

"Grace . . . Overflowing"

2 Corinthians 8:1-15

It's my practice to preach about giving every year at least three or four times whether the finances are good or whether the finances are bad. The reason I do that is because there's no better way in the whole world than to figure out where your heart is with the gospel than to look at how you handle your resources – how you handle your wealth. In fact, the Bible has much to say about giving and stewardship and money. We're going to look at 2 Corinthians chapter 8. I'm going to read to you the first seven verses.

¹ We want you to know, brothers, about the grace of God that has been given among the churches of Macedonia, ² for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of generosity on their part. ³ For they gave according to their means, as I can testify, and beyond their means, of their own accord, ⁴ begging us earnestly for the favor of taking part in the relief of the saints— ⁵ and this, not as we expected, but they gave themselves first to the Lord and then by the will of God to us. ⁶ Accordingly, we urged Titus that as he had started, so he should complete among you this act of grace. ⁷ But as you excel in everything—in faith, in speech, in knowledge, in all earnestness, and in our love for you—see that you excel in this act of grace also. (ESV)

As you think about giving, I'm going to be honest with you. One of the things I've noticed since I've been here at our church is that our church talks about money more than any church I've ever seen – by a long, long way. People lose sleep about the budget here. I lose sleep about what the budget says about the hearts of our people. In other words, the more you understand the grace of God in Jesus the more generous you become. So if a church is constantly wondering and worrying about money, is the problem really money or is it something else? Statistically speaking, we should just be overflowing even in the worst of times, and yet we're not. So what I worry about and lose sleep about is where our hearts are with the gospel of Jesus.

Before I jump into this passage it probably would be helpful for you to be reminded of the most important financial principle in the world, that's the Skittle Principle. The Skittle Principle is just this. You know when you first start taking your kids to the movies? Once or twice a year you'll say, "I'm going to be a good dad. I have three daughters and I'm going to take the girls to a real movie. Shrek IV is out now – can't wait to see it." So you take them to a matinee because you want to save a little bit of money, but it's still eight or nine bucks for each kid, and you're an adult at age twelve now, which is interesting. So you pay forty or fifty bucks just to walk through the door, and you say, "Boy, today I'm going to show them the works," and you go off to the concession stand and buy the 55-gallon drum of Coke, and the 32-gallon drum of popcorn and then you get that box of Skittles that's about as big as a cereal box. It takes all three of my girls to carry that stuff in. One of them has a hand truck. You get in there and the movie starts and you have nothing in your hand, so you whisper, "Hey, pssst. Give me some Skittles." And the most horrifying thing in the world happens because as you're looking down the row all you see is a silhouette doing this [getting one piece out of the box between thumb and forefinger and offering it]. One Skittle. She has twenty pounds of Skittles in her lap and she hands me one. "Give me some more Skittles." "They're mine!" In our house that only ever happened one time. "What do you mean? I gave you everything, and you're unwilling to give me just a handful?" If you're the father or the mother you would expect, or you would at least hope that when you ask, "Can I have some Skittles?" they would take that box and turn it upside down in your hand. "You tell me when to stop, Dad. Take as much as you want. You gave it to me. Take as much as you want." Yet, they always have to be reminded. I always have to be reminded. Remember, the Skittle Principle; that's all that Christian giving is about. You remember that God has given everything and that's where it starts.

We're going to look at three things this morning: the Macedonian example, the poverty of Jesus, and then finally, a call to action. Paul says,

¹ We want you to know, brothers, about the grace of God that has been given among the churches of Macedonia, (ESV)

Why did Paul even write this? Why does Paul spend two chapters writing to the Corinthians about giving and the issue of money? The reason he's doing that is because a year earlier at the end of I Corinthians he has made a deal with them. Let me read to you from I Corinthians 16.

