

From The Pulpit Of



Grace-Motivated Giving

No. 20
Series: 2 Corinthians

2 Corinthians 8:1-15

October 18, 2026
Nathan Carter

Text

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

⁸I say this not as a command, but to prove by the earnestness of others that your love also is genuine. ⁹For 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. ¹⁰And 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. ¹¹So 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. ¹²For if the readiness is there, it is acceptable according to what a person has, not according to what he does not have. ¹³For I do not mean that others should be eased and you burdened, but that as a matter of fairness ¹⁴your abundance at the present time should supply their need, so that their abundance may supply your need, that there may be fairness. ¹⁵As it is written, “Whoever gathered much had nothing left over, and whoever gathered little had no lack.”

Introduction

Historically speaking, Christians give money more and give more money than anyone else. According to one study, “Ninety-one percent of [those] living in a church household gave to charity in 2022, while 52% of the unchurched made charitable donations [that] year. On average, the church household also gave a higher amount of money to charity than the unchurched. The average amount donated by a church household was \$4,749, while unchurched households gave an average of \$3,338 to charity.”¹ There are all kinds of other stats we could cite that show basically the same thing. Christians are, by and large, more giving. Today’s text explains where that impulse comes from.

“[W]e have here [in this section of 2 Corinthians] what might be aptly called a philosophy of Christian giving.”² We don’t talk about this issue much at this church. We don’t make regular appeals for money. And yet we are a generally generous church! We have exceeded our church budget for donations almost every year, without directly talking about the topic. We teach on it when it comes up in the regular course of expository preaching, like today, but it doesn’t come up that much. What we do do all the time is preach the gospel – the core message of Christianity – every week and what do you know? People gladly give without being goaded.

In short, that's the main point of today's text. It's just this: **Christianity creates financial generosity.** There's just something inherent in it that fosters **financial generosity.**

Last week we saw that Christianity creates relational competency – there's something that's just at the core of the Christian message about a relational God who made us to have a relationship with him which we have ruptured but he has reconciled in Christ, that makes us who have experienced that intuitively know how to have healthy relationships with others. We looked at how repentance involves sorrow for our relational betrayal of God and how it is met with relational restoration by God. And that relational encounter with the God of all grace, makes us just get how to pursue relationships with other people.

It's the same thing this week. **Christianity creates financial generosity.** Because we know the God who is so giving, once we have been the recipients of his lavish generosity, we can't help but be grace-motivated givers ourselves. **Christianity creates financial generosity.**

Now, it's not always easy. It's something we have to grow in. There's a struggle, just like how relationships aren't just automatically all lubricated and easy. It's hard, it takes heart work to have healthy relationships. Similarly, generosity is not easy. There's a battle going on in our hearts with our lingering sin that inhibits giving. In this case it's the sin of greed.

Think of it this way: what apps on your phone can distract you from the real life of love that God is calling you to? What do you find yourself drawn to pick up your phone and tap on? Email, because it makes you feel productive? Texts, because it makes you feel wanted? Calendar, because it makes you feel in control? X, because it makes you feel in the know? YouTube, because it makes you feel entertained? But do you ever find yourself being distracted by checking your banking app just to see how much money you have, because it makes you feel secure? Compulsively checking your investment balances reveals a heart struggle with greed, just like compulsively checking likes on Instagram reveals a heart struggle with pride or watching porn reveals a heart struggle with lust.

We struggle deeply with greed, which makes giving difficult, which is why there are parts of the Bible that address the issue. In this section of 2 Corinthians, Paul is trying to help the Corinthians finish carrying out a special collection to give to the church in Jerusalem. The First Church of Jerusalem was in desperate need due to a famine combined with persecution and high taxation. This offering has been a personal project of Paul's for quite a while. Way back when he was at the church in Antioch he was selected with Barnabas to take alms to the suffering church in Jerusalem (Acts 11:27ff). But the need was still there. The mother church in Jerusalem was in financial straits. So Paul wrote at the end of 1 Corinthians:

Now concerning the collection for the saints: as I directed the churches of Galatia, so you also are to do. 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. And when I arrive, I will send those whom you accredit by letter to carry your gift to Jerusalem. (1Cor. 16:1-3)

