

The Generosity Principle — Delivery Transcript

2 Corinthians 8:7–15 (CSB) • Wes Terry • Sunday, October 19, 2025 • Close the Gap

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And I know that when preachers talk about money, especially from a stage, especially for something like that, people get weird and people don't like it. And you if you're a guest today, you may not come back. I hope you will. Because it's not for the guests. We don't want any of your money if you're a guest today. This is something that we believe as a church family, as members of Broadview Baptist church that God is calling us to do. But nevertheless, I know that it's that it's not necessarily everybody's favorite topic on a Sunday morning.

And I was trying to figure out why that is. I know that money is a very emotional issue. It's a very personal issue. That's why when you were growing up, your grandmother told you, don't bring your politics or your, you know, paychecks to the dinner table. You just leave that kind of stuff out. What is it? Politics, religion, and money. Those are the big three things. And the reason that I think those things are mentioned is because when something has a really tight grip on our heart, we're we tend to be less open to changing our mind on whatever that thing is.

And the greater the grip, the more closed off that we are. And yet, even though that's true, the Bible talks about money more than any other issue. I did a little word study on how often the Bible uses the word money or the term terms associated with that idea, and it shows up around 2,350 times. And I did the same word study on a word like faith, and it has 500 plus or minus or the word prayer. Same same kind of idea. It's in there a lot, but the ideas of money and finances and material things, it shows up almost twice as much much as both of those things combined.

And the reason that the Bible addresses it over and over and over again is because money grips our heart more than most other issues. And because money has a way of gripping our heart, the Bible has a tendency to address it again and again. Some famous examples are the words of Jesus and the sermon on the mount. And he says in Matthew chapter 6 verse 24, you can you can worship God, you can worship money, but you can't worship both. There's going to be a competition in your heart in terms of the affections of your heart.

And that competition is going to be between the God who created the universe and your stuff. He goes on to warn his disciples against the power of greed. He says, "Be on your guard against all kinds of greed. In Luke 12, for life doesn't consist in the abundance of one's possessions. And yet, we live in America, and I don't know if you've been paying attention to what's going on, but it sure feels like life consists in the abundance of one's possessions. We're trying to chase a certain American dream. And the implicit assumption behind that dream is that's what life is all about.

And that is what the Bible calls idolatry. When you make something all about something other than God, even if it's a good thing, whether it's, you know, happy children, a big nice house, a big fresh car or big fresh wardrobe, a big nice car. When you do that, that's textbook idolatry. You're loving, you're treating something as God that isn't God. You're loving something like God that isn't God. And when the Bible talks about idolatry, incidentally, it also links it to greed. It does it in Colossians chapter 5, three. It does it in Ephesians chapter 5.

And I can show you again and again how the Bible links those two worlds which is one of the reasons the Bible talks so often about money because money is competing for our heart like nothing else can and greed which is desiring money to do what money can't do is one of the chief vices that acts as a wellspring of so many other sins and so Paul knows that and that's why I think he wrote 2 Corinthians chapters 8 and because in teaching these Christians in Corinth the power of generosity, he is giving them a gift because generosity is uniquely used by God to loosen the grip of greed on our hearts.

And there's nothing like generosity that that does it. Nothing else in the world works like generosity works. I think we all know this intuitively. If you've ever had children, the one of the first things you do with your children is teach them often against their will the value of sharing, right? I know that you pick that water gun at the store at the dollar store, but you don't get to play with it all the time. You got to share your water gun with your sister or with your brother. And they don't like it at first.

Why? Because it's mine. But we know that children who grow up and they never learn to share. They become awful adults. They become terrible people, thorns in your side, they're not successful. They are often a kind of a thorn in everyone else's side, a plague on society. When they grow up, we call them sociopaths, right? Because they have no really awareness or feelings of other people. And if that's true of our kids, and we kind of intuitively know that as a mom or a dad, how much more so would that be true of our heavenly father?

