



# God is Generous

## Summary and Goal

False Narrative: You must earn God's favor.

True Narrative: God gives unearned grace.

Bottom Line: God delights in you.

### **Main Passages**

Matthew 20:1-16

### **Session Outline**

1. The Wisdom of the Master (Matt. 20:1-7)
2. The Sincerity of the Master (Matt. 20:8)
3. The Generosity of the Master (Matt. 20:9-16)

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### **Theological Theme**

The nature of God is best described by naming His attributes. In the parable of the laborers in the vineyard, Christ gave His listeners a glimpse of God's wisdom, sincerity, and generosity.

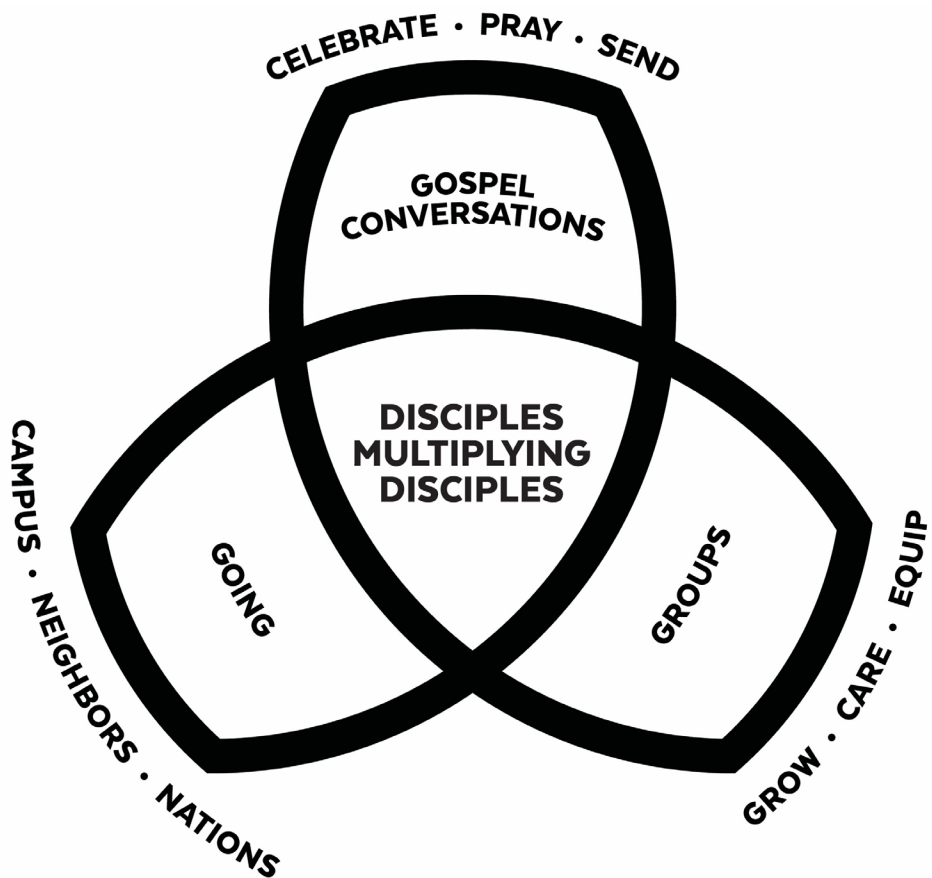
### **Christ Connection**

The wisdom, sincerity, and benevolence of God are uniquely and fully expressed in the gospel message. God proved His wisdom in rightly ordering the way of salvation. God proved His sincerity by fulfilling His promises to send this Rescuer. Finally, God proved His generosity by exhibiting grace and mercy—beyond comprehension—toward His enemies.

### **Missional Application**

Christians walk in wisdom, sincerity, and generosity as pilgrims in a strange land. God often uses these adornments of the gospel in the lives of His children to prepare their hearts to hear and receive the gospel.

# Disciples Multiplying Disciples



## DxD This Week

### ***Next Step***

Review your bank statement analyzing where most of your financial blessings go in a month. Consider how you could impact or possibly change the trajectory of a person's life by redirecting a portion of your finances.