But then some drama erupted. There was relational tension between Paul and the Corinthians that had to be dealt with. Things got a little touchy – the painful visit, the tearful letter, the sending of Titus. But as we saw last week, Titus finally met up with Paul in Macedonia and told him the good news that the Corinthians were sorry and the relationship was mended. But now there is something else that needs to be addressed – that offering for the suffering saints in Jerusalem. The Corinthians had been dragging their feet on that. So it wasn't simple and easy, automatic. It was a struggle. And so, Paul has to help them see more clearly the connection between **Christianity** and **financial generosity**. Maybe we need to remind again today ourselves. Maybe the remaining greed in our hearts has caused us to get a bit stingy with our money.

So let's see the way Paul addresses this subject. First, he shows us *what* financial generosity looks like in vv. 1-7. Second, he reminds us *why* Christians should be motivated to be financially generous in vv. 8-9. And then third, he explains more of *how* this works in vv. 10-15.

Before we get into it, let's pray...

What Financial Generosity Looks Like – The Macedonians (vv. 1-7)

What does **financial generosity** look like? What does that phrase mean? We want a number, an amount, a prescribed percentage, but the Bible doesn't give us that. It gives us a picture. The picture is of the churches of Macedonia happily giving even when it hurt.

Paul says, "We want you to know, brothers, about the grace of God that has been given among the churches of Macedonia." God has done something amazing up north in Macedonia that the Corinthians down south in Achaia need to hear about. The churches in Macedonia would be the church in Philippi, the church in Thessalonica, and the church in Berea. Ronald Reagan started the practice of bringing special guests to sit in the gallery during State of the Union Addresses and highlight. Bill Clinton perfected it. It's a real life, living example of someone who embodies American ideals. Here Paul holds up the Macedonians as a perfect example of this fundamental Christian virtue of **financial generosity**.

Verse 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." Times of affliction test us – they show us what's really in us. You know what I mean? And what was in the Macedonians was generosity. They were not sad and self-pitying, even though they were dirt poor. The language here makes me think of a Bunsen burner in a lab with a beaker full of bubbling liquid and when a substance is added to it the beaker erupts with foam that rises up and spills out. Even in the heat of affliction and the reality of poverty, the deep joy that the Macedonians had made them overflow with generosity towards the even more desperate saints in Jerusalem.

Have you ever seen something like this? I have. It's like a poor immigrant church here in Chicago hearing about a dire need somewhere else and pitching in to help. A couple weeks ago a few Hispanic churches from up here banded together to go to downstate Illinois and minister to a migrant workers' camp there. It was beautiful. And these brothers don't have much, but they didn't complain. They beamed with joy and sacrificed of their time and money to meet this need. And they saw several salvations.

Verse 3 elaborates – “For they gave according to their means, as I can testify, and beyond their means.” They weren’t millionaires, so they weren’t giving millions of dollars. They were giving within their means... and then some. Now this doesn’t mean that they went into debt to give; that would be unwise. It doesn’t mean that they put themselves in to dire straits in order to help others in dire straits. Paul says in v. 13 that we shouldn’t give in a way that would make others need to give to us to supply our needs. What this is saying is that the Macedonians gave until it hurt. They didn’t just give out of their abundance. They didn’t just give an amount that they could comfortably afford. They gave above and beyond that so that it didn’t mean they couldn’t have their legitimate needs met, but it did mean they couldn’t have some of their legitimate wants met. They felt it. That’s what financial generosity looks like.

For someone here today that may look something like you don’t have the highest paying job in the city, but you budget, and skim off a percentage from the top of each paycheck to go to regular giving that supports the ministries of your church. The NT doesn’t specify a percentage. The OT had a thing called a tithe or 10% and that has proved to be a good general rule of thumb for giving according to your means. It’s not *that* hard to live off of 90% of your income, even if you’re working minimum wage. But then *on top* of that when genuine needs arise that you’re made aware of – a missionary you know is underfunded, a church that our church is associated with suffers a fire, a hurricane devastates a place where you know people... something like that – you give above and beyond and that means that you have to say no to something that you wanted, like a better car this year, or a certain vacation. You can’t eat out as much as you’d like or you cancel Netflix and Disney Plus and Spotify (those subscriptions can add up, can’t they?).

