

# True Generosity with a Generous God

Thomas Robinson, *Shaped by Jesus for Life 1*, February 10, 2019

## Matthew 5:38-42

<sup>38</sup> “You’ve heard that it was said, ‘An **eye for an eye** and a tooth for a tooth.’ [EX 21:24]

<sup>39</sup> But I myself am telling you, **don’t resist the one who is evil**. But whoever **slaps you** on your right cheek – turn to them also the other.

<sup>40</sup> And the one who wants to **sue you** to take your inner **tunic** – leave them also your outer **cloak**. <sup>41</sup> And whoever will **conscript you for one mile** – go with them two.

<sup>42</sup> To the one who **asks** from you – **give!** And the one who wants to borrow from you – don’t turn away.”

## Matthew 6:1-4

<sup>1</sup> “Be careful not to **do your acts of righteousness** in front of people, to be seen by them. If you do, you have no reward with your Father in the heavens.

<sup>2</sup> Therefore, when you **give to those in need**, don’t announce it with trumpets, as the play-actors do in the synagogues and on the streets, so as to be honored by people. Truly I tell you, they have received their reward in full.

<sup>3</sup> But when you give to those in need, don’t let your left hand know what your right hand is doing, <sup>4</sup> so that your giving may be **in secret**. Then your Father, who sees in secret, will give back to you.”

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## Luke 6:27-31

<sup>27</sup> “But I say to you who are listening, Love your enemies, act beautifully to those who hate you, <sup>28</sup> bliss those who are cursing you, pray concerning those who are mistreating you.

<sup>29</sup> To the one who strikes you on the cheek, offer also the other. And from the one who is taking away your outer cloak don’t withhold also your tunic.

<sup>30</sup> To everyone who asks from you – give! And from one who takes away what’s yours, don’t ask for it back. <sup>31</sup> And just as you want for people to act toward you, act that way toward them.

## 2 Corinthians 8:1-9

<sup>1</sup> We want you to know, brothers and sisters, the grace (charis) of God that has been given among the churches of Macedonia; <sup>2</sup> that in a severe test of affliction, their abundance of joy and their extreme poverty have abounded into the wealth of their generosity. <sup>3</sup> And that was according to their ability and – I bear witness – beyond their ability, as they took it on themselves <sup>4</sup> with many exhortations to plead with us for the grace (charis) of and the participation (koinonia) in this ministry toward God’s people.

<sup>5</sup> And it wasn’t as we expected; but they first gave themselves to the Lord and, through God’s will, to us. <sup>6</sup> The outcome is that we can encourage Titus that, as he had earlier made a beginning, so also for you he would also bring this grace (charis) to its full completion.

<sup>7</sup> But just as you abound in everything – faith, word, knowledge, all commitment, and the love that flows from us to you – so we want you to abound in this grace (charis) also. <sup>8</sup> I’m speaking not in the form of a command but through recounting the commitment practiced by others and so as to demonstrate what is genuine in your love.

<sup>9</sup> For you know the grace (charis) of our Lord Jesus Messiah, that for your sake he became impoverished, although he was rich, in order that by his poverty you might become rich.

## John 3:16

<sup>16</sup> This is how much God loved the world – so much that he gave his unique son in order that everyone who trusts in him may not perish but have God's life of the age to come.

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### **Shaping People to Learn the Kingdom of God**

Jesus challenged people: "Change your way of thinking, for the kingdom of the heavens has come near!" (Mt 4:17). Is it a kingdom rebellion against Rome? A new way to strategize? But Jesus didn't gather strategists or theologians, but fishermen! Not purification in the desert but crowds in the towns. His sign was not a Zealot strike force but healing for anyone. People set Jesus inside their own understanding of life, good, power, justice. They loved him but .... Those closest, like Peter, affirm him as Messianic King! But when Jesus tells what "Messiah" means, "No!" – they think Jesus doesn't understand his own greatness. (Satan!) Jesus begins training them/us to a new, challenging way to see / think about everything, a new way to live in the world – Sermon on Mt. To "think the things of God," to see all things human as a gift from God. To love and seek God's kingdom! God's love at the center.