## Session Plan

# God is Generous

### Introduction

- ❓ Have you ever seen a rainbow in real life? What did you notice about it? What did it remind you of?
- ❓ What are some differences between a rainbow in real life and a rainbow that a child may draw on paper?

In this parable, Christ sought to give His disciples a picture of the kingdom of heaven. (See 20:1.) There are three primary elements in this parable: the master, the workers, and the vineyard. The focal point of the parable is the master. His character and actions are meant to mirror a spiritual reality, namely the character and actions of God the Father as He interacts with those on earth.

### 1. The Wisdom of the Master (Matt. 20:1-7)

The text says that the master went out early in the morning to hire workers for the vineyard he owned. It was not uncommon for day laborers to gather each morning in a central, known location where those who needed such workers could go and hire them for the day. In fact, this practice is still common in many places across the world.

- ❓ What do these actions of the master teach us about God the Father?
- ❓ What does this master's wisdom teach us about God's wisdom concerning our entrance into the kingdom of heaven?
- ❓ Application: How should the fact that God orders all things to a right end change the way we face moments of anxiety and worry?

### 2. The Sincerity of the Master (Matt. 20:8)

Jesus said, "When evening came, the owner of the vineyard told his foreman, 'Call the workers and give them their pay, starting with the last and ending with the first'" (v. 8). The master made good on his agreement

with the workers when he hired them. The text says, “After agreeing with the workers on one denarius, he sent them into his vineyard for the day” (v. 2).

- ❓ How does God compare to the master in this parable?
- ❓ How has God fulfilled His promises to His people?
- ❓ Application: God is true to His Word and is sincere with regard to all of His promises, warnings, and commandments. How should this affect our view of the Bible? How should we relate to it?

### 3. The Generosity of the Master (Matt. 20:9-16)

Imagine the workers gathering around the master at the end of the day. Those who had been working all day were exhausted and ready to get home. They were looking forward to their pay. They must have been shocked when they saw that those who had only worked a fraction of the day receiving a full day’s wages. They assumed that the master’s generosity would be scaled up to compensate for the number of hours they worked. It wasn’t. They also received a day’s wages, which is exactly what they agreed to earlier that day. Those who received a full day’s wage, even though they only worked part of a day, must have been overjoyed and grateful. The men who worked all day, however, were furious.

- ❓ What was unique about the way that the master paid his workers? How did they respond?
- ❓ How did the master’s generosity parallel God the Father’s generosity?
- ❓ Application: Reflect on God’s grace in your life. How have you received what you have not earned from Him? How should this lead us to respond to Him and to tell others about Him?

### Conclusion

- ❓ Are you more likely to rely on God’s wisdom or your own? What are the ways we daily rely on God’s wisdom?
- ❓ How is God’s generosity reflected in your life? Why are God’s people called to reflect His generosity to others?
- ❓ How should God’s generosity lead us to desire for others to know Him? How does this give evidence that we truly know Him?



## Expanded Session Content

# God is Generous

### Introduction

- ❓ Have you ever seen a rainbow in real life? What did you notice about it? What did it remind you of?
- ❓ What are some differences between a rainbow in real life and a rainbow that a child may draw on paper?

One of the most unique aspects of creation is the rainbow. This beautiful display of God’s creativity is a reminder of God’s promise to Noah to withhold His judgment and wrath against the sinfulness of man. Further, many see in the story of Noah and the rainbow a foreshadowing of the death of Christ because the “bow” is pointed upward toward heaven.

A rainbow also provides an apt illustration of God’s attributes. Many people have attempted to classify and categorize God’s attributes to make them easier to study. Some theologians have divided them into absolute and relative, natural and moral, and communicable and incommunicable. These may be helpful ways one initially begins to consider the nature of God. However, these categories do not express the important fact that God’s attributes blend together. They are consistent with one another and manifest together.

When a child draws a picture of a rainbow, they will begin with one color then add another and another until satisfied with the drawing. The colors of the rainbow are neatly separated and distinct into their respective tracks. Rainbows in the real world aren’t constructed in this way.

When we look at a rainbow we do see distinct colors, but it would be a very difficult task to try to discern where one color begins and another ends. They blend together to make up the rainbow. In the same way, God’s nature is one perfect whole made up of various attributes. We can no more clearly define the limits of one attribute of God than we could tell the border of one color from another in the rainbow.

