

1. Last week we taught the **Doctrine of Giving Part One**. When the clock tolled 7:45 P.M. we were in the process of studying certain background information about an offering partially taken by the church at Corinth.

2. Paul described the problem of an offering not taken in Corinth as compared with the Macedonian churches who had very generously given in order to help the saints at Jerusalem. 2Co 8:1-20.

3. Let's review some of that learned last week and then we will begin new material at point nine on page two but first let's use 1Jo 1:9 as may or may not be necessary.

4. Giving is a concept in both the Old and New Testament. Giving was never tithing. Giving is today part of worship and must be motivated by doctrine; the same was true in the Old Testament; tithing was a demand of the state both when Israel was a theocracy and a monarchy.

5. Tithing and giving are taught in the Old Testament but only giving is taught in the New Testament. There are detailed teachings in the New Testament regarding giving as part of a believer's worship practices.

6. Giving is closely related to God's salvation by grace. 2Co 8:8-9

7. The Corinthians had agreed to take up an offering for the saints at Jerusalem but then neglected to do it. The amount is not an issue here but rather the chance to give, i.e., the taking of the offering. The leaders of the church are being asked to give the people the opportunity to give.

2Co 9:3 But I am sending the brothers in order that our boasting about you in this matter should not prove hollow, but that you may be ready, as I said you would be.

2Co 9:4 For if any Macedonians come with me and find you unprepared, we-- not to say anything about you--would be ashamed of having been so confident.

2Co 9:5 So I thought it necessary to urge the brothers to visit you in advance and finish the arrangements for the generous gift you had promised. Then it will be ready as a generous gift, not as one grudgingly given.

8. So much for review now let's begin new material at point nine.

9. A mature believer will be a giver, i.e., he will want to give--remember the gift is complete in the mind. Whether you have money to give is God's business.

Phi 4:14 Yet it was good of you to share in my troubles.

Phi 4:15 Moreover, as you Philippians know, in the early days of your acquaintance with the gospel, when I set out from Macedonia, not one church shared with me in the matter of giving and receiving, except you only;

Phi 4:16 for even when I was in Thessalonica, you sent me aid again and again when I was in need.

Phi 4:17 Not that I am looking for a gift, but I am looking for what may be credited to your account.

Phi 4:18 I have received full payment and even more; I am amply supplied, now that I have received from Epaphroditus the gifts you sent. They are a fragrant offering, an acceptable sacrifice, pleasing to God.

10. New Testament givers are promised future blessings when they give—recall, you can give in the privacy of your mind.

2Co 9:8 And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work ...

2Co 9:10 Now he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness.

2Co 9:11 You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God.

11. How does giving relate to the pastor-teacher? Several points with Scripture will illustrate.

11.1 You can never pay enough for Bible doctrine so do not even try. God will get doctrine to positive believers. When people want doctrine God will get it to them.

11.1.1 The Corinthians received doctrine even though they refused to provide support to Paul. They provided neither material nor moral support.

2Co 11:5 But I do not think I am in the least inferior to those "super-apostles."

2Co 11:6 I may not be a trained speaker, but I do have knowledge. We have made this perfectly clear to you in every way.

2Co 11:7 Was it a sin for me to lower myself in order to elevate you by preaching the gospel of God to you free of charge?

2Co 11:8 I robbed other churches by receiving support from them so as to serve you.

2Co 11:9 And when I was with you and needed something, I was not a burden to anyone, for the brothers who came from Macedonia supplied what I needed. I have kept myself from being a burden to you in any way, and will continue to do so.

11.1.2 As noted above, not only did they complain of his taking money but they also complained of his lack of speaking ability as compared to several "visiting firemen" who had passed through Achaia and delivered entertaining messages.

11.1.3 Paul, in 2Co 11:9, reminds the Corinthians that he did not take their money but it would seem, "the great elocutionists" whom they so admired most certainly did take their money.

11.1.4 Notice what he says of these men in 2Co 11:19-20.

2Co 11:19 You gladly put up with fools since you are so wise!

2Co 11:20 In fact, you even put up with anyone who enslaves you or exploits you or takes advantage of you or pushes himself forward or slaps you in the face.

11.2 The pastor-teacher is to be paid for his work says the Scripture.

Deu 25:4 Thou shalt not muzzle the ox when he treadeth out the corn.

11.2.1 Paul quotes this verse in 1Co 9:9 during a discourse relating to Corinthian criticism:

1Co 9:9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?
1Co 9:10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

1Co 9:11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

11.2.2 Carnal things in verse eleven it would seem are things for the body, i.e., food, clothing, etc. Apparently certain teachers had exercised this right over the Corinthians. But Paul triumphantly boasts that we have not used this power. Paul goes on to discourse on this subject of his teaching and his right to accept or reject support. Paul worked often and taught at night.

1Co 9:12 If others have this right of support from you, shouldn't we have it all the more? But we did not use this right. On the contrary, we put up with anything rather than hinder the gospel of Christ.