¹ Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do. ² On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that there will be no collecting when I come. ³ And when I arrive, I will send those whom you accredit by letter to carry your gift to Jerusalem. (ESV)

Basically the churches in Jerusalem are going through extremely hard times. They need someone to help them financially and since Paul is out there planting churches, he has a capital campaign. A capital campaign is when they have a special project to raise money for that special project, and people commit. They say, "Over the next year I'm going to give this amount." That's what the Corinthians did, apparently. So Paul came through and said, "The churches in Jerusalem are needy, they're in bad shape financially and otherwise, and I need you guys to commit to a certain amount of money to them." Now, a year

later Paul is writing them to say, "Titus is coming to collect that money." But Paul has also apparently heard that they didn't really plan on making good on their commitment. So Paul is giving them a warning shot that Titus is coming, but he doesn't say, "He's coming. You better get with the program." He gives them the example of the Macedonians because the Macedonians (interestingly) were also in hardship. There were at least three Macedonian churches we know of. One of them is the Philippian church. One of them is the church in Thessalonica, and the other is the church in Berea. They were getting in hardship and affliction and were being persecuted themselves. It's always interesting to me that from the churches that are being persecuted you get a letter that's subtitled, "The Letter of Joy," like the Philippians. The letters to rich churches are not letters of joy, interestingly enough. They are almost always rebuke. The Corinthians are apparently a pretty wealthy church. They're wealthy in gifts but they are also wealthy financially because of where they are located geographically. He says, "First of all I want you to know the grace of God shown to the Macedonians. The first thing you need to know about giving, or why you should give or what motivates you to give is grace." What is grace? Grace is the unmerited favor of God. It's as simple as that. God is a giver. He always gives and never receives. He says, "I want you to know the grace of God given to the Macedonians." The first thing to think about when you consider the issue of giving is, "What do I understand about grace?" Do you understand that every single thing that you have and that you are is a result of God's grace toward you? I think about that all the time.

When I was in Ethiopia, I thought, "Why is it that I was born a white guy in a lower middle class home where we had food at least, when I could have been born in one of these corrugated shacks in Ethiopia and died at the age of forty? Is it because of anything I did? Did I pull myself up by the bootstraps before the foundation of the world?" I didn't. I am who I am because of the grace of God. You are who you are because of the grace of God. What you hear throughout this section of Paul's letter over and over again is either the word "grace" or some derivative of it. The word "grace" in Greek is "charis" and you hear things like charis or charismata – grace, gifts. So he says, "I want you to know about the grace (gifts) that God gave to this church. In the middle of affliction, in the middle of persecution, in the middle of their hardest times they gave." That's something for you to note because it's one of the things that I hear all the time as people discuss the budget. You say, "Gosh, the numbers are down in our church. Why don't people give?" Someone inevitable will say, "Well, times are tough," as if you shouldn't expect people to give when times are tough.

Here's a great example: the other night Abby, my oldest daughter, and I were driving to a powder puff football game. If you're not familiar with powder puff football, that's where girls play football. When I was a kid the guys were cheerleaders. They apparently got rid of that. So, we're driving to this football game and she plugged her iPod into the stereo of my truck and she played a song that at first sounded familiar to me and then it went south real quickly. It started out, "There comes a time when you need a helping hand." Right? "We are the world. We are the world. We are the children." As soon as the first guy opened, all of a sudden different people were singing than should have been singing. In other words, I remember that song from twenty-five years ago and I said, "That's not the right version!" Whenever I discuss music with my daughters I turn from being "Dad" to "Dude." Now I hear, "Dude. Miley Cyrus. She's better than Dionne Warwick." "Nuh, uh, uh, uh, uh." I said, "When we get home we're listening to the right version." So when we got home, we checked You Tube. That's where you have Dionne Warwick and Willie Nelson and Kenny Rogers and Bruce Springsteen, Lionel Richie, Michael Jackson – all those guys. She didn't agree with me but I'll take Willie Nelson over Snoop Dogg any day. But, what did it make me think of? That song was created twenty-five years ago to raise money – USA for Africa to relieve famine victims in Africa. Twenty-five years ago the unemployment rate was seven percent, and every year after that it tracked down. Every now and then there was a blip where it went up, but on average it was about five or six percent from 1985 until 2008 where unemployment started to climb to where it is now. As I thought about stewardship and preaching on giving I thought, "I wonder what the difference is between the giving that happened then and the giving that happens now." So that song written in 1985 to raise money for Africa raised, adjusted for inflation, \$63 million. Pretty good, isn't it? Until you compare it with the new version that was used to raise money for Haiti, which raised at least \$63 million and more in 48 hours. But times are tough now, aren't they? Almost a billion dollars has been given for Haiti now and we have the worst unemployment since the Great Depression. If you watch the news that's what you hear over and over again. Why is it that people can give anyway? It's because they want to – they're motivated to give and they have a way to give. Given the means, people will give, given the appropriate motivation. The primary motivation you have here, Paul says, is the grace of God toward you. In tough times or in good times it all comes back to the grace of God. But also it comes back to something else. Notice what he says about the Macedonian example.