He knows the danger of greed and what it corrupts and how it corrupts our soul. And he would spare us that that trajectory that we're all born out of the womb upon. And he does that through teaching about generosity. It reminds me of a story I heard this last week about a dad going through the drive-through line at McDonald's and he got he got some chicken nuggets, but his son got a happy Meal and he didn't order the dad didn't order fries or a drink because he's trying to save some money.

But the happy Meal came with the double fries. You know, you can do that. You don't have to get the apple slices. You can get the double fries. And dad got the double fries because he wanted to get a little bit of his kids fries for himself. And he goes to reach to get the fries from the kid and the kid's like, "No, these are my fries. And the dad was sharing how if the kid only knew the fact that as his father those are really my fries. I paid for those fries and I can buy you so many fries you'll be drowning in fries if I wanted to.

I don't even really need the fries. In fact, at this point, the fact that you don't want to give me the fries makes me want to take your fries and not just take some fries, but all of your fries so that you can learn the lesson that I am the fry giver and that if you don't learn to respect me as the fry giver, this is

not going to go well, right? This is not going to work. And I think that's how God thinks about our money. He is the giver of all things.

Like he has he doesn't need our money necessarily. He can get money from wherever he wants to get it. He's he's literally God. He can do whatever he wants. But he knows that our inclination to be like, "No, those are my things. Causes us to have a mistaken notion of who he is. Number one, a mistaken notion of who we are and what is ours and how it is ours. And that if we persist in that kind of mindset, it is not going to be good for us. And so he gives us passages like 2 Corinthians 8 and 9 and a host of other passages to say no, let's be generous.

Let's be generous not because other people need your generosity, not because God needs your generosity, but because you need generosity. Because being generous loosens the grip of this poison we're inclined with right out of the womb of greed. And when greed runs rampant, it ruins everything that it touches. Now, I shared last week that Paul's writing this letter from a place called Macedonia. I'll throw the map up on the screen just so you can kind get a little context. Paul planted this church that he's writing to in his second missionary journey.

And this text is written on his third missionary journey. His second missionary journey essentially did this same route. But on the first time he did it when he planted this church right here in Corinth. He stayed there for 18 months. And he spent a lot of time there because the church Corinth was kind of like I think I said last week Las Vegas, Austin, Texas, and Washington DC combined. And so it was extremely influential. It was extremely wealthy. But it was also morally decadent. Is terrible like immoral to the max and that immorality and pagan mindset found its way into the church at Corinth.

So much so that one of the members was sleeping with his mother-in-law and the church was proud at how tolerant they were at this sexual immorality in their church. Look how look how forgiving and gracious and tolerant. And Paul writes to them and says, "You misunderstand. That's not what the gospel is about. That's not what I said. I said don't judge the outsiders. I you talking about Christian people, you better judge them and practice church discipline and you need to get your act together and you're thinking wrong thoughts here, here, here, and here.

And the book of first Corinthians is essentially the apostle Paul in love laying out where they're kind of off course and they did not receive it well as people are prone to do when they get told that they're wrong. And so they shut down communication. They said, "Paul, we don't like you anymore. You're not even a real apostle. You're, you know, you don't speak very good and we got better speakers and better apostles. They're super apostles. You're just a normal. We got super apostles. And the apostle Paul goes in person, visits them, writes another letter that's very severe.

And I think in the Holy Spirit's kindness penetrates that wall of pride and arrogance and they finally get back on board. But Paul doesn't know that. He has to get that news from Titus. And Titus is down here in Corinth. And when Paul starts over here in Antioch and he makes his way, he's supposed to meet Titus over here in Tarsus. Titus isn't there. So he comes over to Macedonia and he catches Titus up in here and Titus says, "Hey, Corinth is they're they're back on board. You know, your letter

worked.

And Paul is writing this letter up here in Macedonia from a place of encouragement and excitement. But he's got to also tie up some loose ends. And one of those loose ends was to get the Corinthian church to resume their pledge that they had made to a relief fund for a group of starving Christian Jewish converts. They were Jewish converts to Christianity and they are all the way down here in Jerusalem and this famine that struck in 4750 AD had had created structural longlasting poverty that the Christians all over the known world were trying to address through setting aside a little bit of money every week so that when Paul came by he would collect the bags.