William Plumer said, “[T]here is a blending of one divine perfection with another, yet the whole is one infinitely beautiful and perfect character.

There is nothing in excess; there is nothing wanting. We do not separate the rays of the bow, though we distinguish between them. Neither do we separate, but merely distinguish between the attributes of God.”<sup>1</sup>

## Session Summary

Parables are stories about everyday life that express spiritual truth. While we must be careful not to over-spiritualize parables by making them mean more than was intended, we should also seek to squeeze all the truth out of them to gain knowledge of God.

In this parable, Christ sought to give His disciples a picture of the kingdom of heaven. (See 20:1.) There are three primary elements in this parable: the master, the workers, and the vineyard. The focal point of the parable is the master. His character and actions are meant to mirror a spiritual reality, namely the character and actions of God the Father as He interacts with those on earth.

The parable is about the grace of God the Father. In it we see His wisdom, sincerity, and generosity.

### 1. The Wisdom of the Master (Matt. 20:1-7)

The text says that the master went out early in the morning to hire workers for the vineyard he owned. It was not uncommon for day laborers to gather each morning in a central, known location where those who needed such workers could go and hire them for the day. In fact, this practice is still common in many places across the world.

Clearly, the master had plans and purposes for his vineyard and he desired to use workers to accomplish his objectives.



What do these actions of the master teach us about God the Father?


The master arose early and sought out workers to labor in his vineyard. These actions were right and wise. They were honorable and helpful. His actions were completely appropriate and life giving to those around him. In a similar way, God the Father is infinitely wise. God orders all things to a right end. Furthermore, God the Father orders all things for His own glory.

In all of God’s Word and works, His wisdom shines. Psalm 104:24 says, “How countless are your works, Lord! In wisdom you have made them all; the earth is full of your creatures.” It is folly to criticize the work of God’s hands. Men often err and act foolishly in their interactions, business dealings, and emotions, but God does all things with perfect skill. His


wisdom far exceeds the wisdom of man. In fact, the wisdom of man is foolishness next to God's wisdom.

There are many people who claim superior intelligence, who have attended important schools that say that there is no discernable wisdom of God in the natural realm and that there is no God at all. However, those who are in Christ pay no attention to these arguments. It is as though Christians are neck-deep in the churning ocean as these so-called intellects yell from the beach that there is no such thing as an ocean. Christians can hear the yelling, but the roar of the sea, the power of the current, and the engulfing waves are more convincing.

Psalm 14:1 says, "The fool says in his heart, 'There's no God.'" People's blindness in regard to the unsurpassed wisdom of God is one of the clearest proofs of a complete depravity.

 What does this master's wisdom teach us about God's wisdom concerning our entrance into the kingdom of heaven?


God's wisdom is displayed in His redeeming work toward sinners. Notice the wisdom of the master to go and look for laborers. No one finds their way into the kingdom of God on their own. Just as the workers didn't show up at the vineyard without being called, so people will be welcomed into God's kingdom only if they are first called. God, in His wisdom, calls His people to Himself because the ungodly are unable to come on their own. They are spiritually dead and blinded to the reality and goodness of God. Furthermore, the masterpiece of God's wisdom is the plan of redemption where Christ took on the sin of man and His righteousness was credited to sinners. In this way, God the Father was both just and the justifier. (See Rom. 3:26.)

 Application: How should the fact that God orders all things to a right end change the way we face moments of anxiety and worry?

## 2. The Sincerity of the Master (Matt. 20:8)

Jesus said, "When evening came, the owner of the vineyard told his foreman, 'Call the workers and give them their pay, starting with the last and ending with the first'" (v. 8). The master made good on his agreement with the workers when he hired them. The text says, "After agreeing with the workers on one denarius, he sent them into his vineyard for the day" (v. 2).

Had the master not paid them at the end of the day, he would have been an unjust master. He would have been a liar, deceiver, and criminal. Some masters do behave in ways such as this. Some masters are insincere in their promises and deceptive in their dealings. But the master in Jesus' parable was not so. Not only was he wise in his dealings, but he was also sincere in his promises.

 How does God compare to the master in this parable?


