

Regular & Sporadic Generosity 定期和不定期的慷慨

2 Corinthians 哥林多後書 8:1-9 & Luke 路加福音 18:18-30

USED 使用日期: 16th March 2025 年 3 月 16 日

It is well-cited that Jesus said more about money, possessions, greed, and wealth than he did about faith or sex. One-third of his parables are on the topic.

眾所周知，耶穌談論金錢、財產、貪婪和財富比談論信仰或性更多。他有三分之一的比喻是關於這個主題。

Our perspective on money, possessions and wealth—and how we handle them—lies at the very heart of Christian discipleship. What we do with them will influence eternity.

我們對金錢、財產和財富的看法——以及我們如何處理它們——是基督教門徒訓練的核心。我們如何對待它們將會影響永生。

God has recorded everything we need to know in the Bible about his investment priorities, high management standards, and the rewards he offers his faithful stewards.

上帝在聖經中記錄了我們需要知道的一切，包括祂投資的優先事項、高標準的管理，以及祂對忠誠的管家的獎勵。

The New Testament gives plenty of examples of the good that can be done by a life of financial generosity. In 2 Corinthians 8 and 9 we see that sacrificial giving is acceptable to God (vv11,12), supplies the needs of others and relieves hardship (vv14,15), stirs up generosity in others (9:2), enhances Christian fellowship and partnership (9:14), and it leads to the praise of God (9:12-15).

《新約》中給了大量的例子，說明慷慨解囊的生命可以帶來哪些好處。在《哥林多後書》第 8 和 9 章中，我們看到犧牲的奉獻是上帝所喜悅接受的（第 11、12 節），它能滿足他人的需要並減輕困難（第 14、15 節），激發他人的慷慨（9:2），增強基督徒的團契和夥伴關係（9:14），並帶來對上帝的讚美（9:12-15）。

But it is what financial generosity does to our own hearts that is just as important, and why we would include it in our list of rhythms of grace.

但慷慨解囊對我們內心的影響才是最重要的，這也是我們將其列入「恩典的節奏」清單的原因。

Jesus connected our hearts and our wealth when he encouraged his disciples to store up for themselves treasures in heaven...***for where your treasure is, there your heart will be also*** (Matt 6:20-21).

當耶穌鼓勵門徒要為自己在天上積蓄財寶時，祂把我們的心和財富連結在一起...***因為你的財寶在哪裏，你的心也在哪裏***（馬太 6:20-21）。

Maybe we also might think the Apostle Paul was using hyperbole when he wrote ***the love of money is the root of all evil***. The spirit of our age is to prefer the Mark Twain's version, the lack of money is the root of all evil.

我們或許也會認為，當使徒保羅寫下「**貪財是萬惡之根**」時，他是在誇張。我們這個時代的精神更傾向於馬克吐溫的版本：缺錢是萬惡之根。

Maybe we think Paul was overreaching when he wrote in 1 Timothy 6:10 that ***an eagerness for money causes some people to wander from the faith, piercing themselves with many griefs.*** He must be talking about the very rich because how could money be that tightly connected to salvation?

我們可能認為，保羅在《提摩太前書》6:10 中寫「**貪財是萬惡之根。有人因貪戀錢財而背離信仰，用許多愁苦把自己刺透了。**」這句話有些誇大其詞了。他肯定是在談論那些非常富有的人，因為金錢怎麼會與救贖緊密相關呢？

In Luke 18, Jesus has an interaction with a guy who has become known as the Rich Young Ruler. In this interaction, there are **three things** to learn about money, wealth and possessions, and a life of generosity.

在《路加福音》18 章中，耶穌與一個被稱為「年輕富有的官」的人有一段對話。在這段對話中，我們可以學到關於金錢、財富、財產和慷慨生活的三件事。

THE DANGER OF WEALTH 財富的危險

Firstly, we see the danger of wealth in the middle of the passage. In v24, Jesus looks right at this young man and says:

首先，我們在這段經文的中間看到了財富的危險。在第 24 節中，耶穌看著這個年輕人說：

“How hard it is for the rich to enter the kingdom of God! Indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.”

「有錢財的人進上帝的國是何等的難哪！駱駝穿過針眼比財主進上帝的國還容易呢！」

Jesus is using here a metaphor of impossibility. The camel was the biggest land animal that people knew of at that time. The eye of the needle was the smallest hole.