Actually, he didn't collect the bags. Timothy and Ties got the bags and they carried them over to Jerusalem to supply their need. Corinth had stopped. We don't know exactly why, but Paul writes to get them to kick back in. And this text that we're about to read is Paul doing that by showing the example of these poor suffering Christians up here in Macedonia. He says, "These guys are in a severe trial. They're experiencing terrible affliction, but even so, they are abundant in their joy and generosity by giving, not just according to their ability, but even beyond their ability, of their own accord.

And if these people can do it, I know you can do it. So, let me inspire you by their generosity. So, I sent Titus to go perform that work among you. Let's pick it up in verse 7. Now, as you excel in everything, in faith, speech, knowledge, and in all diligence, and in your love for us, excel also in this act of grace, the grace of giving. I want you to excel in this thing called giving and generosity. I'm not saying this as a command. Rather, by means of the diligence of others, aka the Macedonians, I'm testing the genuineness of your love.

For you know the grace of our Lord Jesus Christ, that though he was rich, for your sake he became poor. So that by his poverty you might become rich and in this matter I am giving advice because it is profitable for you who began last year not only to do something but also to want to do it now also finish the task so that just as there was an eager desire they may they may also be completion according to what you have for if the eagerness is there the gift is accessible according to what a person has now we'll we'll read the rest in just a minute but you see what Paul's doing.

He's saying, "I want you to finish the task. We don't know why they stopped giving. Maybe their economy busted. Maybe they maybe it was the relational rift. We can't be for sure. But Paul is saying, "Please get back on board. We're doing this together as a as a global church, and it's a good thing, and it's good for you. It's profitable for you if you will learn to be generous towards God, just like these Macedonian Christians were generous towards God. And to do and to and in explaining that, what he does, I think, is gives these principles of generosity.

What he says in these verses gives us some big timeless truths for how to think about giving. And again, I say that as a preacher, and I know people don't like when preachers talk about giving, but I am really not saying this to get anything from you. Just like Paul wasn't trying to get something from them for getting it. He was trying to do something for them. It was for their profit. And I believe the same exact thing for what I'm about to share. I think if Christians would change their thinking about

money and about giving, not only would our influence drastically increase in the world, our joy and our contentment and our flourishing in personal finances would be off the charts as well.

But you've got to change your thinking. So I want to give you five principles of generosity from this text. The first of which is that generosity is a basic expectation of spiritual growth. Now, I know when you became a Christian, there was lots of things put on your plate. You need to learn how to pray. You need to learn how to go to church. You need to learn how to read your Bible. You need to learn this, that, and the other. Paul says in that top tier of what you got to learn as a new Christian is generosity.

It's at the top of the list. And I think a lot of us don't assume that that's true. I know that when I was growing up, giving was not on the first two weeks of the discipleship curriculum, right? It just wasn't. And it wasn't until my parents forced me to tithe on my allowance that I started to kind of understand the blessing that God bestows on those who learn to be generous. And I've certainly seen as I've grown in my generosity how central it is to my spiritual growth. Now, why is that?

I think the obvious reason is because greed is so central to spiritual harm. Generosity is a chief virtue because greed is a chief vice because we are so inclined to become greedy. If we want to grow spiritually, you've got to centralize generosity. You may think you're spiritually mature because you know a what is a Nacho Libre say? I probably shouldn't quote it. I know an explode about the Bible. You can know a lot about theology. You can know a lot about the Bible. You can know a lot of trivial facts.

You can serve in the church. You can have your own ministry. You can be you know super influential. You can be full of faith. But if you're not generous, the degree to which you think you've grown spiritually, you may indeed be mistaken because generosity is one of the top issues of what it means to be a mature Christian. And I know many Christians who are happy to grow in every other area but don't don't don't come here. Let's not talk about that. And it's a basic expectation of growth. Now why is that?