God is the God of truth. His yes is yes, and His no is no. God can no more lie than He can die. He could not be farther from things like deception or insincerity. God is completely and continually sincere in all His invitations, warnings, and statements. Hebrews 6:18 says, "it is impossible for God to lie." All that God has revealed in Word is true. All of His words are sincere.

Just as the master made good on his promise to pay the workers in his vineyard, God also fulfills the promises He has made. Whatever God has committed to do, He will certainly perform. As 2 Peter 3:9 says, "the Lord does not delay his promise."

 How has God fulfilled His promises to His people?


God's faithful love reaches to heaven, His faithfulness to the clouds. (See Ps. 36:5.) God promised from the beginning that He would redeem His people through a Rescuer. This promise has been the hope of God's people for generations. Has God made good on this promise? Yes! The hope of God's people needs no firmer rock on which to rest than the certainty that God fulfills His promises. Indeed, God has fulfilled the promise that He made to put His Spirit in His people and replace their hearts of stone with hearts of flesh. (See Ezek. 36:26.)

God has kept His promise: "When the time came to completion, God sent his Son, born of a woman, born under the law, to redeem those under the law, so that we might receive adoption as sons. And because you are sons, God sent the Spirit of his Son into our hearts, crying, "Abba, Father!" So you are no longer a slave but a son, and if a son, then God has made you an heir" (Gal. 4:4-7). And the promise of Christ to the ungodly is this: "Everyone the Father gives me will come to me, and the one who comes to me I will never cast out" (John 6:37).

 Application: God is true to His Word and is sincere with regard to all of His promises, warnings, and commandments. How should this affect our view of the Bible? How should we relate to it?



### 3. The Generosity of the Master (Matt. 20:9-16)


 What was unique about the way that the master paid his workers? How did they respond?

#### God's Free Grace

The workers had no right to protest their pay since their wage was the normally accepted sum and since they had agreed to work for this wage in the first place (v. 2). Just as the landowner was free to dispense his wealth as he saw fit, God is free to dispense his grace as he determines.

Imagine the workers gathering around the master at the end of the day. Those who had been working all day were exhausted and ready to get home. They were looking forward to their pay. They must have been shocked when they saw that those who had only worked a fraction of the day receiving a full day's wages. They assumed that the master's generosity would be scaled up to compensate for the number of hours they worked. It wasn't. They also received a day's wages, which is exactly what they agreed to earlier that day. Those who received a full day's wage, even though they only worked part of a day, must have been overjoyed and grateful. The men who worked all day, however, were furious.


The master's response was direct: "Don't I have the right to do what I want with what is mine? Are you jealous because I'm generous" (v. 15)?

 How did the master's generosity parallel God the Father's generosity?

Generally speaking, God is generous, kind, merciful, patient, and loving. These qualities are known as God's benevolence. His good will toward His own is unfathomable. Because He is kind, He shows compassion to the afflicted, He is patient toward the rebel, and He offers grace and mercy to those who are guilty of sin. God is good to all.

Furthermore, the master's generosity toward the workers was unconditional. This is an important point in Christian doctrine and a right understanding of the gospel. Yes, the Bible does teach that there will be rewards in heaven and that we will be judged according to our deeds but this parable displays a truth about justification, not sanctification.

The wage given at the end of the day wasn't based on the men's performance but on the master's will. He gave each man a good gift because it was his to give and he desired to give it. Similarly, God grants salvation in Christ to people without respect to their merits. If salvation were merit-based, then all people would receive condemnation because the standard far exceeds any person's ability to meet it. Just as one may be able to jump four feet in the air while another may only be able to jump three feet when the objective is to reach the moon, neither comes remotely close and neither has reason to boast.

 Application: Reflect on God's grace in your life. How have you received what you have not earned from Him? How should this lead us to respond to Him and to tell others about Him?

## Conclusion

God's attributes are perfectly consistent one with another. It isn't only that God is wise, sincere, and generous. But God is wise in His generosity and sincere in His wisdom. God's perfections are a part of His essential nature and ought to be contemplated and adored by His people. The people of God worship God in both spirit and truth. As Christians grow in their knowledge of God, so does their reverence and love for Him. This results in increasing worship in both spirit and truth.