耶穌在這裡使用了一個不可能的比喻。駱駝是當時人們所知的最大的陸地動物，而針眼是最小的孔。

It is virtually impossible for the rich to get into heaven. When Jesus speaks about rich people, he isn't referring to people on the Forbes annual rich list, he is talking to people like me - and you.

富人幾乎不可能進入天堂。當耶穌談到富人時，他指的不是《福布斯》年度富豪榜上的人，而是在跟我 - 和你們 - 這樣的人說話。

He is saying it is easier for a camel to go through the eye of a needle than it is for US to be right with our Creator. In v26, the disciples react: ***“Who then can be saved?”***

他說，駱駝穿過針眼比我們與造物主和好還要容易。在第 26 節中，門徒的反應是：
「這樣，誰能得救呢？」

In their culture, they thought the rich ones were particularly blessed by God. Jesus responds, ***what is impossible with MEN is possible with GOD***. Jesus didn't say, "What is impossible with RICH PEOPLE".

在他們的文化中，他們認為富人特別受到上帝的祝福。耶穌回答說，***在人所不能的事，在上帝都能***。耶穌並沒有說「在富人所不能的事」。

He said, "What is impossible with ALL PEOPLE is possible with God".

祂說的是，「在所有人所不能的事，在上帝都能。」

He is saying that ALL SALVATION is a miracle. It is impossible that anyone would be saved because, as Romans 3 says, "***all have sinned and fall short of the glory of God.***"

祂的意思是，**所有的救贖都是一個神蹟**。任何人都不可得救，因為正如《羅馬書》3章所說：「**世人都犯了罪，虧缺了上帝的榮耀。**」

No one can be saved except for God intervening and doing the impossible.

除非上帝介入幹預，並做那不可能的事情，否則沒有人能得救。

The reason Jesus raises it here with this rich man is that the same thing that makes salvation impossible for all of us is made worse by money.

耶穌在這裡向這個富人提出這個問題，是因為讓我們所有人都無法得到救贖的原因，在金錢的作用下變得更糟。

The Old Testament book of Proverbs is primarily concerned with how to navigate life in God's world well.

舊約《箴言》主要關注如何在神的世界中活得很好。

It says two important things about the spiritual power of money.

它講述了有關金錢的屬靈力量的兩件重要的事情。

Distracting 分散注意力

Firstly, money has the spiritual power to distract you from what matters most. Distracting us from asking the important questions like *What am I here for? What am I really accomplishing in life?*

首先，金錢具有散你的注意力的屬靈力量，讓你忽略最重要的事。讓我們無法問出一些重要的問題，例如「**我為什麼在這裡？我在生命中真正完成了什麼？**」

Proverbs 11:4 says: ***Wealth is worthless in the day of wrath, but righteousness delivers from death.***

《箴言》11:4 說：「**遭怒的日子錢財無益；惟有公義能救人脫離死亡。**」

Wealth is worthless in the day of wrath means that money can't help us when the troubles in life hit. It does attempt to give us the deep delusion that if we have enough of it, we are safe.

「遭怒的日子錢財無益」意味著當我們遇到生活中的困難時，金錢無法幫助我們。它確實試圖讓我們產生一種深深的錯覺：如果我們擁有足夠的錢，我們就是安全的。

But we're not safe from grief and bereavement, from illness, from disaster. Not even safe from financial ruin.

但我們並不能免受悲傷、喪親、疾病和災難的影響。甚至無法避免財務崩潰的危機。

Money can't stop death, tragedy, heartbreak, or poverty, and when they come, we're not ready. 金錢無法阻止死亡、悲劇、心碎或貧窮，而當這些發生時，我們還沒有準備好。

Money has the power to distract us from the important questions of life. 金錢能夠分散我們對生活中重要議題的注意力。

Distorting 扭曲自我形象

Secondly, Proverbs says that money can distort our self-image. Proverbs 30:8-9 says: 其次，《箴言》說金錢可以扭曲我們的自我形象。《箴言》30:8-9 說：

give me neither poverty nor riches but give me only my daily bread. Otherwise, I may have too much and disown you and say, 'Who is the Lord?'

