

Spiritual Sacrifices, Pt. 3

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 23 March 2022

Preacher: Pastor Wolski

[0 : 00] Okay, well, we'll stretch it out a few. No, we won't, but how about open your Bibles to Hebrews, and chapter 13, we'll briefly review the last two Wednesday nights where we've been looking at in the scriptures, these things that Peter calls spiritual sacrifices acceptable unto God by Jesus Christ.

It's what Peter says that we offer to God, and we don't bring animals, and we don't offer blood for forgiveness of sins, but something that we are required to give, spiritual sacrifices, and in Hebrews, we found three of them, and we've covered the first two, and tonight, Lord will, and we'll cover the third, verse number 15 and 16, we'll read again, Hebrews 13, verse 15, the Bible says, by him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name, but to do good and to communicate, forget not, for with such sacrifices, God is well pleased.

Now, the thought that sparked most of this here was that we're to offer a sacrifice, and as Peter said, a sacrifice that's acceptable unto God, spiritual sacrifice is what Peter calls it, with such sacrifices, God's well pleased.

The thought was that if it's a sacrifice, it ought to cost you something. Just like David, back with that threshing floor, he wouldn't take it from the man, he said, it has to cost me, I have to purchase it. The man said, no, take everything you want, anything you can use, it's yours, you're the king, and David said, no, I will pay for it. And there has to be a cost, or it's not a sacrifice, else it wouldn't find its way acceptable to God.

[1 : 56] And we studied, the first one was the offering of sacrifice of praise to God, the fruit of your lips, giving thanks to his name, and made some comments there that if it's a spiritual sacrifice, it's going to cost you, and I told you it might cost you your pride to be able to glorify and praise the Lord Jesus Christ.

It might cost you your image or even relationships with other people. And gave some examples in the Bible of how that looks and works out. Last week then we studied the thought of verse 16, but to do good.

And what we saw was that Jesus Christ's ministry was summarized in the book of Acts by saying that he went about doing good. And I know that's a very broad statement, it surely is. And as we looked at some things Jesus Christ did, we're not going to be working miracles, and we're not going to be raising the dead, and we're not going to be offering ourselves upon a cross to pay for sinners, sins.

But generalizing some things that Jesus Christ did, we saw that he said that everything he did pleased the Father. He said, I do always those things which please the Father.

That's what he does. That's what he went about doing, was something that pleases God. We also saw that he honored the Father. And he said he wasn't seeking his own honor. He wasn't seeking his own glory, but the glory of the Father.

[3 : 12] Father, and there were some things that cost him. In the end, it cost him his life when he said, not my will, but thine be done. And the sacrifice Jesus Christ made to do good and to glorify the Father and to honor the Father, not himself, or to, as we said in John 8, to do those things which always please the Father, that's a sacrifice.

And it's going to be the same for you. And we ran a few references through the Pauline epistles where you're told to do good and not to forget to do good and to not be weary in well-doing and went through a list of those things.

And one of the highlights of last week, whether you recall it specifically or not, was about your motives and your motivation for your good deeds. Is it for yourself?

Is it to further a relationship with someone? Is it to get something back in the future? Is it to, I'll do this for them because now they owe me one? What's your motive for doing good?

Is it for the glory of God? Is it for the work of Jesus Christ? That's an acceptable thing. Remember, the fire shall try every man's work of what sort it is. And so the motive is pretty important.

[4 : 23] We closed last week looking at Matthew 6, seeing those Pharisees, those hypocrites who love to do those things to be seen of men. And Christ said, verily, I say they have their reward, but that's not a spiritual sacrifice acceptable to God.

So let's now look at the third one, and that's in verse number 16 again. It says, but to do good and to communicate, forget not. For with such sacrifices, God is well pleased.

What does that word communicate mean? There's no sense in me just telling you. It's better off that we see it from the scripture. So you know what the Bible uses that word to say. And I'll just, I'll give you the insight while you're turning.

Go to Philippians chapter four. To communicate means to give to others or to assist them in their time of need. But remember, it's a spiritual sacrifice.

So although it's ministering carnal needs of others, it's being done in the spiritual realm, if we could call it that, or it's a spiritual sacrifice in its nature.