I had a mentor change my thinking on this because when I was a poor college student, I didn't want to be generous. I was too busy buying out buying food every day to eat out every day. I don't have time to be generous. I'm trying to get Chick-fil-A. And he said the reason that generosity is so important is because generosity is one of the only spiritual graces that you can measure with precision. And what he meant by that is that growing in patience, that's kind of subjectively determined. Are you more or less patient?

That's kind of hard to know. I think I am. Maybe I'm not. I don't know. Growing in faith, again, very subjective, hard to tell. Growing in generosity, very easy to tell, right? Because it's numerical. You either did or you didn't. You either became more generous or you didn't become more generous. And the what you feel when you give, pretty easy to determine. Like you notice when a certain percentage of money comes out of your bank account and you know what you feel when that happens. And if there's no joy, then the generosity isn't there.

And if there's great joy, you're one of those weird Christians that likes giving away money. You've officially arrived. You're mature. Way to go. It's easy to measure with precision and I think that's one of the reason God puts it at the top because if you're growing in generosity you can believe a lot of these other things that need to happen are also happening because you're learning to be generous. Now it's not just about giving the money though. What does he also say? He says generosity is also evidence of genuine love.

Generosity can't just be from a place of duty. He says, "I'm not giving this as a command. No, I want to use the diligence of others to test the genuineness of your love. People, you know, you can say I love you all you want. If you've been married for any length of time and you never show your spouse that you love them, then the talk becomes cheap, right? Don't tell me you love me, show me you love me. There has to be sacrifice plus sentiment. Love is not just measured by sentiment.

It's measured by sacrifice and sentiment. And Paul is saying that's why I'm not going to command you. He's not saying I don't command you because it's not an expectation. Giving is an expectation for every single Christian. We just saw that. It's not just for the rich. It's not just for the people who have gift of giving. The gift of giving. Giving is a basic expectation for every Christian. But Paul says, even though it's a basic expectation, I'm not going to command you. Because for generosity to be true generosity, Christian generosity, it has to come from a place of voluntary joy.

You got to want to do it. And that's why I'm not going to command you. But I am going to show you these Macedonian Christians who even though they didn't have anything, joyfully gave, begged us to participate. And it shows me and shows you that their love is genuine. It'd be like if I was telling my kids, "Hey kids, you know I love you. It's one thing for me to say it. It's another thing for me to show it. Hey kids, you know I love you, but I don't have to tell you because I buy your groceries every week.

Actually, I don't buy their groceries. Audrey buys their groceries. I don't cook them breakfast either. But let's just pretend that I bought groceries and I cooked breakfast. Let's just pretend that that was happening. But let's say I did that. That's sacrifice, right? But then when I get their breakfast, I say, "Here's your stinking Cheerios. You know, enjoy. That's not very loving, right? So, you can sacrifice and not be loving. Some people say, "You can give without loving, but you can't love without giving. So it's not just the sacrifice and it's not just the sentiment.

Paul's saying it's got to be both. For generosity, to be generosity, it's got to come from a place of joy. And, giving divorced from joy isn't generosity. So generosity it's a basic expectation and it's a visible evidence of genuine love. Third principle generosity is a personal expression of the Christian gospel. He goes in verse 9 and says you know the grace of our Lord Jesus Christ though he was rich for your sake he became poor so that by his poverty you might become rich. And he emphasizes you know because the Corinthians were so proud of their theological knowledge.

If you read first Corinthians, you pick up on this very quickly. They were super proud of how smart and sophisticated and philosophical they were. They lived right next door to Athens, Socrates, Plato,

the intellectual Greek tradition. And so Paul's playing on their ego a little bit. He's saying, "Oh, you think you say you know the gospel? You say you're so theologically ingrained and developed. How can you know the gospel and not be generous? Because at the center of the gospel is an act of generosity. Because God in sending Jesus emptied himself.