³ For they gave according to their means, as I can testify, and beyond their means, of their own accord, ⁴ begging us earnestly for the favor of taking part in the relief of the saints (ESV)

The first thing I want to point out is that apparently the apostle Paul knew that the Macedonian churches were not as well off as other churches. So he didn't ask them. They heard that he was raising money to help people in Jerusalem in need, and they went to him and begged him for the opportunity to participate. It was a privilege for them to be able to help. It was a privilege for them to be able to give. How did they give if they were so poor? Paul says, "I testified they gave not only according to their means, but they gave above and beyond their means." How can you give above and beyond your means? If you don't have something you can't give it, correct? What has obviously happened here is that they gave until it meant some kind of sacrifice in their lifestyle. When you think about the church and you think about Christians, fifty percent of

Christians give, relatively speaking, nothing, and fifty percent of Christians give, relatively speaking, something. It averages out to about two-percent, and most Christians, I think, give out of their surplus. Jonathan Edwards used to say, "When people say 'I can't afford to give,' what they really mean is 'I can't afford to give because it will be a burden to me.'" The Bible says what about burdens? "Bear one another's burdens." How can you bear one another's burdens unless you are actually willing to take on some kind of burden? When you give, if you give anything now, does it have some kind of place where there's a sacrifice in your lifestyle? I tell the Discovery Class, "How do you know if you're giving enough?" The New Testament says nothing about tithing. In fact in the New Testament, tithing is sort of old-fashioned. In the New Testament Jesus wants it all. So in the New Testament you don't say, "How much should I give?" You say, "How much is the need?" In the New Testament you know you're giving enough when you sort of wince when you write the check. I mean that. How do you know if it's sacrificial? If you sit down at the kitchen table and go, "Well honey, what do you think?" "I don't know. Think we can do it?" "Well if we pushed and we stretched I think we can do it." Is your giving sacrificial? Do you feel it at all? If you don't feel it at all, it's probably not up to biblical standards. If you're not giving at all, that of course doesn't meet it. Think about that.

So what else do we see in the Macedonian example? Not only did they see that everything came to them from God, not only did they have a sacrifice in their lifestyle, but also the third thing we see in the Macedonians is they believed that God owned everything. Not just that they received things by grace but they were stewards of them and not owners of them. Let me read to you. He says, "They gave,"

⁵ and this, not as we expected, but they gave themselves first to the Lord and then by the will of God to us. (ESV)

What does it mean that they gave themselves to the Lord? Most scholars believe, and I agree with them, that they submitted themselves and said, "God, everything we have is yours. Everything. Those Skittles? We recognize that those came from your hand and you're the owner of them. So if you ask for some back we will gladly give them to you." In other words as a human being, at least from the perspective of the Bible, you're not an owner of anything - you might be according to King County, you might be according to the Federal Government, but according to the gospel you do not own anything. God owns everything. The question is, "Do you recognize that and do you submit yourself to that? God, You own everything."

One of the most freeing moments in my whole life, and one of the most freeing experiences was when I was in the Army. I joined the Army when I was seventeen and I got out at age twenty-one, almost twenty-two to go to college at Florida State. Right before I got out to go to college I got a brand new Toyota pickup truck. It was beautiful. It was burgundy – same color as Florida State, garnet. When I got to Florida State, having that truck completely and utterly stressed me out because to have a small pickup truck at a big university where people are moving every single weekend...seriously. Everyone wanted to borrow my truck all the time and I felt like I had to be with them to guard it with blankets and keep them from scratching it. At some point I realized that God owns everything including this truck. So people would come up and say, "Tommy, can I borrow your truck?" I'd say, "Pshht. Ain't my truck." I'd throw them the keys and they'd say, "Well, what do you mean?" "Take it." I never had to think about it again. By the time I got out of college and seminary that was the most banged up, dirty, disgusting truck you ever saw in your life, and I loved it. I loved it because it was paid for and I didn't own it. Since I didn't own it I didn't care what other people did to it. I wish I had that view of my woodworking tools. I'm working on it. Fortunately not many other people want to use them. But if they did I'd say, "Take them because I don't own them anyway." Only when you get to the point of saying that you don't own this stuff can you give it away. But also only when you get to the point of saying, "I don't own this stuff, I'm a manager," can you be free. It's a lot more fun to spend someone else's money and to give other people's money away than it is to give your own money away, isn't it? Well, guess what? Giving should be fun because you don't own any money. All of it belongs to God. That's the Macedonian example. Paul says, "Now that I've laid out the Macedonian example, I'm sending Titus to you." You have to love Paul because even though he's an apostle and you know what he's saying is the gospel and authoritative, sometimes he sounds a tad bit manipulative. Notice what he says to them.