### **Why does Jesus tell Us to Do the Impossible?**

Jesus is changing the basic possibilities, hopes of human existence by Life, Cross, Res. Spirit. But Jesus knows it's nearly impossible for a human not to be self-centered – it's built in. We look at stuff and think how much we have, need, want. Generosity is a good tool for gaining approval. Everything can be used for self. Our sense of justice is first self-focused. Jesus' teaching takes on our natural understanding of fairness for ourselves and our stuff. He calls us to practice acting in ways that treat everything, including ourselves, as a gift that we hold not as a possession but as something through which we can learn the generosity of the Giver. It takes practice, practice, practice. We never just fall into understanding and living God's radical grace! I've got stuff. It's mine. I've got to protect it (for my family, etc.). It means not being fair. Treating others not by how they treat us but by how God treats us. We call our offering: "Worship through Giving." It's in very practical forms of generosity – intentionally living below our means in order to be able to give to others – that we learn to worship the God whose very nature is self-giving love expressed in giving self in Jesus.

### **Learning to Recognize Grace from God's Generosity**

Paul includes an amazing word-picture in 2 Cor. 8 in relation to gathering help for Jerusalem believers. The Gospel's effect on Gentile believers in Macedonia under persecution. A miracle of heart transformation – God's Grace (*charis*) given to them became their life. It became focused through their affliction and poverty. Their suffering pushed them to see what was really at stake in their faith – what really matters, lasts. They knew an abundant joy that rose in them from the gift of God's love/grace/generosity. That joy sustained them in suffering and created a longing to live a life that acted out the same grace they received. They found themselves part of a new story – God's kingdom – that made sense of their lives. They had been exiled from true life, without hope. One who was rich beyond imagination came to share their exile and poverty and set them free to share his life and abundance. Jesus' teaching breaks our familiar shackles, so we experience the freedom of God's generosity.

## Matthew 6:1-4

<sup>1</sup> Προσέχετε [δὲ] τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς·

εἰ δὲ μή γε,  
μισθὸν οὐκ ἔχετε  
παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.

<sup>2</sup> Ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων·

ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

<sup>3</sup> σοῦ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου,

<sup>4</sup> ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

## Matthew 5:27-32

<sup>27</sup> Ἦκούσατε ὅτι ἐρρέθη· οὐ μοιχεύσεις.

<sup>28</sup> ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.

<sup>29</sup> εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ·

συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῆ εἰς γέενναν.

<sup>30</sup> καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.

## Matthew 5:38-42

<sup>38</sup> Ἠκούσατε ὅτι ἐρρέθη·

ὄφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος.

<sup>39</sup> ἐγὼ δὲ λέγω ὑμῖν

μὴ ἀντιστῆναι τῷ πονηρῷ·

ἀλλ' ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα [σου],  
στρέψον αὐτῷ καὶ τὴν ἄλλην·

<sup>40</sup> καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν,  
ἄφες αὐτῷ καὶ τὸ ἱμάτιον·

<sup>41</sup> καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν,  
ὑπάγε μετ' αὐτοῦ δύο.

<sup>42</sup> τῷ αἰτοῦντί σε δός,

καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς.

## Scriptures: True Generosity with a Generous God

**Luke 6:27** Ἄλλ' ὑμῖν λέγω τοῖς ἀκούουσιν· ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, <sup>28</sup> εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς. <sup>29</sup> τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσης. <sup>30</sup> Παντὶ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει. <sup>31</sup> Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι ποιεῖτε αὐτοῖς ὁμοίως.

### ESV **Luke 6:27-31**

<sup>27</sup> “But I say to you who are listening, Love your enemies, act beautifully to those who hate you, <sup>28</sup> bless those who are cursing you, pray concerning those who are mistreating you. <sup>29</sup> To the one who strikes you on the cheek, offer also the other, and from the one who is taking away your outer cloak don’t withhold also your tunic. <sup>30</sup> To everyone who asks from you – give. And from one who takes away what’s yours, don’t ask for it back. <sup>31</sup> And just as you want for people to act toward you, act that way toward them.

