



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

2 Corinthians 8: 1-9

Summer 2025

"Liberal Giving"

TRANSCRIPT

Thank you Seth, and good morning. Very good to be with all of you and have you back, Seth. We are continuing our studies in 2 Corinthians. We're in chapter 8, which begins something of a new section in our studies. And we're going to look at verses 1 through 9, 2 Corinthians, chapter 8;

8 Now, brethren, we *wish to* make known to you the grace of God which has been given in the churches of Macedonia, ² that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality. ³ For I testify that according to their ability, and beyond their ability, *they gave* of their own accord, ⁴ begging us with much urging for the favor of participation in the support of the saints, ⁵ and *this*, not as we had expected, but they first gave themselves to the Lord and to us by the will of God. ⁶ So we urged Titus that as he had previously made a beginning, so he would also complete in you this gracious work as well.

⁷ But just as you abound in everything, in faith and utterance and knowledge and in all earnestness and in the love we inspired in you, *see* that you abound in this gracious work also. ⁸ I am not speaking *this* as a command, but as proving through the earnestness of others the sincerity of your love also. ⁹ 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 through His poverty might become rich.

2 Corinthians 8: 1-9

May the LORD bless this reading of His Word, and bless our time of study in it together.

We have much to pray for, ourselves and for others, so let's go to the LORD in prayer, and seek His blessing upon us and upon others.

LORD, what a privilege it is, as Your saints and as believers in Jesus Christ who are believer priests, that we can come as we are at this moment, not just one person but all of us together, coming before the throne of grace to seek Your help in time of need, and know that You extend mercy to us.

And so we pray first that You would bless us here, that as we study this text of Scripture that begins a new section, but a very important section in 2 Corinthians about the gift of giving, and the importance of it—that You would bless us and instruct us about You, and about the importance of us knowing You and growing in our relationship with You...and giving ourselves to You, as those Macedonian Christians did. So may the example that Paul gave to the Corinthians be an example for us, as well. Encourage us, help us to understand more thoroughly and better, Your greatness and Your goodness—the goodness of our Triune God.

And of course, it's the tragedy that's on our hearts at this time...what occurred in Kerrville this weekend with this flash flood that swept away young children. We don't know the result of all of that, there's still a search going on—but LORD, I pray that You would bless. Some might be found, but we pray, LORD, also for those who've suffered a great tragedy here. We pray for the parents, the families, the brothers and sisters, and friends of these children that did not survive; we pray that You would bless them and comfort them. We will search in vain for the reason; it's hidden in the mystery of

providence—but we know You, we know who You are. At the very beginning of this great book of 2 Corinthians that we're studying, Paul, in chapter 1, verse 3, describes You as “the God of all comfort”—and I pray, LORD, for Your comfort for these families and that You would encourage and bless them in the wake of this very tragic event.

We thank You, LORD, for Your goodness to us. You have richly provided us with Your grace, and we're certainly reminded of that in this text of Scripture that we will cover this morning. We pray that You would impress that upon us, and may it affect us in the way we think and the way we live, as it did those Macedonians. We pray these things in Christ's name. Amen.

(Message) Tertullian was one of the ancient church fathers, (I've mentioned him more than once), he was a lawyer by trade, and so I suppose in part because of his training he was one of the great early defenders of the faith. But also because of his training in rhetoric he was a man who had a number of memorable quotations, such as "The blood of the martyrs is the seed of the church." He also told us how the pagans were genuinely impressed by the behavior of Christians. They would say, "Look how they love one another, and are ready to die for each other."

Well, we see that in our passage, we see that in 2 Corinthians, chapter 8, with the poor Macedonians. How did they become so selfless and giving? I think the answer is found in verse 5; "They first gave themselves to the Lord." If I want to focus on a particular verse in this passage that gets to the point of Paul's message here, it would be that one; "They first gave themselves to the Lord."

There was a large need in the middle of the first century. There'd been a famine in Judea; the Christians in Jerusalem and the whole region were in extreme poverty. Years earlier Paul and Barnabas had promised James, and Peter, and John that in their Gentile mission, they would “remember the poor”, (Gal 2:9-10), and Paul saw this as an opportunity to do that. So he organized a collection to be taken up from the

Gentile churches and be brought to the apostles in Jerusalem. It fulfilled a promise made, and it was the right thing to do, 'It was the Christian thing to do.'