⁶ Accordingly, we urged Titus that as he had started, so he should complete among you this act of grace. ⁷ But as you excel in everything—in faith, in speech, in knowledge, in all earnestness, and in our love for you—see that you excel in this act of grace also. ⁸ I say this not as a command, but to prove by the earnestness of others that your love also is genuine. (ESV)

So Titus was the one who was managing this capital campaign. He says, "Because of all this I'm sending Titus to you so that we can complete this act of grace in you." In other words, "Maybe we made a mistake by not including the Macedonian churches in the beginning. We're not going to make that mistake with you. So Titus will be there to give you the gift of letting you give." Then Paul says something interesting. Do you remember one of the problems with the Corinthian churches? They were extremely proud and boastful of their giftedness. Corinthians is where you have the debate about whether or not you can speak in tongues – languages and that sort of thing. They boasted about that. They boasted in their sort of wonder-working faith. They boasted in special knowledge. Notice what Paul does here. He says, "You know what? You Corinthians, are a great church. You do excel in knowledge. You do excel in speech. You excel in everything. "Why don't you excel in this gift, too?" This is the only gift that I can think of that every Christian possesses or should possess. You might possess the gift of teaching and not the gift of something else, or you might possess the gift of prayer or faith or not.

Every Christian is supposed to be developing their giving, and I think you find the reason for that is in verses like Ephesians 5:1 where Paul says, "Be imitators of God." What is God? If nothing else, God is a giver. That's all God does over and over, He just gives and gives and gives and gives, and if you're going to be like Him you will give and give and give and give. So Paul says, "Just like you excel in all of these other things, excel in this gift as well."

If you have a gift you cultivate it. People are always surprised when they catch me reading books about preaching. If I'm at the doctor's office, I'm reading a preaching book. People have said, "Don't you know how to preach already?" There might be something in this book that I haven't seen yet. I'm constantly trying to hone it. I'm constantly trying to get better. Do you do that with your giving? Are you constantly saying, "How can I become more and more generous?" "Honey, is there anything we to need sacrifice so we can give it to Ethiopia or help the church get rid of its mortgage? Is there anything we can do?"

Do you study your finances or financial things? If you don't, we're going to give you the opportunity. Next Saturday, I'm signed up for a Crown Ministries training course with at least thirteen or fourteen people. I think it's the best financial education from a biblical perspective that you can get. It's a ten-week course, so after people come out of the training we'll be offering some life-changing classes. Do you develop your gift of giving? One of the only ways to develop a gift is to do it. You can't develop as a preacher unless you're preaching. You can't develop as a professional baseball player unless you're playing. You can't develop as a giver unless you're giving. So the question is, "Are you giving?" If you're sitting out there cynically, don't give it to us, give it somewhere, but are you giving? What the gospel is doing in your heart will show through your giving. To the Corinthian church Paul says, "I'm telling you this not as a command." Doesn't that sound bizarre? Because you feel sort of guilty right now, right? And Paul says, "I'm telling you this not as a command – just so that you can tell whether or not your love is earnest by the genuineness of other." In other words, "Compared to the Macedonians, how are you doing?" Most people in this room, I'm guessing, are not doing that well. When you're not doing well, when you feel guilty, when you feel beat down and you say, "Man, I'm not a sacrificial giver. I don't give a dime." Or, "I do give but it's all out of my service. What do I do? I feel so guilty." Well, if you feel guilty, that's the good news of the gospel because Paul, I think, anticipates that. The next place he takes us is the only place where your guilt can be removed. By having your guilt removed it makes you even more motivated to give. It's win-win for you. Where is it that you get your guilt removed? Where is it that you now can feel free to give? The only place that you ever could, and that's the cross of Jesus Christ. Let me read to you verse 9 as we look at the poverty of Jesus.