For someone here today who makes way more than minimum wage it may mean living in some ways like someone who only makes that much, not just unthinkingly spending money because you have it, but continuing to be frugal, good stewards of your finances and giving away significant portions of your income. Like the Macedonians, financial generosity means you feel it.

And you don’t do it out of guilt. It’s not because you have to. You’re not paying your dues. The Macedonians gave – see here! – “of their own accord, begging us earnestly for the favor of taking part in the relief of the saints.” Paul wasn’t begging them to give. They were begging him to let them be part of it! They really wanted to participate in this display of Christian unity and love, gratitude for the past sacrifices of the mother Church and concern for their current state. This was not what you normally expect. It’s not what people usually do. But that’s what **financial generosity** looks like. It’s something you want to do. It brings you great joy.

Paul says something critical at the end of v. 5 about all this. He says of the Macedonian churches – “they gave themselves first to the Lord and then by the will of God to us.” Before they gave money to Paul and his team to take to Jerusalem, they gave their very selves to the Lord. As the offering basket is passed around a little later in our service, imagine climbing into the basket yourself. That’s what it means to be a Christian. You realize that “[y]ou are not your own, for you were bought with a price” (1Cor. 6:19-20). “In view of God’s mercy, [you] offer your bod[y] as a living sacrifice, holy and pleasing to God [as] your true and proper worship” (Rom. 12:1; NIV). You willingly, gladly give not just your money, but your very self to the Lord – *Here I am, at*

your disposal, use me for your glory. You can't just give some money and get off the hook. You give your time, your talents, and your treasures. Generosity extends beyond just finances, it's offering your whole self, first to the Lord.

*Were the whole realm of nature mine,
that were a present far too small.
Love so amazing, so divine,
demands my soul, my life, my all.*

"When we know that our lives are not our own, neither will we think that our possessions are our own," says one preacher. "It's easy to surrender part when we've already given the whole. There is an implicit lesson here: It won't do any good to give our possessions to God unless we have given ourselves."³ Financial giving can't be a legalistic, religious work, that you think earns you some merit. "Jesus can have our money and not have our hearts, but he cannot have our hearts without our money."⁴ There's a legend that some Roman soldiers supposedly converted to Christianity, but when they were baptized, they held their sword hand up out of the water so they wouldn't have to surrender that part of themselves to the Lord. It doesn't work that way. All of you goes under. You can't get baptized but hold your wallet up out of the water. Your whole self is dying and rising and identifying with Christ, and that of course includes your finances.

Paul has given a stirring example to the Corinthians in the radical, sacrificial, joyful, wholistic generosity of the Macedonians. "Paul is not stooping to any gimmicks in fund raising."⁵ It's not a slimy tactic to stir up some kind of charitable giving competition. He is genuinely inviting the Corinthians to have a similar experience of grace.

Paul says, "Accordingly, we urged Titus that as he had started, so he should complete among you this act of grace. But as you excel in everything – in faith, in speech, in knowledge, in all earnestness, and in our love for you – see that you excel in this act of grace also." Did you notice how many times that word "grace" occurs here? It's all of grace. Giving is a gift.

The Corinthians made much of spiritual gifts, as we've seen, especially in 1 Corinthians. But Paul is making sure they realize that giving is just as much of a spiritual gift that they should seek and cultivate. Just as much as you may want to develop your gifts of teaching, so you should exercise and grow your gift of giving.

Why We Can Be Financially Generous – The Generosity of Christ (vv. 8-9)

So vv. 1-7 are about *what* financial generosity looks like. It looks like what the Macedonians did. They gave happily, even when it hurt. We've seen hints at *why* they gave already. It has something to do with grace. But now in vv. 8 and 9 we get more explicitly to the motivation for letting go of our grip on the things of this world. This is heart of **why Christianity creates financial generosity.**

Notice very clearly that giving is not demanded. It's not exacted, it's extracted. It's not solicited, it's elicited. It's not externally imposed, but comes from an internal desire. Paul writes, "I say this not as a command, but to prove by the earnestness of others that your love also is genuine." "Only one who is in a position to command can

say, ‘I speak not by way of commandment.’”⁶ Paul has apostolic authority, vested in him by the resurrected Christ himself. But he doesn’t command the Corinthians to give. True generosity can’t be coerced. It’s gotta be voluntary. The Macedonians were earnest. He wants to see that the Corinthians also have genuine love in their hearts. “He hopes that they will respond out of hearts that have been freed by the gospel and fired by God’s grace.”⁷

So what does he do? He reminds them of the gospel. “For you know...” v. 9. They know, but they need to be reminded that they know, because our short-term memory can forget. We can’t be told the gospel enough. We constantly need to hear it, and hear it in fresh ways, not formulaic. Ways that pointedly address the gospel to the specific issues in our hearts that we are struggling with. See how Paul does this here.