[5 : 28] And it's something that's being offered to God. So let's study this out in the Bible.

Philippians chapter four, we'll begin in verse number 10 and read through the most of the end of this epistle.

This is Paul closing his epistle. Verse number 10, he's talking about how this church, they used to support him kind of like a missionary. And for whatever reason that stopped, maybe they just lost touch.

Maybe he stopped answering their texts. I don't know. But at some point they lost connection with him. And he says this in verse 10, but I rejoiced in the Lord greatly that now at the last your care of me have flourished again, wherein you were also careful, but you lacked opportunity.

So it looks like they lost touch with him. They lacked opportunity of getting things to him. Maybe they didn't know where he was. Verse 11, not that I ever speak to him. Now Paul's going to back on, hey, look, I'm not trying to tell you I need your money.

I want your money and keep it coming or give me more. I'm not speaking in respect of want. For I have learned in whatsoever state I am therewith to be content. I know both how to be abased and I know how to abound.

[6 : 35] Everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. So he's letting them know it's not about money with me.

It's not about I need to get this from you. If the money doesn't come in, I praise God, this is the life I have and the Lord's going to take care of me whether I'm abased. If it all comes in from every angle and I have more than I can handle and I can use it for the ministry, then glory to God and I'm abounding.

And in any case, Paul sees it as this is what God has for me. He doesn't blame them when they can't. So he says, I can do all things through Christ which strengtheneth me. Notwithstanding, verse 14, ye have well done that ye did communicate with my affliction.

Verse 15 will give us a better definition of the word. Now ye Philippians know also that in the beginning of the gospel when I departed from Macedonia, no church communicated with me as concerning giving and receiving but ye only.

Now the word is not them asking if he needs money, communicating like verbally back and forth. Are we done already? No, we're going to keep going?

[7 : 48] Okay. It's about them giving. The word communicate has to do with them giving and him receiving. And so there's no church communicated with me as concerning giving and receiving but ye only.

For even in Thessalonica ye sent once and again unto my necessity. They sent. They gave him something. Verse 17, not because I desire a gift but I desire fruit that may abound to your account. So we understand that when somebody communicates in this case and we'll look, there's be surprised how much the Bible has to say about this.

When this church is communicating to the apostle Paul, when they're giving to him, when their care of him is flourishing again, this is fruit that's abounding to their account.

What does that mean? It means it's a spiritual sacrifice that's acceptable unto God, well-pleasing to God. And you'll see that here in the passage. Keep reading. Verse 18, but I have all and abound. [8 : 47] I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice, a sacrifice this was, acceptable, well-pleasing to God.

That's exactly what we read in Hebrews. A sacrifice that is pleasing to God. But my God shall supply all your need according to his riches and glory by Christ Jesus.

There's two pretty famous verses in this text we just read, 13 and 19. Just want you to see, maybe we often quote them and don't realize the context that they come out of.

So in Philippians 4 here, the Bible term for giving and for supporting is communicating. And it's providing the carnal needs of another.

In this case, it's the servants of Jesus Christ. It's called a spiritual sacrifice. And although, as I said, it may be administered in the carnal realm or of carnal things, physical things, whether it's food or whether it's raiment or whether it's funds or money, whatever it is, it's the nature of this is spiritual.

[9 : 56] It's caring and giving to, it's motivated by a spiritual bond that these folks had for the Apostle Paul. A spiritual bond that they had in Christ for a brother and sister in need.

For example, in Matthew 25, when Jesus Christ comes back and he says he separates in front of him the sheep and the goats and he judges them.

And he says to the one, when I was hungry, you fed me. When I was thirsty, you gave me drink.

And they're like, what are you talking about? When did we ever feed you or give you drink? And he said, when you did it to the least of these, my brethren, you did it unto me.

And that's an example of what this is. It's a spiritual sacrifice. When they're taking care of Paul, they're doing it as a spiritual sacrifice. Well-pleasing. It's an odor of sweet smell to who?

Paul? No, to God. A sacrifice acceptable, like Peter said, well-pleasing to God. So this is carried out in the carnal realm, but it's spiritual in nature.

[10 : 56] All right, now let's see what the scripture says. It's all over. Let's go back to Romans 15.