使我不貧窮也不富足，賜給我需用的飲食。免得我飽足了，就不認你，說：「耶和華是誰呢？」

To see a person humbled under prosperity is the greatest rarity in the world. Wealth leads to pride. It puts us in a place where we say, "*Who is God? Why do I need him?*"

看到一個人在順境中謙卑，是世界上最罕見的事。財富導致驕傲。它使我們處於一個位置，讓我們說：「上帝是誰？我為什麼需要他？」

WHY WEALTH IS SO DANGEROUS 為何財富如此危險

Let's go back to the beginning of this passage and unpack why wealth is so dangerous to us. 讓我們回到這段話的開頭，解釋為什麼財富對我們如此危險。

18 A certain ruler asked him, "Good teacher, what must I do to inherit eternal life?" "Why do you call me good?" Jesus answered. "No one is good—except God alone. You know the commandments: 'You shall not commit adultery, you shall not murder, you shall not steal, you shall not give false testimony, honour your father and mother.'" "All these I have kept since I was a boy," he said.

18 有一個官問耶穌說：「善良的老師，我該做甚麼事才能承受永生？」耶穌對他說：「你為甚麼稱我是善良的？除了上帝一位之外，再沒有善良的。誠命你是知道的：『不可姦淫；不可殺人；不可偷盜；不可作假見證；當孝敬父母。』」那人說：「這一切我從小都遵守了。」

We should be shocked by Jesus' answer to the question of '*what must I do to inherit eternal life?*' Jesus says, '*Obey the 10 commandments.*' The implication is that this is how we get right with God and have life forever.

我們應該對耶穌回答「我該做甚麼事才能承受永生？」這個問題的回答感到震驚。耶穌說：「遵守十誡。」言下之意就是，這就是我們如何與上帝和好並獲得永生的方式。

Why say that when immediately before this Jesus tells a story of a Pharisee and a tax collector where the obedient religious man went home not saved but the sinner is saved?

為什麼耶穌會這樣說呢，而在此之前，剛剛講述了一個法利賽人和稅吏的故事，其中那個遵守誡命的宗教人士回家後沒有得救，而那個罪人卻得救了。

Jesus says again and again that we can't save ourselves by being good.

耶穌一再告訴我們，我們不能靠行善來拯救自己。

So why didn't Jesus say: "*I'm on the way to Jerusalem to die on the cross to pay a ransom and to take the penalty you deserve for your sin. If you put your trust in me, you will have eternal life.*"

那麼為什麼耶穌不說：「我正在前往耶路撒冷，將要被釘死在十字架上，為你的罪付上贖價，並承擔你應得的懲罰。如果你信靠我，你就會獲得永生。」

That would be consistent with what Jesus has said elsewhere, and the rest of the New Testament. To say, "*I've come to die for your sins*" would have been incomprehensible to this young man.

這與耶穌在其他地方以及《新約》其餘部分所說的一致。對這個年輕人來說，「我來是為了你的罪而死」這句話是難以理解的。

Like most people, the rich young ruler doesn't think he's got a problem. Look what he says in v21: *All these I have kept since I was a boy.*"

像大多數人一樣，這位年輕富有的官並不認為自己有問題。看看他在第 21 節中說了什麼：「這一切我從小都遵守了。」

In other words, "*I DON'T NEED A RESCUER. I'm a good person. I might not be perfect, but I don't need a rescuer. All I need is a bit of guidance...assistance.*"

換句話說，「我不需要救主。我是一個好人。我可能不完美，但我不需要拯救者。我所需要的只是一點指導……幫助。」

Despite his upright life, deep down he must have been feeling something wasn't right. Something wrong. Something missing. Why would he ask the question about securing eternal life if he thought he was totally confident?

儘管他生活正直，但內心深處他肯定感覺到有些事情不對勁。有些東西錯了，缺少了一些東西。如果他完全有信心，為什麼還要問有關確保永生的問題？

If we think we can get right with God by being good, we'll always feel insecure. *Have I done enough?*

如果我們認為透過行善就能與上帝和好，我們就會永遠感到不安全。我做得夠多了嗎？

Even those who project an image that they've got it all together on the outside, on the inside, they know better.

即使那些在表面上表現得一切盡在掌握的人，但內心深處他們也知道事實並非如此。

On the inside, WE know better, too. We know the things we have done and thought we could hide, but we can't hide them from our conscience.