He began organizing this relief package a year earlier. He wrote of it at the end of 1 Corinthians, in chapter 16, verse 1. The Corinthians had committed to do it—but their commitment at this point was showing signs of failing. There's no indication from our passage that it was due to a lack of concern for the poor; more likely it was due to the influence from false teachers that we know were there. (Their hands were always out.)

Earlier Paul described them as '*mercenaries*'. They were, as he put it, "...peddling the word of God". (2Cor 2:17). They were in it for the money. Titus had evidently told Paul that there were these charlatans in the church, and these scoundrels were getting the money that should have been set aside for the saints in Judea. Well, once again, 'There's nothing new under the sun'; the same thing goes on today. So called 'teachers' give a *false* gospel, *false* teaching, and are begging for money, and using the church for personal gain.

But when we turn to this passage, open up to 2 Corinthians chapters 8 and 9, we get a breath of fresh air. This is the 'standard text', or 'passage', on *giving*. It's almost revolutionary. Paul is addressing a problem in the church—the Corinthians' charitable impulse was waning. So Paul must now admonish them to renew their commitment to help those in need. But he didn't do it in a harsh way.

Sometimes we need a stern rebuke, but Paul took a different approach here, 'a gentle approach with a positive example'. (And that is often better than a scolding.) In fact, Paul had two examples. The second is Christ; (we see that in verse 9 in that magnificent passage about, 'how He who was rich became poor for us'.)

But the *first* is these Macedonians, these poor churches in Macedonia, (to the northern part of Greece). They made an extraordinary sacrifice. "Now, brethren we *wish* to make known to you the grace of God which has been given in the churches of Macedonia, that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality." (vs1&2).

These were the churches of Philippi, Thessalonica, and Berea—churches that Paul had established on his second missionary journey. They were poor; they were afflicted. Both 1 and 2 Thessalonians deal with the hardships of the church. Paul wrote that they received the Gospel, “in much tribulation with the joy of the Holy Spirit.” (1Th 1:16). They endured suffering at the hands of their countrymen; these were a persecuted and deprived people.

They were poor, and yet they were joyful...and they were generous. They gladly opened up their pockets and gave what little they had, ‘out of their deep poverty’, (that's how Paul describes it), out of their “deep poverty” they gave with “liberality.” (vs2).

That tells us a lot about giving. We don't emphasize that here, but we come to it in this passage, so we must deal with it.

First of all, it is not the prerogative of the rich only...it is the *privilege* of every saint. And *secondly*, the worth of a gift...the value of a gift is not measured in the *quantity* of the gift, but the *quality* of the gift.

This is what Christ taught in Mark chapter 12, with the widow's mite. He was in the temple, opposite the treasury, watching rich people putting in large sums of money in the treasury. The treasury area, (where you put the money in), was like brass trumpets and you could hear the money clanging, and so He's listening to this sound and seeing this largess going into the treasury.

Then, as you know the story, a widow came and put in two small copper coins, which amount to ‘a cent’. (Now, we've done away with the penny, evidently it's not worth the amount of money that it costs to produce it.) It's worth nothing, almost—and so it is with this woman's gift...but, it was everything! Jesus said, "Truly I say to you, this poor widow put in more than all the contributors to the treasury." (Mark 12:45). Now how is that? The answer is: ‘They gave out of their wealth, their vast surplus. She gave out of her poverty.’ “She...put in all she owned,...”, Jesus said, “...all she had to live on.” (ibid. vs45) *Everything* was placed in that offering.

You and I are impressed with great sums of money donated to charity, gifts in the hundreds of millions, amazing amounts of money given to such needy causes as Harvard, Yale, Columbia...(well, they have their needs, I'm sure). But God is pleased with pennies when that's all a person has. Just pennies. People can give much when it is no real cost to themselves.—The widow gave at great cost.

So did the Macedonian churches. They were in poverty—as Paul puts it, “deep poverty”, and, ‘they gave liberally’. (vs2). Now that doesn't mean that they gave a large sum, it may have been a small sum. But compared to what they had, it was a lot, ‘a great deal’ in God's estimation. But they knew that the poor Christians in Jerusalem had a need; and out of unselfish concern for themselves, they gave what they had. And Paul said that was a manifestation of “the grace of God”, (vs1)—which is a way of saying that, ‘The Holy Spirit was at work in them to make them generous and kind people.’

