. First off, we are to give willingly, not begrudgingly.

So Paul, in chapter 8, verse 8, he writes, and he talks about the collection for the offering for the church in Jerusalem. And he says, it's not a command, but to prove that your love is genuine. He wants their giving to God's purposes to be voluntary. And he repeats this idea in chapter 9, verse 5, that we just read. And he says, he's writing in advance so that they can be prepared to give a willing gift, not an extraction.

[11 : 12] To give willingly, not begrudgingly. And then he says again in chapter 9, verse 7, each person must decide in their heart what to give, not reluctantly or under compulsion.

Willingly. What Paul doesn't say, he doesn't say, hey, remember what happened a year ago? You picked the false apostles and so you're going to pay for it? I'm instituting an apostolic tax.

Just do it. It doesn't go that way. The idea is that Paul wants the Corinthians to want to give. There was a movie from some years ago, I remember, and it's about this couple who break up and at one point, I think they have like another couple over for a dinner party and the man doesn't do anything. The woman has to do every single thing and at the end she cleans up and all these things and he could tell that she's upset and he asks what's wrong and she starts to tell him and he goes, hey, hey, whoa, whoa, whoa.

What do you want me to do? Do you want me to do the dishes? She looks at him and she says, I don't want you to do that. I'll do the dishes. If you want me to do the dishes, just tell me and I'll do the dishes. And she says, I want you to want to do the dishes.

[12 : 28] And he looks at her and he goes, why would I want to do the dishes? And then it devolves into more fighting. You know, Paul will give an answer on why we should want to give but the first thing is simply this, that he wants us to want to give.

I think it was one of the Wesley brothers, I think it was John Wesley and he said, oftentimes, the last thing to be converted in a person is their wallet. To loosen our grip on that thing.

So Paul comes and he says, I want you to want to give. Whether people give a little or to give a lot, it can be hard to give willingly. You know, like housing prices are going up, the cost of food is going up, energy prices are sky high.

But in the midst of all of that, you've got to start here, we are not to give begrudgingly. Like we're paying a God tax to appease him.

We're to give willingly. It's okay, first thing. We're to give willingly, not begrudgingly. Second thing, we're to give cheerfully, not selfishly. You can want to give and you can want to give for all of the wrong reason.

[13 : 38] One of the main themes in chapters eight and nine is that motives matter. And at times, maybe you can feel the tension between, you know, I can either give generously or I can give cheerfully.

Do those two things actually go hand in hand? And Paul says, yes, they do. Verse seven, God loves a cheerful giver. You know, it's an interesting concept, right?

How can you be cheerful when you're parting with something? You're losing. You're going to lack something now. You're giving something away. How does that actually produce joy when you're losing?

And what Paul would say to us, it depends on to whom you're giving those things, right? And what you think about them. It's a joy if you're a parent to be able to give a gift to your child.

You don't feel like you're losing. You think highly of you love them. You want to give to them. And so the question for us that challenges us in our cheerfulness and giving is, do you see God as a taker or a giver?

[14:44] Do you see him as a taker or a giver? Is he a demanding accountant in the sky who just wants to drain you? And that's maybe what you felt in church too.

Leadership is there. You're just a pawn. You're just a servant. And they just want to drain you of your time and not just that but also your money. You just feel exhausted by, as somebody uses the words, tithes and offerings and you just hear drain, deplete, exhaust, take.

And listen, you can give and you can give a lot but you can give not out of cheerfulness but you can give because you want the status. You want to solve your conscience.

Make yourself feel like you're a good person. Yeah, just I'm supposed to. You don't care at all about those things. And a lot of times to follow God, to obey God, you know, we do it out of duty a lot of times but ultimately the glory and the aim is that it's delight.

And when we just do those things to get a certain feeling, it's really selfish giving, isn't it? I'm doing this in order so that I can feel okay, so that I can get a blessing, so that I can feel that guilt has been removed.

[16:01] Paul doesn't want the Corinthians to just want to give, he wants them to want to give cheerfully. And the key then is our view of God, that he's not a taker but he's a giver.

It's what Hannah mentioned earlier, John 3, 16, for God so loved the world that he gave. That's who God is.

And it's not that God just gave because, oh man, I made a pesky promise in Genesis 3 in the garden that I'm regretting right now and so I have to give. No, it is the very heart and character and glory of God to give.

It is because he so loved that he gave. And he invites us to be like him, to be givers and not just any kind of givers but cheerful givers.

Verse 8 of chapter 9, God is able to make all grace abound to you so that you also may abound. There's this word, if you've heard of it before, I'll be very impressed.