在內心深處，我們也知道。我們知道自己做過的事，並認為可以隱藏，但我們無法將它們在我們的良心面前隱藏起來。

Jesus is reminding this young man that his first and fundamental problem is that he is, in fact, NOT good - no mere mortal is, which is the point of v19.

耶穌提醒這個年輕人，他的第一個也是最根本的問題是，他實際上並不善良——沒有一個凡人是好人，這是第 19 節的要點。

Jesus then goes on to show him where he is not good in v22:

然後耶穌在第 22 節中繼續向他指出他的善良：

When Jesus heard this, he said to him, "You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me."

耶穌聽見了，就對他說：「你還缺少一件：要變賣你一切所有的，分給窮人，就必有財寶在天上；你還要來跟從我。」

Again, what is Jesus doing here? He has never suggested to anyone else that the way to be saved is to give all your money to the poor. Why now?

耶穌在這裡又做什麼？他從來沒有向任何人建議過，得救的方法是把所有的錢都捐給窮人。為什麼現在這樣說？

Because it is a brilliant strategy to help this man see his heart and his need for a saviour. Jesus targets this deepest security, his deepest identity, his idol. This is the thing he is looking to, to give him what only God can give him.

因為這是一個絕妙的策略，可以幫助這個人看清自己的內心以及他對救主的需要。耶穌瞄準的是他最深層的安全感、他最深層的身份、他的偶像。這就是他所依賴的東西，以為它們能給他只有上帝才能給的東西。

Money is not just a tool for him, it is an identity scorecard. It's his security and hope. This is the thing that is squeezing God out of his life.

金錢對他來說不只是一個工具，更是一張身分的記分板。這是他的安全感和希望。正是這東西將上帝從他的生命中擠出去了。

When Jesus presses him, he sees he hasn't in fact obeyed the commandments at all. He is not good. Jesus pushed him to give it all up for the poor. Give it all up for God. Give it all up and follow Jesus.

當耶穌催促他時，他發現自己其實根本沒有遵守誡命。他不太善良。耶穌催逼他放棄一切所有的，分給窮人。為了上帝放棄一切。放棄一切並跟隨耶穌。

He couldn't. Verse 23 says: ***he became very sad***. He is deeply grieved. Deeply distressed. His money is not just money to him.

他做不到。第 23 節說：「他聽見這些話，就很憂愁。」他十分悲傷。深感痛苦。他的金錢對他來說不僅僅是金錢。

His money is his worth, his hope, his security. It is his greatest treasure. He didn't want God to get in the way of what was more important to him.

他的金錢就是他的價值、他的希望、他的安全。是他最寶貴的財富。他不希望上帝妨礙他認為更重要的事。

He hasn't obeyed the 10 commandments at all. He couldn't even get past the first one "*you will have no other gods.*"

他根本沒有遵守十誡。他甚至無法跨過第一條誡命「除了我以外，你不可有別的神」。

Of all the things Jesus could have picked on, he set money up as the alternative god when he said *you cannot serve both God and money*. We are devoted to one or the other, but it can't be both.

在所有耶穌可以選擇的事物中，當他說「*你們不能又事奉上帝，又事奉瑪門*」時，他把金錢設定為另一個替代的神。我們只能忠於其中之一，但不能兩者兼得。

ESCAPING THE DANGER OF MONEY 逃離金錢的危險

The Bible tells me that wealth, money, and materialism are dangerous. It is one of the major distractions for those who follow Jesus.

聖經告訴我財富、金錢和物質主義是危險的。是讓追隨耶穌的人分心的最大因素之一。

I've got THREE things we can do to guard against the hazard and maximise the helpfulness of money.

我有三件事可以幫助我們防範這種危險，並最大限度地發揮金錢的作用。

The first thing is to **assume we are in denial**. Jesus is blunt because this rich young ruler is in denial.

首先我們要假設我們處於否認狀態。耶穌直言不諱，因為這位年輕富有的官拒絕承認這一點。

That's the nature of addiction. An addict will say '*I'm not addicted. I don't have a problem.*' The dominant philosophy of our time is what is known as philosophical naturalism. It asserts there is nothing beyond the natural world.