“For you know the grace [there’s that word again] of our Lord Jesus Christ.” He’s the Lord, the rightful ruler over all. But even he doesn’t lord his authority over people. He didn’t stay far away in heaven and make demands of us to be generous.

“For you know the grace of our Lord Jesus Christ, that though he was rich...” When was he rich? He was born in a stable (Lk. 2:7). His parents couldn’t afford the regular offering when he was presented at the temple; they gave the concession for the poor of two doves (Lk. 2:24, citing Lev. 12:8). His childhood was unstable (Mt. 2:13-15), finally settling in a town that was not known for being nice (Jn. 1:46). During his public ministry he was never wealthy, saying, “Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head” (Mt. 8:20). His financial needs were provided for by the charity of others (Lk. 8:3). So what does Paul mean that he was rich? When was Jesus rich?

Before he was born! Jesus Christ had a pre-existent state. Jesus Christ is the incarnation of the eternal Son of God. He was older than his parents. He wasn’t just born, he was given. And before he was born he enjoyed all the luxuries of Godhood like self-sufficiency, impassibility, infinity... He had no need, no lack. He enjoyed unrivaled, exalted status, reigning as majestic King, owner of everything.

But, as Paul puts it elsewhere, “though he was in the form of God, [he] did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross” (Ph. 2:6-8). Here he puts it like this – “For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor.” He voluntarily gave himself, all of himself, complete and total sacrifice. It’s ultimately unfathomable, but we must try to comprehend something of the generosity of Jesus. In his incarnation, in his earthly life, and then ultimately in his humiliation at the Cross as he took on himself the infinite debt of his people, Jesus became poor. He happily gave even though it hurt. And he gave infinitely more than the Macedonians. No mere human is able to give what he gave.

And Jesus gave everything so that we could have everything. “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.” In his act of self-giving, he made us infinitely rich. He shared with us his status. He gave to us his righteousness. He lavished on us every gift. Our debt is paid and our account is padded. “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places” (Eph. 1:3).

This is the gospel. This is the Christian message. That even though we deserve nothing, we are owed nothing (except punishment), Christ has given us everything, through his suffering. He became sin so that in him we might become the righteousness of God (5:21). What lavish generosity! Unmerited grace! Unmatched love!

This message of Christ's giving is what makes Christians give. This is why **Christianity creates financial generosity**. There's something about that act of divine generosity that melts our hearts and liberates us from trying to hold on to our money. We are rich in a way that nothing can change. The stock market can crash, our currency can become gutted, our goods can be stolen or destroyed. But our standing in Christ can never change. Hallelujah! And so we can stop hoarding and start giving freely. "He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things" (Rom. 8:32)? We trust him and don't have to try to secure our own futures by holding on to our money.

Do you see how this works? Are you struggling with being miserly? Meditate on the magnanimity of Jesus. Robert Murray M'Cheyne, the gifted 19th century preacher, gave a sermon on generosity where he used this logic to motivate giving.

Objection 1. "My money is my own." Answer: Christ might have said, "My blood is my own, my life is my own"... then where should we have been? Objection 2. "The poor are undeserving." Answer: Christ might have said, "They are wicked rebels... shall I lay down my life for these?... But no... [h]e gave his blood for the undeserving. Objection 3. "The poor may abuse it." Answer: Christ might have said the same; yea, with far greater truth. Christ knew that thousands would trample his blood under their feet; that most would despise it; that many would make it an excuse for sinning more; yet he gave his own blood. Oh, my dear Christians! If you would be like Christ, give much, give often, give freely, to the vile and the poor, the thankless and the undeserving. Christ is glorious and happy and so will you be. It is not your money I want, but your happiness. Remember his own word, "It is more blessed to give than to receive."⁸