- ❓ Are you more likely to rely on God's wisdom or your own? What are the ways we daily rely on God's wisdom?
- ❓ How is God's generosity reflected in your life? Why are God's people called to reflect His generosity to others?
- ❓ How should God's generosity lead us to desire for others to know Him? How does this give evidence that we truly know Him?

## Prayer of Response

*Worship the one true and living God in truth by recognizing that He is infinitely wise, completely sincere, and boundlessly generous. Rejoice in those attributes. Also, recognize where your nature is unlike God's. Repent of sin and rest in the mercy and grace God offers His people through Christ.*

## Additional Resources

- *Generosity* by Andrew Field
- *A Disruptive Generosity* by Mac Pier
- *The Treasure Principle* by Randy Alcorn

## For Next Week

### Session Title

- God is Peace

### Main Passages

- Hebrews 13:20-21

### Session Outline

1. The God of Peace (Heb. 13:20-21)
2. Peace with God (Heb. 13:20)
3. Peace in Trial (Heb. 13:21)

### Memorize

*“So the last will be first, and the first last.”*

- Matthew 20:16

### Daily Readings

- Monday - Matthew 6:4-6
- Tuesday - Matthew 20:1-15
- Wednesday - Luke 6:38
- Thursday - Philippians 4:19
- Friday - 2 Corinthians 8:9
- Saturday - Ephesians 1:3

# Historical Context of Matthew

## Purpose

Matthew probably wrote his Gospel in order to preserve written eyewitness testimony about the ministry of Jesus. Matthew's Gospel emphasizes certain theological truths. First, Jesus is the Messiah, the long-awaited King of God's people. Second, Jesus is the new Abraham, the founder of a new spiritual Israel consisting of all people who choose to follow him. This new Israel will consist of both Jews and Gentiles. Third, Jesus is the new Moses, the deliverer and instructor of God's people. Fourth, Jesus is the Immanuel, the virgin-born Son of God who fulfills the promises of the OT.

## Author

The author did not identify himself in the text. However, the title that ascribes this Gospel to Matthew appears in the earliest manuscripts and is possibly original. Titles became necessary to distinguish one Gospel from another when the four Gospels began to circulate as a single collection. Many early church fathers (Papias, Irenaeus, Pantaenus, and Origen) acknowledged Matthew as the author. Papias also contended that Matthew first wrote in Hebrew, implying that this Gospel was later translated into Greek.

## Setting

Determining the date of composition of Matthew's Gospel depends largely on the relationship of the Gospels to one another. Most scholars believe that Matthew utilized Mark's Gospel in writing his own gospel. If this is correct, Matthew's Gospel must postdate Mark's. However, the date of Mark's Gospel is also shrouded in mystery. Irenaeus (ca AD 180) seems to claim that Mark wrote his Gospel after Peter's death in the mid-60s. However, Clement of Alexandria, who wrote only twenty years after Irenaeus, claimed that Mark wrote his Gospel while Peter was still alive. Given the ambiguity of the historical evidence, a decision must be based on other factors.

## Special Features

This Gospel was written from a strong Jewish perspective to show that Jesus is the Messiah promised in the Old Testament.

## Extended Commentary

### Matthew 20:1-16

20:1. The word for tells us that this parable is an illustration and explanation of the key statement in 19:30. As in most of his parables, Jesus was teaching something about the kingdom of heaven—the way things work under the rule of the Messiah-King. Here he introduced the main characters: the landowner (representing God) and the hired laborers (representing believers). The landowner needed men to plant, tend, and harvest his crops.

Early in the morning is important, because time is an important feature of this parable. A typical workday for field workers in the ancient Near East began at approximately 6 a.m. (sunrise) and ended at around 6 p.m. (sunset). The average workday was likely ten-plus hours. So the landowner of the parable was scouting for workers before 6 a.m.

20:2–5. The men whom he hired to begin twelve hours of work at 6 a.m. formed the first and most prominent of five groups he would hire throughout the day. They agreed to work for the customary rate of one denarius for a full day's work, and then they started work in the vineyard.