And I want to go through some things. I don't really have an outline to speak of here, but we're going to kind of step-by-step move through some of these passages and examine this.

And I pray to God that through this examination that this draws this out of you as a desire to participate in this spiritual sacrifice and to earn fruit, fruit that will remain, like it says in John 15, fruit that won't go anywhere, treasures in heaven.

All right, Romans 15, and come to verse 25. So Paul says, But now I go unto Jerusalem to minister unto the saints, for it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

It hath pleased them verily, and their debtors they are. And he's speaking, verse 26. It hath pleased them of Macedonia and Achaia. It hath pleased them verily, and their debtors they are.

That is, the Gentiles are debtors to that church at Jerusalem. Why? He says so in verse 27. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

[12 : 22] So it's a spiritual duty to provide the carnal needs of, in this context, of the ones that you benefit from spiritually.

Now, this is the case here where Gentiles are supplying the needs of Jewish saints, not the Jewish nation. This isn't the United States supplying needs of Jews if they were starving or something.

That's not the case. These are believers in Rome supporting, or actually in Macedonia and Achaia, supporting Jewish saints, he said. And they're taking care of the poor saints there.

They have a need. And he says, hey, they're Jews, and you got from their spiritual well, and you need to pay up and take care of them. Now, this case is the beginning of the gospel going out, okay?

So I don't want to take that as a place we need to park and start trying to build a ministry off of to going to Israel and finding poor saints and, or even poor people, and saying that that's our duty.

[13 : 25] Let's move on, and we'll watch how this moves. Next book, 1 Corinthians, chapter 9.

Now, the principle was this duty is to provide the carnal needs of the ones they benefit from spiritually.

1 Corinthians, chapter 9. That's the term Paul used there in Rome, spiritual things and carnal things.

All right. Oh, I don't want to read the whole chapter. It's all about this. Just notice this verse in verse 6. Paul says this, a question. Or I only, and Barnabas, have not we power to forbear working? And he goes on to use some examples here of war and farmers and cattle. And he goes down, let's catch verse 11.

Verse 11. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, like Caesar, like the governor, like government, they take your money, don't they?

[14:33] Are not we rather? Nevertheless, we have not used this power, but suffer all things, lest we should hinder the gospel of Christ. But the same principle exists. And in this case, it's not Jewish saints that we're reading, but rather it's ministers of Christ that preach the gospel to them, led them to the Lord.

They're saved, established, deliver the word of God for them, care for them, as Paul says in one of his epistles. I think it's even this one, how it comes upon him daily, the care of the churches. And Paul says, is it a great thing if we reap your carnal things?

The answer is no. Of course not. The same principle exists. Now come to Galatians. Galatians. And notice that the first three localities that Paul writes to, he touches base on this same topic.

Rome, Corinth, and the churches of Galatia. Chapter 6. And just notice verse number 6. Paul writes to them saying, let him that is taught in the word, and here's our word, communicate unto him that teacheth in all good things.

And to carry the thought, he starts talking about sowing and reaping. And verse 8 talks about sowing to the spirit and reaping.

[15:58] And let us not be weary in well-doing. And then we read verse 10 last week, having opportunity to let us do good unto all men. All right, so verse 6 again. Let him that is taught in the word, communicate unto him that teacheth in all good things.

This time, same principle. This time it's an individual. And then followed by the context of sowing and reaping. Just plug that in the back of your mind. Now, the thought here was that it's your duty to, spiritually speaking, in the realm and the body of Christ, is to minister those carnal things or needs and provide them for those that are ministers of Jesus Christ and given to the gospel of Jesus Christ, or to them that, in this case, communicate or teach the word and grow you in Christ. And it's really, I think it's a normal response. For someone, you feel like if somebody helps you, if you get some help from the word of God and you got it from a person teaching and preaching that to you, just, I don't know, but you feel kind of a natural obligation to just help them.

You know, these, now this gets a little bit out of control, but on the radio programs or the TV programs, the common line is, if this ministry has been a help to you, would you consider being a blessing to this ministry and give your, you know, and they call for funds.

But it is a natural kind of feeling that you've helped me and you have this obligation, this feeling to show appreciation for that, to reciprocate it.