11.2.3 Paul it would seem was convinced that financial help might have hindered the gospel of Christ, for some might have thought he preached only for this reason.

1Co 9:13 Don't you know that those who work in the temple get their food from the temple, and those who serve at the altar share in what is offered on the altar?

11.2.4 In 1Co 9:14 Paul reminds the Corinthians that Moses in the book of Numbers commanded the support of the priests who served at the altar.

1Co 9:14 In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel.

11.2.5 The payment is made so the pastor-teacher can study and teach rather than work at another job and thus be limited in time.

1Co 11:15 But I have not used any of these rights. And I am not writing this in the hope that you will do such things for me. I would rather die than have anyone deprive me of this boast.

1Co 11:16 Yet when I preach the gospel, I cannot boast, for I am compelled to preach. Woe to me if I do not preach the gospel!

11.2.6 Paul makes clear: pay or no pay, he will preach the gospel for he feels compelled to do so.

1Co 11:17 If I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the trust committed to me.

1Co 11:18 What then is my reward? Just this: that in preaching the gospel I may offer it free of charge, and so not make use of my rights in preaching it.

1Co 11:19 Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible.

12. Paul encourages Timothy to not be ashamed to accept pay for his work as a pastor-teacher.

1Ti 5:17 Let the elders that rule well be counted worthy of double honor, especially they who labour in the word and doctrine.

1Ti 5:18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward.

13. Conclusion:

13.1 New Testament giving comes from a generous mental attitude.

2Co 8:2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

2Co 8:3 For to their power, I bear record, yea, and beyond their power they were willing of themselves;

13.2 Giving is part of worship and is to be motivated by doctrine in the soul.

2Co 8:7 But just as you excel in everything--in faith, in speech, in knowledge, in complete earnestness and in your love for us--see that you also excel in this grace of giving.

13.3 Giving as a matter of worship is something the believer does. If a believer has been blessed then he or she gives materially to God. What is done with that gift is the responsibility of the stewards of the gift. We should not give a whit about their responsibility. God will discipline them when they are out of line.

13.4 The New Testament church should therefore be a grace ministry dependent totally on the free will offerings of believer priests who elect to associate with a particular local assembly.

13.5 Giving must never become an issue in the local church except as part of worship. To place a price on doctrine is totally incompatible with grace. Many who are positive to the Word of God are financially unable to give. Believers have a right to Bible doctrine regardless of their financial status.

14. So much for Giving; now let's see what we can learn from our *Doctrine of Love*.

Doctrine of Love

Introduction

1. Let's begin by reviewing a point or two about Christ's love:

Christ's Love

1. A person's love is no stronger than the character of the one who initiates the love.

2. The character of Jesus is perfect therefore His love is perfect.

3. This perfection "cannot" be matched.

3.1 We love Him as our character is strengthened from doctrine in the soul.

3.2 Jesus' love for us however does not in any way depend upon us.

4. Therefore Jesus' love depends on whom and what Christ is and not whom and what we are.

5. His love then is one of absolute grace.

6. Christ has found a way for man to respond to His love.

1Co 2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

1Jo 4:19 We love Him, because He first loved us.

6.1 We respond to the love of Christ by taking in His mind.

6.2 The more we take in the word the more we become like Him and therefore are better lovers of Him.

7. Doctrine must be in the soul of the believer before we can respond to the love of Christ.

8. We cannot love Christ unless we know Him and this can only come from Doctrine resident in the soul.

Category I Love

Introduction

1. Love comes in five categories.

1.1 Category I is a love toward God.

1.2 Category II is a love toward Right Man or Right Woman.

1.3 Category III is a love toward Friends.

1.4 Category IV is a love toward all believers with a relaxed mental attitude even if you have no positive feelings toward them.

1.5 Category V is a familial love between parent and children.

Background

1. Category one love is commanded in Scripture.

2. Category I love is commanded in both the Old and New Testaments.

Deu 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

Deu 10:12 And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

Mat 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

3. In the Kingdom Age negative people who did not accept the Messiah were said to not love God.

Joh 5:41 I receive not honor from men.

Joh 5:42 But I know you, that ye have not the love of God in you.

Joh 5:43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

4. If you love God, you will do what Christ tells you to do.

Joh 14:15 If ye love me, keep my commandments.

Joh 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;

Joh 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

4.1 In a discourse with the Scribes Christ made an interesting comment in answer to the question "What shall we do, that we might work the works of God?" The answer from our Lord: "believe on him whom he hath sent."

Joh 6:28 Then said they unto him, What shall we do, that we might work the works of God?

Joh 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

5. If you love God in the Kingdom Age there are a number of promises from Christ such as the indwelling of not only the Spirit but also the Son and the Father.

Joh 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

5.1 There are many passages that indicate all believers today are indwelt by the Father, the Son and the Holy Spirit.

Joh 17:22 I have given them the glory that you gave me, that they may be one as we are one:

Joh 17:23 I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.