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 by his poverty might become rich. (ESV)

He says, "For you know, Corinthians, the grace of the Lord Jesus Christ, that though being rich . . ." You never read one place in the New Testament about Jesus being rich. So Paul has to be talking about something else. He has to be talking about Jesus before He actually became a man when He dwelt in heaven with the Father and the Son and the Holy Spirit, in all of God's glory, in all eternity, as the owner of everything in all the comfort and joy and fellowship that that is. Jesus was wealthy. He owned everything. Yet, for your sakes He became poor. He did become a man for your sake, but as I thought about it this week it struck me that Jesus literally became poor. In fact, when you look at the New Testament, Jesus was one of the biggest mooches of all time. He borrowed everything. If you read through the Gospels, what you see is first of all Jesus' parents having to borrow a manger to put their baby in. They didn't even borrow nice stuff. Where did they get the money to flee into Egypt? Someone else gave it to them. As Jesus is going throughout His ministry He borrows food from children, loaves and fishes. He borrows clothing. He wants to do an illustration – he wants to do the coin trick, "Who's got some money? I don't have any." At the end of his life, He even has to borrow a tomb. He has nothing. In fact, from time to time in the Gospels Jesus lets the apostles go home on leave and they go to their homes. Where does Jesus go when the disciples go to their homes? He goes to the Mount of Olives in the woods, because, "The Son of Man has no place to lay his head." Jesus didn't just become a man on our behalf, but He literally became poor. And that's not even the good news. That's just information. The good news is that as Jesus lived this life of poverty He actually lived the life that you and I should have lived. He lived in perfect obedience to the Father. He gave 100% of the time. Jesus never had to feel guilty about giving because He gave all the time. He gave so much He didn't have anything. The greatest gift that He gave, of course, was His own body on the cross. Though He was rich He became poor so that by His poverty you might become rich. There's this great exchange that happens at the cross. You and I have a debt of sin. You and I have offended God and God must punish sin and that debt just hangs over our shoulders bigger than any credit card or mortgage that you have. This debt of sin will not go away and it cannot be taken away unless there's someone who comes along who can bear it – someone who's really, really wealthy. Jesus is really, really wealthy in righteousness and goodness and obedience to the Father. When He goes to the cross, He not only becomes even more poor than He was but He takes on our debt. He who knew no sin became sin so that you and I might become the righteousness of God in Him. He becomes poor, we become rich. Now, being rich, what do you do with all of these riches? Do you hoard them or keep them to yourself? Or, can you not help but give them away?

I think it was in Tim Keller's book, "Reason for God," where he tells the story of a young woman who is a skeptic. She didn't know whether she should become a Christian and trust Jesus to forgive her sins. He asked, "Why would you not?" She said,

"I'm afraid because if the gospel is true that He gave everything for me, there's nothing that He can't ask of me." All He wants is some Skittles. That's where Paul goes next. He talks about this call to action. He reminds the Corinthians of the gospel – that Jesus became poor so that they could become rich in every way, and now is there nothing that you would not do for Him, and nothing that He cannot ask? Again, Paul doesn't command them, he gives his opinion. Let's look finally at this.

¹⁰ And in this matter I give my judgment: this benefits you, who a year ago started not only to do this work but also to desire to do it. ¹¹ So now finish doing it as well, so that your readiness in desiring it may be matched by your completing it out of what you have. ¹² For if the readiness is there, it is acceptable according to what a person has, not according to what he does not have. (ESV)

So Paul reminds them first of all, "Of that which you started to do, here's my opinion. Here's what's going to be the biggest blessing to you. What you started to do, what you committed to do, do it." Implicit there, with regard to giving, is that Paul assumed that they had a plan – that they had committed something and they had planned how they would meet that commitment. And Paul says, "Now, the biggest blessing for you is going to be if you do it." So the question for you and me is, "Do you have a plan for giving?" Do you sit down some time of the year, maybe several times of the year (my family does) and say, "How much are we going to give this year, whether it's to the church or other charitable causes? Can we give more? Should we give more? Maybe we should shift it this way or that way? Paul says, "The best place to start with your plan is at the beginning. It's to start." In other words, in the Corinthian mind, some of them had thought, "Well, you know, I made a \$10 million commitment. I don't know if I'll be able to make that whole \$10 million so I probably won't give anything. It's probably just better that I back out altogether." Paul says, "You know, it's better to start where you are with what you have." I would give you that encouragement as well. If you don't see yourself being a giver but you want to be, start someplace. Make a plan. Give 1%, 2%, 3%. Do something. What's interesting here in what Paul says, especially to a wealthy church is how he expects them to meet their commitment. Let me read that to you again.