### LAKE-G **Didache 1:1-6 The Two Ways**

<sup>1</sup> [Διδαχὴ κυρίου διὰ τῶν δώδεκα ἀποστόλων τοῖς ἔθνεσιν.]  
Ὅδοι δύο εἰσὶ, μία τῆς ζωῆς καὶ μία τοῦ θανάτου, διαφορὰ δὲ πολλὴ μεταξὺ τῶν δύο ὁδῶν. <sup>2</sup> Ἡ μὲν οὖν ὁδὸς τῆς ζωῆς ἐστὶν αὕτη· πρῶτον ἀγαπήσεις τὸν θεὸν τὸν ποιήσαντά σε, δεύτερον τὸν πλησίον σου ὡς σεαυτόν· πάντα δὲ ὅσα ἐὰν θελήσης μὴ γίνεσθαί σοι, καὶ σὺ ἄλλω μὴ ποίει. <sup>3</sup> Τούτων δὲ τῶν λόγων ἡ διδαχὴ ἐστὶν αὕτη· εὐλογεῖτε τοὺς καταρωμένους ὑμῖν καὶ προσεύχεσθε ὑπὲρ τῶν ἐχθρῶν ὑμῶν, νηστεύετε δὲ ὑπὲρ τῶν διωκόντων ὑμᾶς· ποία γὰρ χάρις, ἐὰν ἀγαπάτε τοὺς ἀγαπῶντας ὑμᾶς; οὐχὶ καὶ τὰ ἔθνη τὸ αὐτὸ ποιοῦσιν; ὑμεῖς δὲ ἀγαπάτε τοὺς μισοῦντας ὑμᾶς, καὶ οὐχ ἔξετε ἐχθρόν.  
<sup>4</sup> ἀπέχου τῶν σαρκικῶν καὶ σωματικῶν ἐπιθυμιῶν·  
ἐὰν τίς σοι δῶ ράπισμα εἰς τὴν δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην, καὶ ἔση τέλειος·  
ἐὰν ἀγγαρεύσῃ σέ τις μίλιον ἔν, ὑπάγε μετ’ αὐτοῦ δύο·  
ἐὰν ἄρῃ τις τὸ ἱμάτιόν σου, δὸς αὐτῷ καὶ τὸν χιτῶνα·  
ἐὰν λάβῃ τις ἀπὸ σοῦ τὸ σόν, μὴ ἀπαίτει· οὐδὲ γὰρ δύνασαι.  
<sup>5</sup> παντὶ τῷ αἰτοῦντί σε δίδου καὶ μὴ ἀπαίτει· πᾶσι γὰρ θέλει δίδοσθαι ὁ πατὴρ ἐκ τῶν ἰδίων χαρισμάτων.  
μακάριος ὁ διδοὺς κατὰ τὴν ἐντολήν· ἀθῶος γάρ ἐστιν.  
οὐαὶ τῷ λαμβάνοντι· εἰ μὲν γὰρ χρεῖαν ἔχων λαμβάνει τις, ἀθῶος ἔσται· ὁ δὲ μὴ χρεῖαν ἔχων δώσει δίκην, ἵνατί ἔλαβε καὶ εἰς τί· ἐν συνοχῇ δὲ γενόμενος ἐξετασθήσεται περὶ ὧν ἔπραξε, καὶ οὐκ ἐξελεύσεται ἐκεῖθεν, μέχρις οὗ ἀποδῶ τὸν ἔσχατον κοδράντην. <sup>6</sup> ἀλλὰ καὶ περὶ τούτου δὲ εἴρηται· Ἰδρωσάτω ἡ ἐλεημοσύνη σου εἰς τὰς χεῖράς σου, μέχρις ἂν γνῶς τίνι δῶς.

LAKE **Didache 1:1-6**

<sup>1</sup> There are **two Ways**, one of Life and one of Death, and there is a great difference between the two Ways. <sup>2</sup> The Way of Life is this: "First, thou shalt love the God who made thee, secondly, thy neighbour as thyself; and whatsoever thou wouldst not have done to thyself, do not thou to another." <sup>3</sup> Now, the teaching of these words is this: "Bless those that curse you, and pray for your enemies, and fast for those that persecute you. For what credit is it to you if you love those that love you? Do not even the heathen do the same?" But, for your part, "love those that hate you," and you will have no enemy.

<sup>4</sup> Abstain from fleshly and bodily desires.