He emptied himself of glory, of privilege. He took on human flesh. And in taking on that human flesh, he became poor. He became poor in that he had to he had to now use a restroom. He had to take a break when he was tired. He became poor in ways that he didn't have to do. But he did that. Why? For your sake. >> For your sake, he became poor. For your sake, he lived a sinless life of love and obedience to God the Father. For your sake, he did not ever sin.

For your sake, he willingly laid down his life on the Roman c on a Roman cross and bore the penalty that your sins deserve. For your sake, not for his sake. He became poor so that through his death and his resurrection, you could become rich. You could gain a spiritual inheritance you had no hope of gaining on your own. You could never try hard enough. You could never do good enough to earn God's forgiveness or favor, much less his grace and blessing. But knowing that Jesus did for you, which you could not do, he bore the shame you should have borne.

And he gave you the life that only he could live. What incredible generosity. And if you say you believe that gospel of grace and you're not generous, do you really? Do you really? You've probably heard the acostic grace ga ce god's riches at Christ's expense. It's pretty that's not what breaks means, but it is a pretty helpful summation of the gospel as it relates to money. Jesus became poor. It was an expense for him to take on flesh. It was an expense to the father to give the son. But he did that so that we might participate in the riches of God.

Even though we didn't deserve it, he gave us what we couldn't ever deserve by grace. And if you believe the gospel of grace, it should demonstrate in the grace you show to others. So it's a personal expression of the gospel. It's a visible evidence of genuine love. It's a basic expectation for spiritual growth. Very quickly on these last these last ones, generosity is a financial investment for future gain. This one's going to be a little bit what do they call it? Controversial. There we go. Generosity is a financial investment for future gain.

Notice Paul says in this matter talking about money and giving, I am giving advice. Every time I think about the word advice in the context of money, I think of finance YouTubers. And if you don't watch finance YouTubers, congratulations. Your life's probably much more happy. But I got into finance YouTube during the COVID pandemic because everybody was making money in the stock market and I thought I could too. Turns out you can't lose all your money doing that. But nevertheless, I watched a lot of these finance YouTubers and they would always say at the end of their videos, "This is not financial advice.

This is for entertainment purposes only. And they were saying that because don't sue me, bro. Like, don't sue me. This is not telling you how to spend your money. And I was like, okay, well, that's fine. But Paul's not saying that, is he? He's not saying this is not financial advice. He's saying no, this is

financial advice. I am giving you advice. And me telling you to be generous is for your profit. Other translations say for your benefit, for your I can't remember what they all say, but basically, you are going to gain from your generosity.

Now, I'm not saying you give money to get money. It's not always financial gain. But when you give to God, when you are generous towards the kingdom of God, you should think of it more as an investment, not an expense. This is this is so paradigm shifting. This is so helpful for me personally. When you invest in something, you're yes, you are releasing the value from one place and putting the value somewhere else, but the value doesn't cease to be yours. It just ceases to be liquid. It ceases to be available for use in some other thing.

And a good investor tries to balance two things. They try to balance risk and reward. The risk is I might lose all my money. The reward is I'm going to make money on my money. That's what finance people call a yield. And so a good investor wants to tie up his money in a yield producing asset. Some kind of asset that multiplies their money like buying a house. I remember when we first bought our house, we had saved and saved and saved and saved for the down payment of the house.

I felt so rich. And then when we went through the papers and they debited our bank account, that down payment, I felt sick to my stomach. I was like, we are not safe anymore. This is a mistake. This is wrong. We should rent for the rest of our life. Why? Because I thought the money was gone. I thought the value was gone. And it took my wise father saying, "The value is still there. It's just got bricks and wood and you can't you can't get it out unless you sell your house.

But the value is there. It's still there. And when you give to God, your value is still there. That's why Jesus says, when he talks about giving, he says, "Store up for yourself treasure in heaven. Use your earthly treasure to make friends for yourself in the eternal dwellings. This, they're still your friends. They're still your treasures. You're just using worldly stuff to earn a yield on what God has given you so that you can you can receive it on the day that glory comes. And if people started thinking about giving in that way, it would change the way you give.