¹¹ . . . so that your readiness in desiring it may be matched by your completing it out of what you have. ¹² For if the readiness is there, it is acceptable according to what a person has, not according to what he does not have. ¹³ For I do not mean that others should be eased and you burdened, but that as a matter of fairness ¹⁴ your abundance at the present time should supply their need, so that their abundance may supply your need, that there may be fairness. (ESV)

So Paul says you should meet this need according to what you have, not according to what you expect to earn this year. Paul is calling us to do something that people in the United States rarely think of: meeting other people's needs not out of what we might earn and what the surplus is, but out of actually what we have. The church, our church or any church, is never in dire financial straits until the members have begun to sell things and having sold everything still can't meet their obligations. I can't remember a time, at least in the churches I've been in, where the church needed something and some member said, "You know, I have an island off the coast of Aruba. I'm going to sell it." If you look at the New Testament, what did they do? They began selling things and bringing it to meet the needs of the apostles. A lot of Christians let themselves off the hook. Maybe they have a lot of assets, a lot of wealth parked someplace but they're not making any money and they say, "Well, I tithe but I'm just not making any money." Think how foolish that would be. Imagine if you're Bill Gates and you have \$40 billion in the bank and you take \$1 in salary and at the end of every year you write your tithe check for 10 cents. It seems silly, doesn't it? "Bill, what about all this money?" Interestingly enough, he does give a lot of it away. When you give, are you giving not only out of what you might have and what you might earn, but what you do have. It's amazing how much stuff we have. I don't even need to ask if every three years you could probably go through your garage and clean it out and have a garage sale. Some people do that. We have this tendency to collect things we don't need. Paul says to the Corinthians at least, "You can meet these needs, you can meet it out of what you already have. You don't need to go out and make any more money. With what you already have you'll be able to do it." Then he does something interesting. Some Christians teach this almost Christian communism or Christian socialism; that some people who have much will meet the needs of those with little and you'll just spread the wealth and everyone will be the same. That's not what Paul says. In fact, Paul is saying the exact opposite thing here, I think. He says, "By the grace of God there are times in people's lives when you actually have a lot, and other people have a little. Paul says, "Those of you with a lot need to meet the needs of those with a little." In other words, "Those of you who have a lot should write a bigger check. Those of you who have very little should write a smaller check." Paul says, "You never know, at some point in the future the roles may be reversed." Paul is not talking here about an equal amount that people give. Paul is talking about an equality of response. We read the story of the woman with her mite. Do you remember the widow's mite and Jesus is telling the story about giving, and she goes and pitches her two mites in there and Jesus says, "She gave more than anyone else that day." Why? Because she gave everything she had. Now how different would the church be if wealthy people did the same thing? Why is it that we look at a widow and clap our hands and praise her for giving the last two mites that she owns and yet we who have relative wealth give relatively little and we don't do the same thing? The standard is everything. Just like Paul I'm not telling you what to give or how much to give, but it's something that you need to deal with between you and God.

What's the last thing he says here? He says,

¹⁵ *As it is written, "Whoever gathered much had nothing left over, and whoever gathered little had no lack." (ESV)*

He's quoting Exodus chapter 16 there. In Exodus chapter 16 what it said is that some people went out were able to gather a whole bunch of manna. Manna, as a side note, means, "What is this?" Imagine for forty years you're eating stuff called, "What is this?" So they're gathering manna and some people are able to gather a whole lot, and we don't know why. And other people gather a little bit, but at the end of the day everyone has as much as they need. That's the key here. Paul is saying, "I'm not saying that you should be burdened and other people get off the hook." In the Bible there's nothing wrong with some people having much and some people having little. In fact, the Bible says over and over, "You'll always have the poor among you." But what the Bible does have a problem with is some people having too much and some people having too little.

I saw on the news people were criticizing the President. My own opinion is rightly so when he says things like, "Comes a time when people just have enough." How much is too much? I just don't think that's appropriate for the President to say because I think it's more appropriate for Jesus to say it. It's not a political issue, it's a heart issue. How much is too much? Think about that.