[17:08] It's used in like Louisiana, Mississippi, in the bayou of the United States. It's a French Creole word and the word is lanyap. And I can't even spell it for you because there's like a G in there somewhere.

Lanyap. And what a lanyap is, it's in that culture, it's an extra grace. It's an extra generosity. So if you go to the seafood market and get a pound of crawfish, langoustine, they would give you the pound and then they would throw in a handful more.

And that handful is a lanyap. It's like a baker's dozen but even more. And that's what God's grace is like. It's a lanyap. It's not meager but it abounds to us so that we too might abound in cheerful giving.

So we're to give willingly, not begrudgingly, cheerfully, not selfishly. Third thing, we're to give deliberately, not carelessly. Verse 7, Paul says, each must give as he has decided in his heart. And here's the thing. See, most of the time we are actually more generous when we give thoughtful prayer to what we are going to give.

[18:22] So example, if you walk outside of a Tesco and somebody's raising funds for some sort of charity, do you just go, alright, here's half my income. You search in your pocket, you find, you know, some coins, something like that, maybe a tenner if you're feeling extra generous and you put it in.

Are you being generous? Yes, absolutely. That's generosity. Right? That's not nothing. It's not something to be like, oh, you know, that's a bad, no, that's wonderful, right? But if we are to give sacrificially, which will be coming in the next two points, it helps to be deliberate, to be prudent, right?

It wouldn't be prudent if you just went to that person at Tesco and was like, well, here's all my income for the rest of the year. Whoa, amazing. If the Lord's leading you to that, you know, praise

his name. But probably that's not the wisest thing.

So if we pray and think about our giving deliberately, we can often be more generous. And so we ask not what must I give, but what can I give?

And then the answer to that, it must be a very deliberate answer, not a careless thing. So back in chapter 8 of the passage Ellie read, Paul says that he's sending this letter with these three guys in order to prepare them to give.

[19 : 46] Paul didn't, he's sending them ahead, he's going to come, but he didn't want to just show up and to make the Corinthians feel like they're being shaken down for some money. And it's just a guilt trip, right? He's preparing them ahead by sending these guys.

And he doesn't want them to be embarrassed by not being ready to give, and then the word gets back to the church in Macedonia that they haven't gotten anything. And so he wants to give them time to deliberately think about what they can give.

And that is a wonderful practice as an individual, as a family, as a married couple, to ask, what can we give? Not only what should, what must we give, what can we give?

How can we bless other people? How can we give to God's purposes? We ought to be prepared to give. And here's another principle based on this of what we see.

Because we give willingly and cheerfully and deliberately, there also ought to be deliberate care given to that generosity.

[20 : 51] I don't know if you were following along as Elliot was reading. There was 14 verses in chapter 8 where Paul talks about the deliberate care that should be taken for collecting this offering.

So he brings up these three different guys. So there's Titus, who's a well-known minister to them. And he's esteemed. And then he lists these two other. He doesn't even give their name.

He says one of them is famous for their preaching. But then Paul says in chapter 8, verse 19, that he's being sent not because of his amazing preaching ability, but because he was appointed by the churches.

So the churches trusted this guy to be sent. And then the third guy who's also unnamed in verse 22 of chapter 8, he was tested often and found earnest in many matters.

They didn't have wire transfers back then. There wasn't a check that you could sign and so you'd go and collect it and then they had to walk all the way to Jerusalem. There could be many perils and dangers and so you have to send people who you really, really trust with your finances.

[22 : 01] Why do all of this? Paul says in verse 20 of chapter 8, we take this course so that no one should blame us about this generous gift that is being administered by us.

For we aim at what is honorable not only to the Lord, not only in the Lord's sight, but also in the sight of man. Actually lines up with what Paul talks about officers in the church.

So 1 Timothy chapter 3 verse 8, he says that deacons should not be greedy for dishonest gain. One of the characteristics of a deacon in the church that you want to elect is somebody who is not greedy, somebody who relates to money well.

And then verse 10 of 1 Timothy 3, it says that the deacons should be tested first and prove themselves blameless before becoming deacons. 1 Timothy, earlier in chapter 3, what about elders?

They should not be lovers of money. God takes this very seriously because greed can be a sin that absolutely tanks the ministry of a church.

[23 : 10] So not only should our giving be deliberate, but also our care for what has been given should also be deliberate. So, at Crow Road Free Church, this is why there's not just one person on the finance team, but there's a group of people.

And this is why these people are on the finance team. You want people with financial, you don't want me on the finance team, right? But not only do they have gifts in finances, but their character should be known, that they're trustworthy people.