這就是上癮的本質。上癮的人會說『*我沒有上癮。我沒有問題。*』我們這個時代的主導哲學是所謂的哲學自然主義。它斷言自然世界之外不存在任何事物。

The common term for it is materialism. The goal of life is to consume, experience and amass as much of this world as you can while you live.

它的常用術語是唯物主義。生命的目標是在你活著的時候盡可能地消費、體驗和累積這個世界。

In this country alone, \$20 billion is spent every year keeping us marinating in the materialistic worldview. The first thing is to assume we are under the influence.

光是這個國家，每年就花費 200 億元讓我們沉浸在物質主義的世界觀中。首先是要假設我們受到了影響。

Assume that some of the messaging is having an impact. Assume that the amount of money you think you need is **MORE** than what you really need.

假設某些訊息正在產生影響。假設您認為您需要的錢比實際需要的要多。

Assume also that the amount of money you think you can give away is **less** than what you really can give away. The Bible says that money makes us blind.

也假設您認為可以捐出的金額少於您實際可以捐出的金額。聖經說，金錢使我們盲目。

The second thing to do, to counter the constant messaging of our society, is to **look to the Rich Young Ruler**. I'm not referring to the bloke Jesus has this encounter with, I mean the OTHER 'Rich Young Ruler' in this passage.

為了對抗社會上不斷傳播的訊息，我們要做的第二件事就是，看看那位『**富有的年輕官**』。我指的不是與耶穌相遇的那個人，我指的是這段經文中的另一個「年輕富有的統治者」。

Jesus was around 30-32 when he was heading to Jerusalem. The Bible says he existed with God for eternity. He made everything. He rules and sustains everything. He owns everything.

耶穌前往耶路撒冷時大約 30-32 歲。聖經說他與上帝永遠共存。他創造了一切。他統治並維持一切。他擁有一切。

He left that aside and came from heaven to identify with the spiritual poverty of humanity.

他放棄了這些一切，從天而降，體會人類的屬靈貧困。

He is on his way to Jerusalem to die on a cross and into a poverty deeper than anyone has ever gone. He will be stripped of everything - including his life!

他正在前往耶路撒冷的路上，將被釘在十字架上，承受前所未有的貧困。他將被剝奪一切——包括他的生命！

2 Corinthians 8:9 puts it in economic terms: ***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.***

《哥林多後書》8:9 用經濟術語表達了這一點：「**你們知道我們主耶穌基督的恩典：他本是富足，卻為你們成了貧窮，好使你們因他的貧窮而成為富足。**」

He was drained of all riches so that we, though poor, can receive his riches. In Jesus, we get adoption into God's family, forgiveness, pardon, and eternal life.

他被剝奪了所有的財富，好使我們雖然貧窮，卻因他而成為富足。在耶穌裡，我們被收養進入上帝的家庭，得到寬恕、赦免和永生。

It is the only wealth that makes us truly secure, even in and beyond death. We need to look to the true Rich Young Ruler until we get weepingly excited over what he has achieved for us and gifted us.

這是唯一能讓我們真正安全，即使在死亡之後也無憂的財富。我們需要仰望真正的富有的年輕統治者，直到我們對祂為我們所取得的成就和給予我們的禮物而激動得流淚。

Look to the glorious news of God's grace and riches to us in the Lord Jesus until it drains all power out of money and possessions. Just money and things, and no longer our security and self-esteem.

仰望上帝在主耶穌裡給我們的恩典和財富的榮耀消息，直到它耗盡金錢和財產的所有力量。金錢和物質只是金錢和物質，不再是我們的安全感和自尊。

The third thing to do is **have a plan to use your wealth with purpose. To use it with eternity in mind as stewards of God's resources.**

第三件事是製定計劃，有目的地使用你的財富。以永恆的眼光作為上帝資源的管家使用它們。

Step 1: Investigate what percentage of your income are you giving away. How much goes to Christian ministry and charity?

步驟 1：調查您奉獻了收入的百分之多少。有多少用於基督教事工和慈善事業？

Christianity **ministry** to help people out of spiritual poverty and **charity** to help people out of physical poverty.

基督教事工幫助人們擺脫屬靈的貧困，**慈善事業**幫助人們擺脫物質貧困。

Step 2: if not at least 10% - the very least amount that the disciples are to give away - work out how you can move towards 10% this year.