He repeats that later in verse 5 when he speaks of them doing what God had ‘willed in them’. That's the fruit of the Spirit. We read of the fruit of the Spirit in Galatians 5:22. There's love, joy, peace, patience, kindness, goodness, (I think there are nine virtues that are listed there), that He produces. The Spirit of God produces these virtues, these fruits, in us so that they actually become our virtues. They're what we are—that's the transformation that takes place in the believer through the Holy Spirit's work of sanctification. That's grace.

Grace gives that ability; it is what accounts for the Macedonians being what they were, ‘a new creation’. God had made them new people; He's done that for all of us through the work of regeneration—and He continues to change us through the work of sanctification. We are new creatures...”a new creation.” (2Cor 5:17). And these Macedonians lived it—they lived it eagerly, earnestly, unselfishly.

Paul shows that in verses 3 and 4 where he explains further the measure of their generosity; "For I testify that according to their ability, and beyond their ability, *they gave* of their own accord, begging us with much urging for the favor of participation in the support of the saints..."

Now, this is amazing. In fact, Paul says in verse 5, "...*this* was not as we expected..." He didn't expect them, in their poverty, to give...but then, 'to give so *lavishly*'!

But that's what they insisted on doing. They gave, "beyond their ability". Not just, "according to their ability...", (they did do that, but it was), "...beyond their ability...", (vs3), as it were—'against their ability', 'contrary to their ability'. Whatever their gift was, it was far more than Paul expected...and 'completely', he says, "of their own accord." (ibid.). It was spontaneous giving...*uncoached* or *unconstrained* by Paul.

Later, in chapter 9, (2Cor), verse 2, Paul recalls how he had 'boasted to the Macedonians about the Corinthians', and the help they were giving in this collection, and how they had been 'preparing their gift'. He spoke of this to the Macedonians out of joy for the success of the life changing work of the Gospel in Corinth, (in this very materialistic city)—that these saints there in Corinth were becoming generous.

But while he was, as it were, boasting about this and expressing his joy in what the Spirit of God was doing in the Corinthians...that's what ignited the zeal in the Macedonians. Just the mention of what the Corinthians were doing moved them to contribute without any encouragement from Paul, or intention on his part of producing such a response. A good example is a powerful influence.

People don't like to part with their money; so to get it, people use all kinds of coercive methods to play on people's sympathies and manipulate them. Not Paul. He never begged for money...the Macedonians did the begging. They considered it a great privilege to participate in this ministry, which they called, "the favor...", (or the grace) "...of participation". (vs4). Giving is a *grace*, or, a *gift* for the giver as much as it is for those who receive the gift. The Macedonians were a giving people—and they wanted 'in on' Paul's ministry to Jerusalem and Judea. They considered that to be a *privilege*—a *favor* for them.

Why do famines and hard times come? We often wonder that, often ask the question when we are in those kind of difficult circumstances. Why this? Why this sickness, or why this privation? Why does affliction and poverty happen?

And there are different reasons for that. But sometimes hard times come to test the church and be an occasion when we can be generous and seize the opportunity to help those in need. That is beneficial to us; it causes us to come out of ourselves and show the love of Christ; and by exercising that love, we become more like Christ. As one gains strength through exercise physically, one gains improvement in character by exercising one's will to respond as one should. And when we do that, that becomes a witness to the world—to those around us.

That's what the Macedonians were. They begged Paul, (*vs4*), to allow them to have the great privilege of participating in this ministry of helping the needy saints. And it was not shortsighted of them. They could do it, even though they were in deep poverty, because they knew God. And they knew that the LORD knows our needs; He knows where we are. When we respond as we ought to a circumstance that may be challenging to us, God knows that; He sees us.

And they knew that about the Lord God. They had an understanding of His goodness, His sovereignty, and they knew that they could, (and we should know we can), trust Him for all of our needs...we're simply to act in obedience, and leave the result to Him. He's our heavenly Father, we're to ask Him for our daily bread, and know that if He cares for the lilies of the field, and the birds of the air, He will care for His children. So, 'seek first His kingdom and all these things will be added to you.' That's the promise of the King, and He's good for His word. (Mat 6: 33)

Maybe the Macedonians knew Psalm 41, verse 1, "How blessed is he who considers the helpless: The LORD will deliver him in a day of trouble." Now they knew the LORD's good for His promise. They lived it...they lived that. They were concerned for others and wanted to help. They had more concern for them, than for themselves. They leave the lack of their circumstances to the Lord to take care of.