That's why the minister and the elders in this church, they don't know what people have given.

Right? It's not the way that we're doing it. This is why there's an annual general meeting every year where the accounts of the church that have been audited are presented to the congregation.

We want to prove ourselves trustworthy. This is done to be honorable before the Lord and before the sight of men. Because you know what often hurts a ministry even more than a lack of generosity is when people are generous and then there's financial impropriety.

If you've ever been around a church or a charity where that's been discovered, it has so much harm that can be done and it's hard to earn back that trust.

[24 : 23] So not only do we give deliberately, the money should also be taken care of deliberately. Fourteen verses in chapter 8. It's all about generous giving but also the proper administration of that giving.

So we give willingly, not begrudgingly, cheerfully, not selfishly, deliberately, not carelessly. Fourth thing is we give expectantly, not hopelessly. There's this great image of a sower sowing seed in chapter 9.

Sowing his seed bountifully. And it says in verse 6, whoever sows sparingly will reap sparingly. Whoever sows bountifully will also reap bountifully.

It's a pretty straightforward image. You don't need to complicate it more than what it is. He's saying, if you're a farmer and you're going out and you're sowing seed and you're just like, one there, walk a few meters, one there, he's like, how much of a harvest are you going to get?

Not that much. But the one who sows bountifully is expecting a bountiful harvest. And this is a verse that prosperity gospel preachers take and they misapply and so they'll say something like this, give your money to the church and God will bless you financially.

[25 : 41] And what they mean by that is that he will make you rich. That is not what Paul is saying. He goes on in verse 10 to say that God supplies the seed to the sower.

So what we give is already God's. It's not yours anyways. We're just stewards of it. And we give not in order to get rich but what does verse 11 say?

You will be enriched in every way to be generous in every way. Did you hear the logic of what Paul said? You're giving. Why? So you can get more?

You're giving and God promises to supply things so that you can be generous. You can continue in your you're generous and God's like that's great.

More generosity. Right? And there's lots going on with that image of the sower sowing seed expectantly. Right? The sower has to wait. Doesn't happen right away.

[26 : 36] It's not a magic formula. You wait. And you might think that generous giver is just losing money but that would be the wrong image. The right image is not that you're losing when you give but that you're sowing.

You're investing. And what are you expecting? As the sower goes and sows the seed what does he expect? A harvest. A harvest to come in.

If you go for the agriculturally challenged like me make this understandable here if you go and you sow seed when you come to times for harvest you don't go collect seed.

What are you expecting? Crops. Fruit. Right? Which has seed in it and I know that keeps going but it doesn't stay the same thing and that's why we're saying it's not give money get money.

Right? But we give of ourselves of our resources of our time of our money in order to receive a harvest. We're not expecting monetary rewards but a harvest of righteousness.

[27 : 47] And when you give and when you invest in God's kingdom it's not a hopeless task. You are not lighting your money on fire hoping that it creates a pleasing aroma to the money stingy God in the skies.

That is not what's happening. you are sowing. And when you hopelessly think that nothing will come of you giving to God's purposes you're saying I didn't see it or it's just too little I don't have enough to really see something that is missing the point of this passage.

That God wants to take what you have given what you sow in faith and he promises will be reaped in a harvest of righteousness.

Paul quotes Psalm 112 verse 9 He has distributed freely He has given to the poor His righteousness endures forever. Who do you think that's talking about?

His righteousness endures forever. It's talking about God? Nope. It's talking about a righteous man a righteous person. That's what it's referring to.

[28 : 54] It's referring to a person who gives generously. And the psalmist says that that person's righteousness endures forever because it participates in God's righteousness which Psalm 111 the psalm before it says His righteousness endures forever.

If you give to God's purpose you are participating in His righteousness that endures forever. God uses our generosity to bring about His healing purposes.

I mean just think about it for a second if you give to a ministry if you give to a missionary hopefully they're going and they're sharing the gospel and it's healing their relationship with the Lord. If you give to ministries of mercy it's healing their economic situation which then can heal their family situations.

That's what we give to. We expect a harvest of righteousness. And if you're here this morning and you've never given before in any sort of way I just encourage you to go deliberately prayerfully think about it think about it and start somewhere.

Give willingly cheerfully deliberately expectantly. Fifth thing we also give sacrificially not sparingly. So in chapter 8 Paul tells the Corinthians about the generosity of the churches in Macedonia.

[30 : 13] Remember we said this would be the church in Thessalonica and Berea and Philippi.