Joh 14:20 On that day you will realize that I am in my Father, and you are in me, and I am in you.

Col 1:27 To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.

Joh 7:37 On the last and greatest day of the Feast, Jesus stood and said in a loud voice, "If anyone is thirsty, let him come to me and drink.

Joh 7:38 Whoever believes in me, as the Scripture has said, streams of living water will flow from within him."

Joh 7:39 By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

6. God has provided subtle differences between the two New Testament words for love.

Joh 21:15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest (**AGAPAO**) thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love (**PHILEO**) thee. He saith unto him, Feed my lambs.

Joh 21:16 He saith to him again the second time, Simon, son of Jonas, lovest (**AGAPAO**) thou me? He saith unto him, Yea, Lord; thou knowest that I love (**PHILEO**) thee. He saith unto him, Feed my sheep.

Joh 21:17 He saith unto him the third time, Simon, son of Jonas, lovest (**PHILEO**) thou me? Peter was grieved because he said unto him the third time, Lovest (**PHILEO**) thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love (**PHILEO**) thee. Jesus saith unto him, Feed my sheep.

7. Production in the Christian life is a product of Doctrine in the right lobe which is provided by the ministry of God the Holy Spirit.

7.1 This certainly includes our positive reaction to suffering.

Rom 5:3 Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance;

Rom 5:4 perseverance, character; and character, hope.

Rom 5:5 And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.

7.1.1 The love poured out in our hearts is a result of God's wonderful grace which provides equality to all believers.

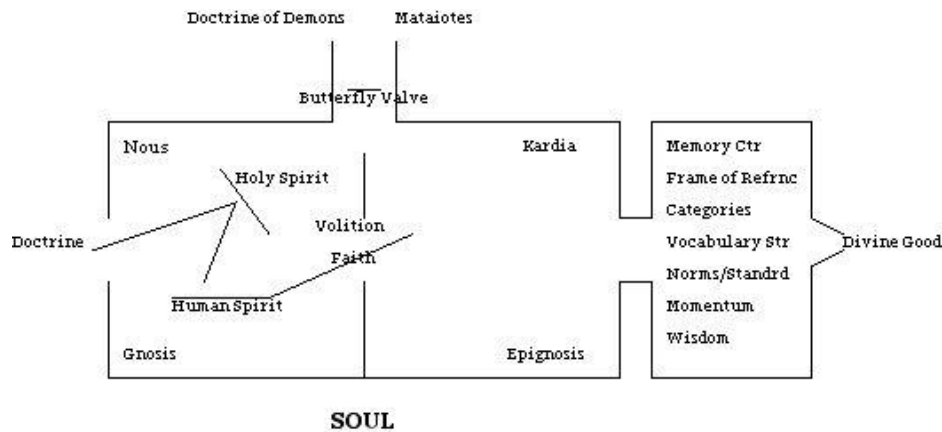
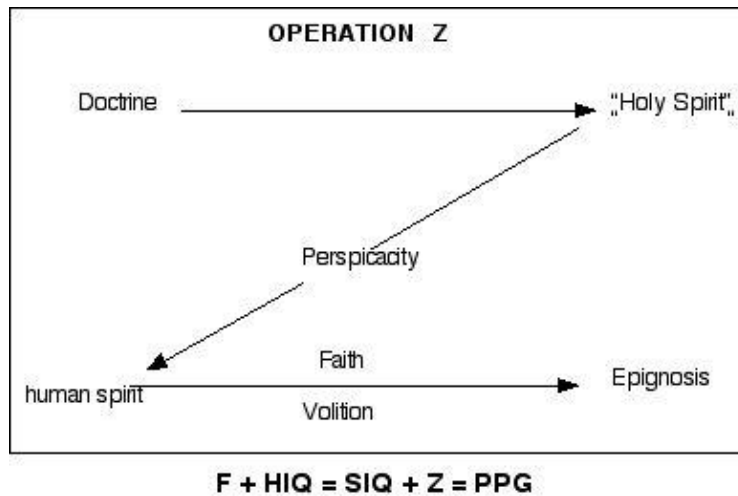
Eph 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love (**AGAPE**).

Eph 3:18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

Eph 3:19 And to know the love (**AGAPE**) of Christ, which passeth knowledge (**GNOSIS**), that ye might be filled with all the fullness of God.

7.1.2 Thus the formula: Filling + Human IQ = Spiritual IQ + Z = Protocol Plan of God.

7.2 The Holy Spirit when energized will teach doctrine to the Human Spirit so that it is academically understood. See the charts and Scriptures below:



1Co 2:11 However, as it is written: "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him" -- 1Co 2:10 but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God.

1Co 2:11 For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God.

1Co 2:12 We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us.

1Co 2:13 This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.

1Co 2:14 The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.

1Co 2:15 The spiritual man makes judgments about all things, but he himself is not subject to any man's judgment:

1Co 2:16 "For who has known the mind of the Lord that he may instruct him?" But we have the mind of Christ.

Joh 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Joh 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

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