Well, when we really know the Lord, we will live like that. And these Macedonians knew Him well. They were completely dedicated to Him; that is the key here. Paul says that in verse 5; it wasn't just their generosity that surprised him; it was their dedication to the Lord that explains their generosity. They gave their money to the Lord's work. But more than that, Paul said, "...they first gave themselves to the Lord..." (vs5). And when a person does that is when he or she realizes that all they are, or have, belongs to God...and for His service and use. So parting with the little they had was, for them, easy...(for all that they had was a gift of God in the first place).

George Müller got a lesson on that early in his ministry with the orphans. He and his wife decided this would be a ministry of faith, 'a faith ministry'. In fact, before they ever started the work with the orphans in Bristol, England, they wanted to have a ministry that would demonstrate to Christians generally, 'God is faithful. He'll provide for all of our needs. We just simply need to look to Him.'

And so that's what they did with this orphan's ministry, and they never asked for money, they never made pleas for money. They let the Lord provide, and were earnest in their prayers daily. And early in that ministry, when it was still a very needy ministry ... (in later years, it became where there were many people that were giving), but in those early years they were living hand-to-mouth; they were living day-to-day. On one occasion Müller was given, 100 pounds; and when he discovered who gave it, he was reluctant to accept it. It was a woman, a seamstress, who had very little.

He went to visit her and he found that she had been given 480 pounds on the death of her father. With it she paid off her family debts, she gave 100 to her mother, and the rest to the orphan house. Müller spoke to her at length. He tried to persuade her to reconsider, she needed the money for herself. She replied, "The Lord Jesus has given His last drop of blood for me...and should I not give all the money I have?"

Well, that's what Paul saw; that was the mind of the Macedonians, and reason for their generosity. As Paul said, "They first gave themselves to the Lord...", (vs5). That is the key to a wise and godly life—that's the key to a successful life.

'Knowing Him is eternal life.' Jesus said that in John 17, verse 3, in His high priestly prayer; "This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent." It's knowing the Triune God. It is knowing Him. And *knowing* Him, *knowing* the LORD, *knowing* the Triune God, *knowing* Christ means loving Him. That is to be our great ambition in life.

Well, I think that is fundamental to a wise and good life. It is knowing Christ, it's knowing the Father, it's knowing God—and loving Him. As we know Him we love Him. Do you love the Lord? Is it your desire to see Him some day? How much do you think about that?

I heard a sermon by Donald Grey Barnhouse ...(I think it was from the early 1950s, preached probably in New York City) ... in which he asked the audience, "How many of you want to go to heaven? Raise your hand." Of course, all the hands went up. "Put your hands down. How many of you want to go to heaven tonight?" *[Laughter]* And only a few hands went up. He said, "Yes, you want to go to heaven, but you want to go to Florida first." *[Laughter]* Well, I think that's true of all of us, to be honest.

Jim Frazer and I met with a woman a number of years ago to plan her funeral. She was wealthy, (and I say that only for context). She and her husband attended here for years, but she was dying of cancer. And yet, ... this is what I remember so much about that visit ... she wasn't sad about leaving all of this. In fact, she was full of joy. She told us she was going to see her Savior, and she could not wait—and you could see it in her face. And I thought, "She's more spiritual than I am. I want that."

There's nothing more practical than knowing and loving the Lord, truly. That's the key; it removes the fear of death; it gives courage in life, and it leads to the best, the wisest decisions we make. Augustin said, "Love God and do as you please." Now he didn't mean, 'Love God and go out and live a wild life, (like he had lived in his youth).'

He meant, 'If you love God, then whatever you do is going to be done with the motive of pleasing Him...and what you do will please Him and be right.'

To the degree that we love Him, to that degree we will give ourselves to Him. We'll hold loosely the things of this world. We'll make decisions that are to please Him, not self—and we'll always do right.

I think ... (and I think I've said this before) ... but I think my first responsibility as a minister in this church, every Sunday is to give you a glimpse of the glory and goodness of Christ, to introduce you more and more to Him, so that you will love Him more and more, (and I seek that for myself). That's what motivated the seamstress to give all to Christ and the orphans. It's what motivated these Macedonians.