You would become joyful in giving. I'm happy because it's the highest reward and least risky investment I've ever made because God always keeps his promises. Anything he's ever said has always come true. And the kingdom of God is so much better, infinitely beyond what this world is. And so I'd much rather tie up my value there than I would here. And so you've got to you got to think of it as investment, but you've also got to get in. You also got to start. Notice giving is a strategy to make your money grow.

Paul says you can't just want to give. You've got to finish the task so that just as there was an eager desire, they there may also be completion according to what you have. I know a lot of people who say, "I want to get in the market. I want to start investing. But they stop with, "I want. I want. They never actually do it. They never put the money in the market. Well, intention is great. Desire is great, but it doesn't make money on your money. It just creates regret when the stock market blows up and you thought, "Well, I sure wish I would have moved from desire to completion.

And that's what Paul is saying. You've got to act. You've got to actually put it there. Put your money where the desire is. I know a lot of people especially who are struggling financially who will say things like, "I, you know, I'd like to give. I want to give, but they've never given. They've never trusted God in the area of their finances because they think they're financially too strapped, too poor. It's too tight. And they'll often say things like, "Well, God knows my heart. You know, God knows my heart. And it is true.

God does know your heart and he knows your situation and he knows your suffering. But listen, God knew that knows that and he still gave you 2 Corinthians 8:9. The question isn't does God know your heart. The question is do you know God's heart? Because if you knew God's heart, even the little bit that you could give, you would give joyfully and generously and sacrificially because you would say, "God, this is I want to invite you into my life. I want to invite your blessing onto my finances. I want to invite your truth to shape my thinking so that I can do money the way you say I should do money and you can't but improve your financial situation when you know in God's heart start doing money God's way and that includes being generous so think of it as an investment a way to make your money grow again not money for money necessarily but value for value then the last principle generosity is measured measured by eagerness, not the size of the gift given.

He says in verse 12, if the eagerness is there, the gift's acceptable, according to what a person has, not according to what he doesn't have. Again, he's not saying it's about the dollar figure. It's not about a certain number. It's about the spirit with which you give. It's the joy. If you again, if I gave the breakfast to my kids and I was like, "Here's your stinking Cheerios. Well, that's not generous. No. Greatness. And generosity is measured by a happiness of heart. It's measured by joy. This is why Paul said the Macedonians are so they so get this because they were in extreme poverty and yet they had abundant joy.

They begged us for the privilege of sharing in the ministry to the saints. And so change the way you think about generosity. It's a expectation of growth, an evidence of love, a expression of the gospel, an investment for future gain, and measured by eagerness, not the size of the gift. Now, to think that way about generosity, you've got to change the way you think about money. And honestly, we don't have time to do this, but real quickly, look at verse 13. Paul's clarifying with an illustration. It's not that there should be relief for others and hardship for you.

Paul says it's a question of equality. Now he's not a socialist. He's not saying he's an economic principle for how governance should reallocate the wealth. He's appealing to a very specific story in the Old Testament for the nation of Israel which was a theocracy during their wilderness wanderings. So look what he says in verse 14. At the present time your surplus is available for their need so that their abundance may in turn meet your need in order that there may be again equality. And then he quotes the passage as it's written the person who had much did not have too much and then the person who had little did not have too little.

That's a quotation of Exodus 16. Exodus 16 is where Israel is wandering in the wilderness. They'd been liberated from slavery to Pharaoh and Egypt. They were marching to the promised land and on

their way there they me they made a they messed up and now they're wandering in the wilderness and they're starving because their hunting isn't giving them enough food and their farming is basically not there. And so they grumble against Moses and then Moses says, "Why are you grumbling against me? It's God you're really angry at. And so God responds by giving them food.