We should be careful in our attempts to discern who these full-day workers (or any of the other four groups) represent. We may be tempted to think this first group represents those who have been Christians for most of their lives, whereas the later groups are those who come to Christ later in life. Or we might think the full-day workers are those who are especially faithful in their lifetime as a Christian, while the later groups are not so faithful. Such interpretations distract us from Jesus' main point—that God's way of compensating for righteous working may differ from what we expect. God's sense of "fairness" is not the typical self-serving human perspective. He does not compare us to one another but to our fulfillment of our own stewardship (see 1 Cor. 3:3–5).

The landowner needed still more workers, so three hours later (the third hour was 9 a.m.) he went again to the marketplace (where most commercial transactions took place, and where men hoping for work would gather) and found more laborers available. He hired them, promising, I will pay you whatever is right. Because these men would be working only nine hours (three-fourths of a workday), they would have expected three-fourths of a denarius as their wages at the end of the workday.

He did the same thing at noon (the sixth hour) and 3 p.m. (the ninth hour). These groups of workers would be working six hours (a half-day) and three hours (a quarter-day), respectively, and so would have naturally expected proportionately less pay than those who started at 6 a.m.

20:6–7. At 5 p.m. (the eleventh hour), with only one hour of the work-day remaining, the landowner hired yet a fifth group of workers—the second most prominent group in Jesus' parable, because they stood in the greatest contrast with those hired at 6 a.m. These laborers he also sent into the field to work. The point is clear. These "last" workers, for whatever reason, were "last" by normal human performance standards. Jesus was about to challenge normal human reasoning and standards when it comes to kingdom rewards.

20:8–10. The word evening means sunset at 6 p.m., when the workers could no longer see to work. The owner of the vineyard is the landowner of 20:1. The foreman is mentioned only to give a sense of reality to the story, since the landowner himself would not have gone out into the field to call in the workers at the end of the day.

The landowner specifically instructed the foreman to pay the workers in reverse order (beginning with the last ones hired and going on to the first). It is assumed that the pay the foreman gave out was also according to the landowner's instructions.

The last group hired—those who worked only one hour—were paid first, before the eyes of all the workers hired earlier in the day. To everyone's astonishment, these one-hour workers were paid a full denarius—twelve times what they would have considered justly earned! The three-hour, six-hour, and nine-hour workers are not mentioned here, but we are to assume that they also received a denarius. Jesus jumped immediately from the one-hour workers to the twelve-hour workers to make obvious the contrast between the two.

The twelve-hour workers were encouraged by what they had observed, assuming the landowner had decided to be disproportionately generous to all the workers. They certainly expected more than one denarius, which, to their disappointment, was exactly what they were paid.

20:11–12. We can identify with their disappointment. They fell victim to the problem of expectations that were higher than reality. They, like so many of us today, had developed a sense of comparison and entitlement. So they grumbled to the landowner: You have made them equal to us who have borne the burden of the work and the heat of the day. The full-day workers perhaps looked down on the one-hour workers because they had been passed over as unworthy in the early hiring (20:7).

Jesus revealed here the way we as humans think about what is fair and just. When we see rewards handed out in heaven, we are sure to be in for some surprises. Some of the people and ministries that we have deemed insignificant will be celebrated, while many of the more prominent people and their ministries will receive little recognition. It is not Jesus' purpose here to explain the criteria he uses for such decisions, but only to warn us against false assumptions and expectations.

Jesus made the point that heaven's rewards are based upon: God's standards and our faithfulness to our calling in both attitude and action (1 Cor. 4:5). There will be no negotiating or technicalities to consider.

Christians must avoid using other people as a yardstick for comparison. Only Christ himself is an accurate yardstick, and we all fall short of his "stature." This underscores our need for God's grace toward all. We must hold our human thinking in check.

20:13–15. The landowner focused on one of the twelve-hour workers, emphasizing the responsibility of each individual believer to keep his thinking in check. Friend, he addressed the worker, setting a calm, reasonable tone. The landowner then explained that he had been fair to the twelve-hour worker, paying exactly what was right and what they had agreed upon at the beginning of the day.

If not for the people who had worked fewer hours, the twelve-hour workers would have gone home satisfied with exactly the same amount. The landowner urged them to focus on their original agreement, not on the other workers. One denarius was their pay—exactly what they were entitled to—no more, no less.