Paul hoped their example would influence the Corinthians; so in verse 6 he directed Titus 'to go forward with the collection of the contribution in Corinth.' Maybe the example of the Macedonians would revive the enthusiasm of the Corinthians, so from verse 7 on he urges them to be generous. 'God,' he said, 'had blessed them greatly with spiritual gifts and virtues, and he wanted them now to prosper in the gift of giving.'

The gifts he lists here, that the Corinthians enjoyed, are essential to a godly life and are essential to producing a godly church—the gifts of, "faith and utterance and knowledge." (vs7). They had that. They had some very good teachers in their congregation who communicated the doctrines of the faith. But in addition to that, (in addition to receiving this blessing of knowledge, of spiritual knowledge, the knowledge of God and of Christ, and being sound in their thinking), in addition to that they needed to be a church of action. So Paul was urging that.

But he wasn't trying to force it on the Corinthians. He wrote in verse 8 that he was, "...not speaking this as a command." Now, he could have done that. He could have spoken to them with all of his apostolic authority and said, 'You have committed yourself to this, you must follow through...and I'm coming to make sure you do!'

He didn't do that. He hoped the Macedonians would give the Corinthians incentive to do what they should do, and as a result prove their sincerity—that is, 'prove the sincerity of the Corinthians.' (vs8b).

But the greatest incentive for being generous is given in verse 9, with the example of Christ, and the self-sacrifice He made for us. It is an example that no Christian can doubt or deny. Paul indicates that—he begins by saying, "For you know..."; or, 'What I'm about to say, you know well.' The Corinthians knew well the instruction that they had been given and from their own personal experience of,

The sacrifice of Christ that He had made—that He did, and what He did for them.

His sacrifice was infinitely greater than the one the Macedonians made.

They were poor—He was rich...and became poor for them.

He was rich...and made Himself poor for them.

"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 through His poverty, might become rich." (vs9).
Now that's the burden of this text.

'We all know', Paul says, 'about the grace of our Lord Jesus Christ.' (vs9). Grace is a free gift. Charles Hodge defined as, "unmerited, spontaneous love." And Paul says, 'It, (*His grace*), made us rich through Christ', whom he identifies as "*our Lord*". (vs9).

He is the Lord God.

Jesus Christ is Yahweh,

He is Jehovah,

He is the Son of God,

He is the sovereign of the universe,

He is 'the Lord protector' of our lives.

This is not a 'general thing', a 'general title'; Christ is not being referred to in some broad, undefined way. This is a specific, individual sense of His Lordship.

He is, personally, the believer's Lord, (in distinction to the unbeliever and the world).
He's Lord of this universe, and every knee will someday bow to Him in
acknowledgement of that.

But here, he's, (*Paul is*), focusing on their relationship to Christ...our relationship
to Christ.

He calls Him "our Lord".

He has loved us infinitely from all eternity, as God's chosen ones.

And out of love, He came into this world to make us God's children—
sons and daughters, heirs of the universe of the world to come.

He came to buy us,

purchase us at great price,

the great price, great cost to Himself and the Godhead,

the Father, the Son, and the Spirit.

But for Him, it was the cost of His own life, His own shed blood.

That is the focus of Paul's statement here when he writes that, "...though He was
rich, yet for your sakes He became poor..." (vs9). He impoverished Himself to enrich us,
as no one else could. He is the LORD. He is the eternal Son of God who for all eternity was
rich in full possession of divine glory with the Father and the Spirit, with whom He dwelt
from before the world was.

'Before there was time He dwelt in glory, eternally'; that's how John describes
Him in John chapter 1, verse 1. Who can imagine what that was like!? He dwelt in
unapproachable light with the constant worship of the angels, the angelic host, but He
gave up all of that. —He left that for us...to save us.

He didn't stop being God when He came. He couldn't.

God can't deny Himself,

God can't cease to be God in any way.

What He did was 'lay aside' the free use of His divine powers,

His attributes,

and hid the glory of His divine nature within His human nature,
and lived as we do.

In fact He lived with less than we do. We have homes, houses, shelter; even the foxes have holes, and the birds have nests, "...but the Son of Man...", He said, "...has nowhere to lay His head." That's amazing. (Mat 8:20).

The Creator of all things;

The One who made the world,

Who gives us life and breath and all the good things of earthly life,

Every day, 'every breath you take', (as Daniel told Belshazzar), is a gift from God.

He gifts you every breath you take .

Now, that One came here and had nothing. He was poor. The King became a servant, and men saw no glory in Him. He was like, "a root out of dry ground", (Isa 53:2), despised and rejected...and they crucified Him.