[17:37] And you can't do it by teaching them something necessarily, but you can do it by giving. And it's called a spiritual sacrifice. Communicating is the term.

All right, now there's more principles of this. So let's move into 1 Timothy chapter 6. That there was shown as a duty, Paul said, when we first looked at it in Romans 15.

In 1 Timothy now, chapter 6, let's cover a few more passages and just let the scriptures speak and teach a few things along these lines.

And come to verse number 17. Notice verse 17. Charge them that are rich in this world, that they be not high-minded.

That's a good thing. And that's what the preacher is supposed to tell them because why? I'd say because it's kind of natural. If you're rich and you have riches, people look up to you.

[18:42] They ask things of you. You can easily take advantage. You can easily be arrogant, proud, think you're somebody and use it to your advantage. And he says, charge them that they're humble, that they're not high-minded, nor trust in uncertain riches, because riches certainly make themselves wings.

But in the living God who giveth richly all things to enjoy. Who giveth up richly all things to enjoy.

Verse 18. Charge them this. That they do good, like we saw last week.

That they be rich in good works, ready to distribute, willing to communicate. And what happens if you're willing to distribute, communicate? Verse 19.

Laying up in store for themselves a good foundation against the time to come. There's going to be treasures in heaven for the one who's willing to communicate down here in this life.

So, now notice that here's what we want to draw out here. That he's addressing those that have the ability to do something. To give or to communicate. To help with the needs of the ministry.

[19 : 47] To support the ministry of the gospel. Not everybody has that ability. The poor saints that they were collecting for, they didn't really have the ability to do anything to further the gospel ministry.

They needed somebody to help them. But there are some that are rich in this world. That are charged and to be charged to do good.

To be ready to distribute. To be willing to communicate. And in doing so, you're laying up a reward. Your generosity will be rewarded in eternity. Now, without a doubt, God has set up some people in local churches and in the body of Christ that are just, for lack of a better word, just channels.

Of God has blessed them. They've succeeded. They're successful in life and business and this and that. And he sets them in the local church as a channel to use them to sustain the church or to sustain works for Jesus Christ or missions or individuals that are out there doing it.

And not everybody in the local church is rich. Not everybody in the body of Christ is rich. And it's because of a lack of your faith, thanks to the health and wealth preachers.

[21 : 04] Couldn't resist it. So that's not the case at all. But there is a truth to something here that I'll, let me read this from Luke 16. And I'll just throw in this out because it's scripture.

He that is faithful in that which is least is faithful also in much. And he that is unjust in the least is unjust also in much. And if therefore you have been faithful in the unrighteous mammon, who will commit to your trust the true riches?

Have you been unfaithful? So without a doubt, God has set some up as channels and expects them to do their part. And some people of God will never have money. They'll never have money to give, not to the extent where they can actually make a large difference.

And sometimes, I don't know, but I'd say God knows. And God knows who's greedy. God knows who's covetous in their heart. And he probably can't trust everybody to give them money and to lay it on them.

And so whatever the case is, that's just of the Lord. But here's the teaching from 1 Timothy 6 is that somebody who does have it and has been blessed of the Lord, they're to offer that and be willing to communicate.

[22 : 13] And in doing so, they get themselves something laid up in store. Now, somebody might say, well, I'm not rich, so this stuff doesn't apply to me. I don't have to give. I don't have to be a giver.

I don't have to seek to be a blessing. Or somebody might say, I'm not rich, but how can I participate in this spiritual sacrifice? So let's look at a few passages that might address that. Look at Acts chapter 11.

Some people have it, and it's as easy as being willing and ready. That's all they're commanded to do. Make sure that the money doesn't have their heart and that it's not in love with money.

All right, Acts chapter 11. And I want to look at three different passages here right in a row and show some continuity between them.

Acts 11 and look at, this is a passage where their disciples are called Christians first in Antioch. And in verse 27, And in these days came prophets from Jerusalem unto Antioch.

[23 : 21] And there stood up one of them named Agabus and signified by the Spirit that there should be great dearth throughout all the world, which came to pass in the days of Claudius Caesar. Then the disciples, every man, according to his ability, determined to send relief unto the brethren which dwelt in Judea.

And they did it. Now I want you to see these words of this phrase, this 29. Then the disciples, every man, every man.