Jesus drew a contrast between the landowner's fairness with the twelve-hour workers and his desire for generosity to the one-hour workers. This contrast was drawn not to indicate the landowner was being inconsistent but to emphasize that differing responses were the prerogatives of the landowner. If the landowner had underpaid any of his workers, they would have had reason to accuse him of injustice. But there was no law against overpaying workers. The employer was free to do with his money as he wished. This points out that the Lord is both sovereign and gracious.

Finally, the landowner addressed the root of the problem—their eye was envious (cf. Deut. 15:9; 1 Sam. 18:9; Matt. 6:22–23) because the landowner was generous. Their perspective was wrong.

This parable highlights both the justice and the grace of God. Neither is to be taken for granted. When God chooses to reward or punish according to what is justly due a person, no one has a right to complain. On the one hand, his rewards are “recompense” or “pay back” (Matt. 16:27; 2 Cor. 5:10; Col. 3:24–25). On the other hand, the God of Scripture is a God who delights to lavish blessing on his children (e.g., Eph. 1:3–14). But we must be careful not to presume upon his generosity. His gifts are not something we deserve; they are given freely at his discretion. If anyone receives the “raw end of the deal” (by our reasoning), it would be God, who gives much more than he “owes.”

20:16. Jesus wrapped up the parable with the principle with which he started (19:30). So implies that this principle is the point of the parable. If we do not fully understand the justice behind the “last being first” and the “first being last,” we must reserve judgment and thank God for being consistently just and abundantly gracious. We must never consider God unjust.

Applying this to the issues raised in Matthew 19, Jesus was saying that we can be assured that the sacrifices of his followers will always be recompensed fairly and abundantly. Final determination is up to the Father (cf. 20:23).<sup>2</sup>

## References

1. William S. Plumer, *Theology for the People: or, Biblical Doctrine, Plainly Stated* (New York, NY: American Tract Society, 1875).
2. Stuart K. Weber, *Matthew*. Holman New Testament Commentary. Edited by Max E. Anders (Nashville, TN: Holman Reference, 1998).

## Author Bio

### **William S. Plumer (Theology for the People: or, Biblical Doctrine, Plainly Stated )**

William Swan Plumer (1802-80) was a minister, author, and theological professor. Plumer was a prolific author and active churchman. His published works include commentaries, biblical studies, articles, essays, sermons, and a volume on pastoral theology. His writings, while profoundly theological in nature, are very practical in focus. His books represent a high point in the theological-devotional literature produced of nineteenth century American Presbyterianism.

### **Max E. Anders (Matthew)**

Dr. Max Anders is the author of over 25 books, including the bestselling 30 Days to Understanding the Bible, and is the creator and general editor of the 32-volume Holman Bible Commentary series. He has taught on the college and seminary level and is a veteran pastor. Max provides resources and discipleship strategies at [www.maxanders.com](http://www.maxanders.com) to help people grow spiritually.

### **Stuart K. Weber (Matthew)**

Stu Weber is senior pastor of Good Shepherd Community Church near Gresham, Oregon. He is a much-in-demand international speaker and the author of the popular Four Pillars of a Man's Heart, Tender Warrior, All the King's Men, and Along the Road to Manhood. He and his wife, Linda, have three children: Kent, Blake, and Ryan.

### **Mac Pier (A Disruptive Generosity)**

Mac Pier is the founder and CEO of The New York City Leadership Center and was instrumental in founding the inaugural Movement Day conference. Pier also serves the Lausanne Movement as the City Catalyst. A resident of New York City since 1984, Mac lives in a diverse neighborhood with residents from more than 100 ethnic groups and attends church with people who speak 60 different languages. He is the author of A Disruptive Gospel, Spiritual Leadership in the Global City, and Consequential Leadership; coauthor of The Power of a City at Prayer; and a contributor to Signs of Hope in the City.

### **Randy Alcorn (The Treasure Principle)**

Randy Alcorn is the founder and director of Eternal Perspective Ministries, a nonprofit organization dedicated to teaching biblical truth and drawing attention to the needy and how to help them. Alcorn is the author of over 40 books, including Heaven; Money, Possessions and Eternity; Pro-Life Answers to Pro-Choice Arguments; and The Treasure Principle. His novels include Deadline; Dominion; Deception; and Safely Home. Alcorn resides in Oregon with his wife, Nanci.