**If anyone gives you a slap on the right cheek, turn to him also the other, and you will be mature/perfect.**

**If anyone impresses you to go with him one mile, go with him two.**

**If anyone takes your outer garment, give him your inner tunic also.**

**If anyone takes from you what is yours, don't ask for it back—for you really cannot.**

<sup>5</sup> **Give to everyone that asks you, and don't ask for return, for the Father's will is that we give to all from the our own gifts of grace (*charisma*).**

Blessed is the one who gives according to the command; for he is innocent.

Woe to him who receives; for if any man receive alms under pressure of need he is innocent; but he who receives it without need shall be tried as to why he took and for what, and being in prison he shall be examined as to his deeds, and "he shall not come out thence until he pay the last farthing."

<sup>6</sup> But concerning this it was also said, "Let thine alms sweat into thine hands until thou knowest to whom thou art giving."

**2 Corinthians 8:1** Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας, <sup>2</sup> ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἢ περισσεΐα τῆς χαρᾶς αὐτῶν καὶ ἢ κατὰ βάθους πτωχείας αὐτῶν ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἀπλότητος αὐτῶν. <sup>3</sup> ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ παρὰ δύναμιν, αὐθαίρετοι <sup>4</sup> μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους, <sup>5</sup> καὶ οὐ καθὼς ἠλπίσαμεν ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν διὰ θελήματος θεοῦ <sup>6</sup> εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προεινήξατο οὕτως καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. <sup>7</sup> Ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε, πίστει καὶ λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ καὶ τῇ ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε. <sup>8</sup> Οὐ κατ' ἐπιταγὴν λέγω ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων. <sup>9</sup> γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσεν πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε. <sup>10</sup> καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προεινήξασθε ἀπὸ πέρυσι. <sup>11</sup> νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως καθάπερ ἢ προθυμία τοῦ θέλειν, οὕτως καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. <sup>12</sup> εἰ γὰρ ἢ προθυμία πρόκειται, καθὸ ἐὰν ἔχῃ εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει. <sup>13</sup> οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν θλίψις, ἀλλ' ἐξ ἰσότητος. <sup>14</sup> ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περισσευμα εἰς τὸ ἐκείνων ὑστέρημα, ἵνα καὶ τὸ ἐκείνων περισσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα, ὅπως

γένηται ἰσότης, <sup>15</sup> καθὼς γέγραπται· ὁ τὸ πολὺ οὐκ ἐπλεόνασεν, καὶ ὁ τὸ ὀλίγον οὐκ ἠλαττόνησεν.

<sup>TR</sup> **2 Corinthians 8:1-15**

<sup>1</sup> We want you to know, brothers and sisters, the grace (*charis*) of God that has been given among the churches of Macedonia; <sup>2</sup> that in a severe test of affliction, their abundance of joy and their extreme poverty have abounded into the wealth of their generosity. <sup>3</sup> And that was according to their ability, I bear witness, and beyond their ability, as they took it on themselves <sup>4</sup> to plead with us with many exhortations for the grace (*charis*) and the participation (*koinonia*) of this ministry toward God's people—<sup>5</sup> and not as we expected; but they first gave themselves to the Lord and, through God's will, to us, <sup>6</sup> in order that we may encourage Titus that, as he had earlier made a beginning, so he would also bring this grace (*charis*) to completion among you. <sup>7</sup> But just as you abound in everything—faith, word, knowledge, all commitment, and the love that flows from us to you-- so we want you to abound in this grace (*charis*) also. <sup>8</sup> I'm speaking not in the form of a command but through the commitment practiced by others and so as to demonstrate what is genuine in your love. <sup>9</sup> For you know the grace (*charis*) of our Lord Jesus Messiah, that because of you he became impoverished though he was rich, in order that by his poverty you might become rich.

<sup>10</sup> And in this matter I am giving my advice: it is appropriate for you who began last year not only to do something but even to desire to do something-- <sup>11</sup> now finish doing it, so that your eagerness may be matched by completing it according to your means. <sup>12</sup> For if the eagerness is there, the gift is acceptable according to what one has-- not according to what one does not have. <sup>13</sup> I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between <sup>14</sup> your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance. <sup>15</sup> As it is written, "The one who had much did not have too much, and the one who had little did not have too little."