Notice that. It didn't say the rich ones. No, it said every man. And then it said, according to his ability. So plug that in the back of your mind and go to 1 Corinthians 16.

And watch it happen again. 1 Corinthians 16. And we'll begin in verse 1.

Now concerning the collection for the saints, As I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you, Did he say the rich ones?

[24 : 36] No. Every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall prove by your letters, Them will I send to bring your liberality unto Jerusalem.

I like the word he uses to describe their gift, their liberality. It sure wouldn't have the same tone if he said, They're stingy. You shall bring your stinginess unto Jerusalem.

But it's their liberality. They're giving with a good heart. And it says, Every one of you. And then it says also, Lay by him in store.

So set it aside. Collect it before I get there, So we don't have to deal with this when I show up. It's ready to go, is the idea. And the phrase I want to draw your attention to in verse 2 says, As God hath prospered him.

As God hath prospered him. The first phrase was, Every man according to his ability. This time it's every one of you, As God hath prospered him. That's what you're giving.

[25 : 41] If you're able to, If God hath prospered. Look, if you can't even put food on the table to feed the children, And you've got medical bills racked up to the ceiling, There's not extra money sitting around to be able to give to other saints.

But if the money comes in, And this is taken care of, And that's taken care of, And we've got this sitting over here. And this is ours. We could use it to go on vacation. We could use this to upgrade our vehicle.

We could use this to put a new room on the house. And whatever you choose to do. But if God hath prospered them, And there's some stuff sitting around, He says, That's what you can give to these saints.

Now, one more passage. We're not going to put too much pressure on you with this. Paul doesn't do it either. Look at chapter 9 of 2 Corinthians. Just because you have God prospers you doesn't mean it all has to go to the church or to the ministry.

I'll part ways with my TV brothers. And try not to go that direction. In 2 Corinthians, This is good stuff that Paul deals with.

[26 : 51] Because chapter 8 and 9 are both completely given to this topic. Two solid chapters. Not to mention all the other passages. But we're just going to catch a little bit here out of chapter 9.

2 Corinthians 9. And Paul's boasting. I'd love to read the whole thing and get the sense of it all. But Paul is boasting about this church.

Saying, I've been telling everybody about you. And about your liberality toward them. And how you're going to take care of them. Your zeal. Your forwardness. And he says, Now you better do it. Because I told him you would. And then come down to verse number 6.

But this I say. He which soweth sparingly shall reap also sparingly. Well we saw that already. And he that soweth bountifully shall reap also bountifully.

Verse 7. Every man. There it is again. Every man according as he purposeth in his heart. So let him give. Not grudgingly or of necessity.

[27 : 49] For God loveth the cheerful giver. Now there's a lot to say here. And we don't have time to cover all of this. But again. He's not saying just the rich people. Just the ones that are wealthy.

And you know. Rich in this world. No. He says every man. If God hath prospered. If you've got something sitting that you can help with. Then do it. And on top of that.

Putting the verses together. What was the one about? According to his ability. If you don't have the ability. You can't give. You can't support others. If God hasn't prospered you.

Or not at the moment. You can't give. And this time. In verse number seven. According as he purposeth in his heart. So let him give. Not grudgingly. This is to be done voluntarily.

Is the point. If you have the ability. It's not. Preachers begging for money again. I guess I better help them out. Or I guess they need the light bill to be paid.

[28 : 48] And a guy got to do it. That's grudgingly. Or of necessity. There's. Some people take that the wrong way. And I'll. I'll talk about that here in a second. But.

It's to be voluntarily. It's if you purpose in your heart. That you want to give to that. If the Lord touches your heart. So a missionary comes through. And I've heard of this before. A missionary comes through. And he's.

Got a van. This is. This is back when I was younger. He had a van. And the tires on that thing. Were bald. I mean. He was driving his family up and down. The United States.

Raising support to get to the field. And he's living off of the offerings. From the churches. And the support from the body of Christ. And. So I hope you have a. A thousand. Fifteen hundred bucks. To pay for those tires. Because you're going to need them. Or. Somebody lays it on the heart. Of the church. To. Say. Hey brother. I. I think I can help you out with that.