How Financial Generosity Works (vv. 10-14)

We've seen *what* **financial generosity** can look like in the example of the Macedonians. We've seen *why* we can be **financially generous**, ultimately because Jesus, out of his unparalleled generosity, has us covered. We've been the recipients of unimaginable generosity and though we have no claim on it, we've been made heirs of heaven. That unleashes a flow of giving unlike any other motivation, not guilt, not buying your way out of purgatory, not trying to get your name on a building for your philanthropy. If you have the gospel worked down into your heart, your heart will well up in desire to share. Finally, we get a little more instruction here on *how* this works.

First, he frames giving as a good thing, not just for the recipients, but also the givers. Verse 10 – "And in this matter I give my judgment: this benefits you." Even though there may be some pain, some pinch in the giving, it's good for you. It's a healthy discipline that makes you more happy. It truly is better to give than to receive (Acts 20:35).

But it is a discipline. It takes more than good intention. You've got to follow through with it. Paul points out that "a year ago [the Corinthians] started not only to do this work but also to desire to do it. [That desire was good, but now Paul says that they should] finish doing it as well, so that [their] readiness in desiring it may be matched by [their] completing it out of what [they] have." Recall that Paul had given them a strategy – set aside a little each week. This means that giving can't be something that arises from erratic impulses, emotional reactions that are heartfelt in the moment, but then fizzle out. It takes consistency and steadfastness. It requires a methodical method of financial accounting.

Money doesn't grow on trees, as the old adage goes. So you have to work. You have to clock in day in and day out. If everyone relied on charity, we'd all starve to death. The world runs on people getting up every day and doing their jobs. Work hard. Paul says in another place – "If anyone is not willing to work, let him not eat. For we hear that some among you walk in idleness, not busy at work, but busybodies. Now such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living" (2Thess. 3:10-12).

And then have a method for accounting for what you make and what you need to spend. Keep receipts. Categorize them. Have a budget. The first line at the top should be your standard percentage of giving that cuts enough to make you say, "Ouch!" *Oh, you don't understand. I have so little. I can't afford to give away anything right now. I will once I make more money.* I suggest that's a heart issue of distrust that you need to work through with God. Plus, as has been said, "Those who are disinclined to be generous when they are poor are not likely to become suddenly generous when they are rich."⁹

And then after the giving line you divvy up the rest: taxes, housing, food, clothing, transportation, insurance, savings, recreation. See where everything God gives you goes. And then as you live life you will meet people and encounter situations that will introduce another line in your budget called "Additional Giving." And as those needs arise you will have to figure out how to rearrange the other lines in your spreadsheet to make it balance. And you can't take it out of the regular giving.

That's how this works, very practically. It's not just about seeing a commercial of starving children and having a heart pang. It's about methodically setting aside money out of your income to help others when they find themselves in need because of things that are out of their control, disasters that didn't fit into their budgets. Ideally, Christians work and save and seek to be self-sufficient and have insurance to mitigate risks, but sometimes unforeseen things happen and we need help. And sometimes, people find themselves in tight spots even because of mistakes that calls for our mercy. But the point is that we should all be growing in financial responsibility so that we can have **financial generosity**.

Again, Paul's point is not that anyone should have an unbalanced budget. Verse 12 – "For if the readiness is there, it is acceptable according to what a person has, not according to what he does not have. For I do not mean" v. 13, "that others should be eased and you burdened, but that as a matter of fairness, your abundance at the present time should supply their need, so that their abundance may supply your need, that they may be fairness." This isn't communism. It's not coerced. It's not saying that what you have belongs to the community. But it's also not saying that it belongs just to you. It's

all a gift from God. Even your privileges, and skills, and wherewithal to make money is a gift from God. And so you should be willing to share.