Paul's been there and there's been a collection done for them and they've given generously to help the suffering of the church in Jerusalem.

And Paul says in verse 2 they didn't give because they were rich. This is wonderful. They didn't give because they were rich. In fact the church in that area was very poor.

When the Roman Empire came in Macedonia used to be a wealthy area but when the Roman Empire came in it kind of decimated the economy. There wasn't a lot of money. You know which area had a lot of money? Achaia where Corinth is.

But he's holding up these churches in Macedonia which out of their poverty they gave. Chapter 8 verse 2 their extreme poverty overflowed in a wealth of generosity.

And Paul says then in verse 3 of chapter 8 they didn't just give according to their means but beyond their means. They didn't just give sacrificially they gave in an extremely sacrificial way.

[31 : 16] And not just that this is amazing chapter 8 verse 4 though they were poor they begged earnestly for the favor. The word is literally grace.

They asked for the grace to show grace. They asked for the favor for the grace to take part in giving to the starving Christians in Jerusalem.

Please Paul would you please let us give? Would you please let us give even more? I mean we're used to government spending beyond their means right?

but here we have impoverished people giving beyond their means. And the point is that we give sacrificially. We give until we can feel it.

That's a good principle. That's what a sacrifice is. We can talk about this after if you want. So many people they do want to know just like hey tell us about the tithe right?

[32 : 12] Like what is the number? It's the Old Testament 10% apply and the reason I didn't go into it it is a little complicated actually because there's actually three different tithes if you add them up it's actually around like 23% that they gave and some of it was to do with their economy they gave to festivals things like that but isn't that so many times you're just like just give me the number so I can leave and feel okay.

And Paul would say that's the wrong attitude. That's the wrong attitude. Generosity is a matter of the heart and the measure is not what the gift costs but what it costs the giver.

Who does Jesus hold up in Luke 21? The widow who puts the two copper coins into the offering. We give sacrificially not sparingly.

And Paul he holds up this Macedonian church in chapter 8 as this wonderful example and he's like they did this in order to stir on your giving church in Corinth but then he flips it around in chapter 9 and says and I expect I expect you're going to give too and you know what's going to happen church in Corinth?

you're going to encourage the church in Macedonia and he doesn't even mention the church in Jerusalem who's starving and they'll definitely be encouraged by receiving this offering.

[33 : 25] But when this generosity happens it stirs one another up to love and good deeds to serve the Lord. Give willingly cheerfully deliberately expectantly sacrificially last one the made up word but it's a real concept we give we give gospelly not legalistically kind of said this already in a few different ways but let me make it explicitly clear we give because of what God has graciously and generously done for us that's the motivation that's at the heart of all this this stuff isn't easy we live in a world that idolizes money our own hearts struggle with being wise and generous and maybe even talking about this makes you feel shame or makes you mad or makes you frustrated or makes you confused or just uncomfortable and I just say it's okay to talk to somebody about this that can be a very private thing to a trusted person just ask for wisdom in giving and generosity want to be able to help right you have elders and deacons for that but here's the thing there's a lot of us we

want to try to manage life through law not gospel there's nothing wrong with the law the law is a good thing but it's insufficient just tell me the rule and I can keep the rule but the word grace in a few different forms is littered ten times throughout chapters eight and nine of second corinthians all the fuel and the model and the motivation for our giving and generosity can be found in jesus and so paul in chapter eight verse nine he explains the gospel in monetary terms for you know the grace of our lord that though he was rich yet for your sake he became poor so that by his poverty you might become rich guilt and gimmicks won't do what the grace of god can do paul says in chapter nine verse fifteen thanks be to god for his inexpressible gift what's he talking about sunday school answer what's the inexpressible gift it's jesus it's jesus you

I'll explain it and then we'll close in prayer the one to whom all glory and praise and honor is due the one to whom all creation owes its existence and bows before him the one to whom all of creation exists and its bounty is for his glory he became poor or as saint augustine said that the bread might hunger that the fountain might thirst the one who inhabited the throne of heaven has no place to lay his head the one before whom all things should bow in worship bowed to wash his disciples feet the one who laid the foundation of the earth gets hung on a cross between two thieves the judge gets judged why why because thanks be to god he loves the poor in spirit for your sake he impoverished himself so that by faith in him you and i might be given all things we the spiritually bankrupt we those who have an insurmountable debt of sin can receive grace and this grace doesn't just erase your debt it gives us his riches and every time we give we remember the gospel and when we remember the gospel we give and what we get to declare is that money is not our lord jesus is all praise be to his name god and listen to you can believe