But that was God's plan, "for your sake", Paul says. (vs9). Out of love for you, "He became poor", to lift us out of our 'deep poverty', (vs2)...our spiritual, moral, and physical ruin, and make us rich; and give us eternal life, and give us glory. He prayed for that in John 17, (verses 21&22), and He obtained it for us by His death, which is the point of "His poverty." (vs9c). From the heights of heaven He descended into the depths of the grave. None became poorer than He.

We can marvel, (as we do every Christmas), that the Creator was born a babe... the Creator of everything was laid in a manger, a crude kind of crib.

But the significance of Bethlehem is really found in Calvary...the purpose of the cradle was the cross.

His life, in many ways, is an example to us. He is our 'law', as it were; we look at His life and we learn how we're to behave. We learn much from His behavior;

His wisdom,

His gentleness,

His kindness.

But the whole purpose of His life really comes down to that cross.

It comes down to the death of Christ as a sacrifice.

Had He not gone there, had He not left heaven, we would have remained bound for hell.

We cannot begin to fathom the riches He gained for us at the price He paid.

It's foolishness for most people. They hear those words, they hear that statement, they hear about Christ...and it's "foolishness" to them, and it's an offense to them—that's what Paul told the Corinthians back in 1 Corinthians 2, verse 14.

But for those who, by God's grace, believe it is *life everlasting*. We are rich indeed, even if we're poor. We think, (even when we know better), we think that happiness is found in the world's riches. [And they do provide advantages, of course, there's no doubt about that. There's nothing wrong with riches, and they are a blessing in many ways, but they don't give the fullness of life that we hope for.]

But if you want to see happy people, fulfilled people, look at the Macedonians. They were 'dirt poor'; they suffered affliction—but they were happy, they were joyful.

Why is that? Because they were *rich*, really **rich**. They were a redeemed people, reconciled to God, and full of love—love for Lord first, and then love for the saints. They weren't turned *in* on themselves, but they were turned *out* to the Lord, and to others. That's the way to happiness.

It is a fact that the more tightly a person holds on to Christ, the more loosely he will hold on, or she will hold on, to this world and the things of this world...and the happier he, she, we will be. And we have every reason to be joyful, generous people.

We're children of God, if we are believers in Christ. We're absolutely secure in this uncertain world, and in our eternal life. God will not forsake us in any way.

Do you think it's possible that God could love you enough to choose you from all eternity when you were lost—when you were not only lost, but you were an enemy...and then forsake you now that you're His friend and His child? Do you think it's possible that Christ could have humbled Himself to become a man of sorrows to save you, and now that He is our exalted, joyful Savior let you perish? That's impossible.

Paul wrote in Romans 8, verses 37 through 39 that, 'nothing can', "...separate us from the love of God, which is in Christ Jesus our Lord." Nothing! Not circumstances, not Satan...not you yourself. Nothing!

You, (and I'm speaking to the believer), are **rich** by His grace...and at His own cost. And that should produce a response—the response of love: Love, *first*, for Him; *second* for His people...and *then* for the world, (for the lost).

Pray that the Holy Spirit will impress that truth, the truth of this passage on you, on all of us, (and on me), that we will respond as we ought—that we will sacrifice ourselves for Him, and for others.

And may the world see that, and be impressed with us, (as it was with the early church), and say with those ancient pagans, "See how they love one another!"

If you're not a believer, here's the reality—"You're lost".

You're poor, the poorest person in the world. And your riches, which you may possess, will rust. Your body will turn to dust, and for all eternity, you will have nothing but sorrow.

If you want joy, if you want real riches, look to Christ. He was rich but became poor, poor unto death on a cross so that all who believe in Him would be forgiven, saved...and rich, now and forever more. Look to Him. Trust in God's Son. Take a bath in the blood of Christ, be made white as snow and saved forever.

(Closing prayer) Father, we do thank You for that great purchase that was made at Calvary when Your Son bought us, paid for us, secured our salvation, and was able to say victoriously, "It is finished." Thank You for the rich payment that was made—that He made Himself poor to make us rich. Thank You for Your grace; help us to think deeply about that and learn that more and more.

Now,

The LORD bless you and keep you.;

The LORD make His face shine on you,

And be gracious to you;

The LORD lift up His countenance on you,

And give you peace.

In Christ's name. Amen.

(End of Audio)