This is a call for associationalism – for autonomous churches to be associated together, not isolated and independent. The Gentile churches in Greece were not institutionally connected but organically connected with the Jewish churches in Jerusalem and Judea. They knew about their needs. And mobilized to help meet them. This is why I'm a big believer in being part of something bigger. Our church is part of the Chicago Partnership – evangelical churches from different denominations that work together to make Jesus visible in every neighborhood. We're also part of Chicagoland Baptists – Baptist churches that band together to do things. I'm excited about how we're going to collaboratively work to plant a church among Kyrgyz people in Chicago next year. Stay tuned for more on that in days ahead. It's gonna take money. We're part of the Illinois Baptist State Association and the SBC and through that there is what's called the Cooperative Program where we pool money together that allows us to fund theological education, church planting, and send international missionaries fully funded. That's how a little church like ours has sent full-time missionaries to Japan and Central Asia. We couldn't afford to do that ourselves. We're also part of ACME, a national organization that holds to the tight circle bullseye of convictions that we have. ACME aggregates money and disburses it to those in need.

In the last couple years, the Lord has blessed us as a church with excess through your disciplined and methodical and generous giving and we've used some of that to give to fellow Chicagoland Baptist churches and ACME churches in need. I think that's a direct application of this passage. I think he might be calling us to do even more of that.

Conclusion (v. 15)

Paul closes by quoting from Exodus 16:18. It's from a time when the people of Israel were living in the wilderness and there just wasn't enough resources for them to live through agriculture and hunting, so the Lord provided for them through the daily gift of manna, a mysterious substance that was left behind with the morning dew that they could use to bake with. And he gave them strict instructions not to hoard, not to greedily gather more than they could use for one day, to trust him for tomorrow. "Whoever gathered much had nothing left over, and whoever gathered little had no lack." They were each to gather no more than an omer and share. Those who tried to stockpile for themselves found maggots in their manna the next morning. It's a picture of God's desire for his people to battle their greed and care for more than just themselves by sharing and seeking equality within the body.

If you're not a Christian, after hearing about this kind of community, wouldn't it be nice to be part of a group that took care of each other like this? Now, it's not just a social safety net, but our main message is the gospel and the way to get in to this community is by repenting of your sins and putting your trust in Christ. I hope you have heard how good and trustworthy he is today, how generous he is in giving his life to save sinners. We want you to put your faith in him.

If you are a Christian, how soft is your heart towards others right now? You can tell by looking at your budget. How much do you spend on yourself versus give away? How do you see greed in yourself? Hoarding? Our hearts are still susceptible to greed and so we need to constantly be working the gospel deeper into them. I found out

recently about a significant sum of money that might be coming to me next year due to nothing of my own ingenuity but only because of generational wealth being passed down. I reached out to my Christian financial planner about advice for how to use it. And he said something like, “After you give, here’s what you could do.” And I thought, “Give? What?!” That had never crossed my mind. Isn’t that crazy? I’ve had to wrestle with the Lord on that and repent of my greed and retrain my heart to see the joy of giving.

But here’s the beauty of the gospel – it’s for sinners, greedy, grabby, cold-hearted, close-fisted sinners like us. And we need to hear it and taste it afresh at least every Sunday.

The Lord’s Table

Before he asked you to give yourself to him, he said, “Here is my body; here is my blood, *given* for you.”

This sermon was addressed originally to the people at Immanuel Baptist Church, Chicago, Illinois, by Pastor Nathan Carter on Sunday morning, October 18, 2026. It is not meant to be a polished essay, but was written to be delivered orally. The mission of Immanuel is to be a multiplying community that enjoys and proclaims the Good News of Christ in the great city of Chicago.

End Notes:

¹ www.christianpost.com/news/practicing-christians-give-more-to-charity-than-non-christians.html

² R.V.G. Tasker, *The Second Epistle of Paul to the Corinthians: An Introduction and Commentary*, Tyndale (Grand Rapids: Eerdmans, 1974 [1958]), 110.

³ R. Kent Hughes, *2 Corinthians: Power in Weakness* (Wheaton: Crossway, 2006), 158.

⁴ *Ibid.*, 159.

⁵ David E. Garland, *2 Corinthians*, NAC (Brentwood: B&H, 1999), 366.

⁶ Philip E. Hughes, *The Second Epistle to the Corinthians*, NICNT (Grand Rapids: Eerdmans, 1962), 298.

⁷ Garland, 375.

⁸ Sermons of M’Cheyne (Edinburgh, 1848); qtd. in Timothy Keller, *Generous Justice: How Grace Makes Us Just* (New York: Dutton, 2010), 108.

⁹ Garland, 379.