[29 : 44] And that's somebody. That's. That's fulfilling this thought here. Of. Where's it at? As he purposeth in his heart. If the pastor says. Hey. We want to take up an offering for this brother.

We want to help him. If you can give. Give. And somebody inside their heart says. I've got some money. Sitting around. That I don't know what to do with. Or. Or I could use for myself.

Or I could use it. And give it to the Lord. And give it to him. A spiritual sacrifice. And make sure that he's taken care of. As he goes on his way. Serving Jesus Christ. It is not of necessity.

That everybody in the church. Give a hundred bucks. Right now. And we'll take up. And this will work. But rather. Those are special offerings. Again. Notice in verse six. The sowing and reaping. And. And. I want to point this out. That in this. Realm. Of spiritual. Spiritual. Remember. Sacrifices.

[30 : 38] That are acceptable to God. You don't give. Money. To the Lord. So that you can reap. Money. Back. There is no such thing. As the body of Christ.

Investment program. That's going to turn. A. Kick back money to you. Every quarter. That's. That's not the way it works. What we read was.

Laying up in store. You're laying it up somewhere else. It's somewhere. That moth and rust. Cannot corrupt. And thieves can't break through. And steal. And like I quoted.

From the Proverbs. Riches certainly make themselves. Wings. And fly away. And if you invest money. Into the work of Christ. Hoping. Oh. If I give this. It's going to come back to me.

That's. That's greed. And covetousness. And carnality. God isn't. That's not acceptable to God. So just throwing that in there. We want to do that. We want to give.

[31 : 31] To be pleasing to God. We want to give. To support the work of God. Now. Something else. Of this passage. We're almost done. This is not tithing.

What we're talking about. This is called a spiritual sacrifice. You think. Well. Given 10% is a sacrifice for me. We can barely make men's meat. And that's not what this is talking about here.

This communicate. Was the word. And when it showed up. It was never about the local church. About the preacher. Or. Or the ministries. Or taking care of the.

Facilities. Or that kind of thing. These were all special offerings. Every time that we read it. There. We call them today. Love offerings. These are special offerings. Taken up for a special purpose.

A special need. We've done it here already. As far as when a missionary comes through. And we take up an offering for him. And. Just in case you didn't know this. You're not supposed to write your tithe check out.

[32 : 30] And say. For the missionary. You're supposed to give your 10%. And. We don't have time to cover why. I believe that's the truth there. But you're supposed to give your 10% to the local church.

To God. Through the local church. To support the ministries of your local church. And. I don't have any trouble saying this. It's Bible. And. Support that thing.

Not. I pick and choose. I give my tithe to the radio ministry. I give my tithe to this preacher on TV. Because I like him. No. If you want to give to them. You give.

What God has laid. Or what's. You know. What God has prospered you. If you feel like giving something over. And above. That's your offerings. There's tithes. And offerings. We can use those two biblical terms.

Tithes go to the local church today. Offerings can go beyond that. And if. We take up an offering for a missionary. That's this stuff we're studying. Right here. Now.

[33 : 26] I believe it's not tithing. But a special thing. I want to read something to you from a book. This is a. Otherwise. A pretty good book. About rightly dividing. It's called One Book Rightly Divided. And.

I like the book itself. As far as. A. A format for teaching. How to rightly divide your Bible. The word of truth. But. There's some. Examples given.

And this is the. Expanded edition. In the first edition. Had some stuff in there. That was off.

Doctrinally. And then the guy. Reworked it. And. Still kept something in here. That I think is pretty bad.

I just want to point it out to you. About tithing. He's trying to make a point here. That tithing is for the Old Testament. And in the New Testament. It's something else. And he uses this passage. In 2nd Corinthians. Chapter 9. To make his case. I'll try to skim this. And give you the gist of it. Another extremely important issue. Concerns giving money to the Lord.

[34 : 21] Tithing. The giving of 10%. Was established prior to the law. In the book of Genesis. The nation of Israel. Does not receive the law. Until the book of Exodus. Therefore tithing is. A pre-law doctrine.

And he quotes Genesis 14. Where Abraham gave tithes. To Melchizedek. Abram gave Melchizedek. A tithe of everything he had. The practice of tithing. Was in effect. Prior to the time of Moses.