And the way he gives them food is what with the Bible calls it mana from heaven. Every day mana which was just heavenly bread. It's the Hebrew word what? Like what? Bread from heaven. It would fall down and then they was they were to gather it every single day. And if you go to Exodus 16, there's very specific instructions. It says this is what the Lord God has commanded. Gather as much of it as each person needs. You may take two quarts per individual. Okay, you got five kids in your family, that's 10 courts.

You got six kids, that's 12 quarts. Take two quarts per individual according to the number of people in each of you has in his tent. And so the Israelites did this. Some gathered a lot. Notice, but some gathered a little. Why? Because some can gather a lot and some can gather a little. You ever seen a little kid hunt for an Easter egg? Like, I'm so sorry, bud. I'm getting all the money. Like, I can just totally beat you at this game. Well, that's same like some old people kind of hopping around out there.

Is they can't get the they can't get the mana like the young whippersnappers. And so some got a lot, some got a little. But notice what happened in verse 18. When they measured it by quarts, the person who gathered a lot had no surplus, and the person who gathered a little had no shortage. Each gathered as much as he needed to eat. And then Moses said, "Don't anybody let it remain until morning. In other words, do not hoard this mana. But they didn't listen to Moses. And some people left part of it until the morning.

In other words, they wanted to hoard it so I don't have to work as hard next time. And it bred worms and it stank and therefore Moses was angry with them because now our camp is stinking. What does that teach you about money? I don't have time to do this develop it, but basically money is mana. That's what Paul's saying. Money is mana. And this issue for the Jerusalem Christians is just like the issue of Israel in the wilderness. All of us have to participate. Okay. God is the provider, but all of us are going to participate to some degree.

Some at a little, some at a lot, but it's all going to kind of come together so that they get what they need and you get what you need. It's a matter of equality. Not like literal equality, but it's a matter of like equal sharing upon equal effort. And that I think reveals two truths about money that if you think this way about money, you'll think that way about generosity. Number one, money like mana is a gift from God. It's given as a gift. Now, you say, "I worked for my money.

Yes, you did. And they worked for the mana. They worked hard for the mana. Some worked real hard and didn't get as much as the other people. But everybody was working for the mana. But the point is, God gave the mana. The mana came from heaven. Just like your abilities came from heaven, just like that job opportunity came from heaven. Just like your mind came from heaven, just like all of the reasons that you have a lot of the money that you have came from heaven. It is a gift from God.

It is given as a gift. That means he's the owner, not you. You're a steward. You're a manager, not the owner. And when you think about money in that way, it just kind of changes the way you think about it. It's kind of like that little kid with the French fries. Oh, these are dad's French fries. Dad can get as many French fries as he wants to give me because he's got the French fry maker up in heaven, and I'm going to think of it as a gift from God. The second thing that story teaches you about greed is that greed is a poison that makes your money gross.

When you look at money through the lens of greed, life consists in the abundance of my possessions. I've got to get as much as I can and can what I get and sit on my can. I can't be generous because I don't want to have to work tomorrow. What if some tornado like destroys it and then I don't have any? You're fearing why you don't trust the Lord. Israel did the mana thing so they could learn to trust him daily. And when you lose your trust in the Lord and you start putting your trust in money and you start becoming greedy with your money, it will produce worms and rot it, not literally, but it will rot your soul.

You will become a rotten person and you don't want to you don't want to suffer the spiritual consequences of a life divorced from generosity. And so Paul says, be generous. Now, we're entering into this time of the Lord's supper. And you may say, what does that have to do with generosity? The it has everything to do with generosity. Jesus Christ coming and suffering for our sins, shedding his blood is the supreme act of generosity. And in reflecting upon what Jesus Christ has done for us, I want us to be not only encouraged and ministered to by the truth of the gospel, but to be challenged and confronted with the degree to which we're expressing that gospel in a generous spirit.

You know, it may it doesn't have to do with money. It can it can also do with forgiveness. It can it can apply relationally. It can apply in a lot of ways. But would you at least apply it to how you're thinking about this campaign if you're a member of Broad Baptist church?