步驟 2：如果沒有達到至少 10%（門徒至少應該捐出的金額），那麼計算今年如何朝著 10%邁進。

Step 3: figure out what sacrifices you are going to make to get there. If we don't need to make sacrifices to give 10% then we aren't giving enough.

步驟 3：弄清楚為了達到目標你要做什麼犧牲。如果我們不需要做出犧牲就能捐出 10%，那麼我們捐出的還不夠。

Sacrificial giving is not about a percentage it is when our living standard changes in such a way that we feel loss. If our giving does not burden us or cut into our lifestyle in any way, we must give more.

犧牲性的奉獻與百分比無關，而是當我們的生活水準改變時，我們會感到有損失。如果我們的奉獻沒有給我們帶來負擔或影響我們的生活方式，我們就應該捐贈更多。

American Pastor John Piper argues this point very strongly: *It is a biblical truth beyond all dispute: all your money is God's (Psalm 24:1) and has been loaned to you as a steward to use in ways that maximise the glorification of God's mercy in the world (Matthew 25:14-30). And it is irrational to think that giving 10% of that money to church settles the issue of good stewardship. In a world of such immense need, and in a country of such immense luxury, and under the commission of such a powerful Lord, the issue of stewardship is not: should I tithe? But rather, "how much of God's trust fund dare I use to surround myself with comforts?"*

美國牧師約翰·派博非常堅定地論證了這一點：「這是一個不容置疑的聖經真理：你所有的錢財都是上帝的（詩篇 24：1），上帝借給你，讓你作為管家，用你的錢財最大限

度地榮耀上帝的仁慈（馬太 25：14-30）。而認為將 10% 的錢奉獻教會就能解決良好管理的問題則是不合理的。在一個如此需要幫助的世界裡，在一個如此奢侈的國家裡，在如此強大的上帝的委託下，管理的問題不是：我應該十一奉獻嗎？而是「我敢用上帝的信託基金中的多少來讓自己過上舒適的生活？」

Step 4: decide what you are giving to and follow through with it. Make yourself accountable. Giving is a spiritual issue and like all spiritual issues, we are accountable for it.

步驟 4：決定您要給予什麼並堅持下去。讓自己承擔責任。奉獻是一個屬靈問題，就像所有屬靈問題一樣，我們要為此負責。

Step 5: Set aside electronically your regular gift to the church and then add spontaneous gifts to like our projects and other needs as they arise.

步驟 5：以電子方式定出您向教會的定期奉獻，然後在需要時為我們的項目和其他需求添加自發的奉獻。

I take my cue here from Paul's teaching that giving should be regular and free — disciplined and spontaneous in 1 Corinthians 16:2. This points to the wisdom of planned, regular, disciplined giving. As our income comes in rhythmically, so we give it rhythmically.

我在這裡受到保羅的教誨的啟發，即奉獻應該是定期的和自由的——有紀律的和自發的，見《哥林多前書》16:2。這顯示有計劃、規律、有紀律的奉獻是明智的。正如我們的收入有節奏地進來，我們也應該有節奏地奉獻。

Sporadic giving with no plan will probably mean we are not treating FINANCE as an integral part of our discipleship.

沒有計劃的零星奉獻可能意味著我們沒有將**財務**視為門徒訓練的一個組成部分。

To live radically generous lives with our money, wealth and possessions we need joy. We need to be relaxed and at peace and secure enough to do it.

為了用我們的金錢、財富和財產過著極其慷慨的生活，我們需要喜樂。我們需要保持輕鬆、平和及安全的心態才能做到這一點。

This joy only comes when we look at the true rich young ruler who lost everything so that we could gain everything. The more we look to Jesus and the riches we have in him the freer we are to live a pervasively generous life.

只有當我們看到那位真正富有的年輕統治者，他失去了一切，而我們卻得到了一切時，這種喜樂才會油然而生。我們越是仰望耶穌和們在祂裡面所擁有的財富，就越自由地過著普遍慷慨的生命。

Rhythmic financial generosity is a spiritual discipline that takes the knowledge of Jesus the greatest treasure from our minds down into our hearts and changes us.

有節奏的金錢慷慨是一種屬靈修養，它將耶穌作為最大財寶的知識從我們的頭腦帶入我們的心中，並改變我們。