And the law. With the example set by Abram. God said that 10% of man's possessions. Belong to him. And then he quotes Leviticus 27. Under the law. And says this.

The tithe was a requirement. Under the law. For an individual. To be right with the Lord. But what about today? Does God require us. To simply tithe?

Should a preacher. Tell his congregation. That they must give 10% of their income. To the church. In order to be right with God. I kind of just did. The answer is not a simple yes or no. The problem arises.

[35 : 17] When a person thinking. That he must tithe. Under the same stipulations. That are found under the law. Gives out of necessity. He's not right with God. God is concerned.

With your heart being right. About giving to him. The Lord never tells the church. To tithe. Before a Christian. Thinks this fact. Releases him from his God given. Responsibility. To give to the Lord's work. Review some of the guidelines.

For giving. During the church age. And he quotes 2nd Corinthians 9. Verses 6 and 7 and 8. And he points out. That as he purposeth in his heart.

So let him give. Not grudgingly. Or of necessity. God says that if you sow sparingly. You will also reap sparingly. If you sow bountifully. You will reap in like manner.

God wants us to give. As we purpose in our hearts. We are to give cheerfully. Not with a frown in our faces. And a heart that grudgingly. Do parts with the money. We are to pray about this matter.

[36 : 12] The same way we pray about other things. God promises peace to the Christian. That goes before the throne of grace. To determine the will of God. Philippians 4. I have never seen a missions minded church.

That limited their giving to a mere tithe. You might ask. What's a person to do? Good question. Sometimes answering a question. With a set of questions. Is the best approach. Not ever.

Here are a few to consider. Question number one. If God wanted man to tithe before the law. And under the law. How ought we to give? So it never gives an answer. And he never can.

This is the problem. If 10% was a requirement. Under the bulls of goats. Bulls and goats. And the blood of bulls and goats. What ought we to give. Under the blood of the Lord Jesus Christ. Should it be less than 10%?

Just a thought. If you tip a righteous 15% for feeding you well. And giving you service. What should be the heart condition. Of every child of God in your local church. When we feast on the manna from heaven. And that God has led the preacher to provide. Should we get a calculator out.

[37 : 08] And try to compute how much to give. Or let the Holy Spirit lead. An important point to remember. Is that God speaks to every Christian. On an individual basis. Now listen to this stuff here.

Because I'm going to comment on this. Why it's dead wrong. Your responsibility. Is to be faithful to the Spirit's leading. Even if this means giving 100%. Why would he put that in that book?

When has he ever given 100%? What is anybody? For some people. The idea of leaving the outcome. In the hands of the Lord. Is a novel one. However. When God controls the giving.

Great and mighty things. Can and do happen. When people freely obey the Spirit's leading. They will generally not be limited. To mechanical giving. A mere tithe. I have seen this truth in action.

Affecting the gospel around the world. Through faithful giving. To missions. To the local church. Bear in mind. That when a preacher overemphasizes money. The lost man tunes out everything with it. And may never hear the gospel message. Now.

[38 : 09] There's a problem with this. Mindset. First of all. I already taught you what this passage is about. It's about special offerings. Special occasions. That's when a man.

Purposes in his heart. And says. Lord. Would you have me give to this guy. To this need. To this thing. He doesn't. You don't come in every Sunday. And say. God. Oh God. What should I give this time.

In the offering. And. Worse than that. The church. The church could never operate. On. Expecting every member.

To be in perfect communion. With God. Let's be honest. I don't have a problem being honest about it. How many times. Does. Let's just say. One person.

Come into the church. Not right with God. How many times. Does somebody come into the church. Out of obligation. Even being here. Not because they're seeking the Lord.

[39 : 06] In his word. Not because they want to fellowship. With believers. But they just go to church. Don't tell me. That the operation. Of the local church. God is. Expecting everyone.

To be in perfect unity. And communion with him. And he's going to tell them. A specific number. Or percentage. Of what he's going to give. That's a fantasy. I mean. In theory.

It sounds like it would work. Yes. What he wrote. God will. You. You seek the Lord. He will lay it on your heart. You will know what's right. And. We're all one big happy family.

But in reality. I haven't seen that day. When all of God's children. Are 100% obedient to him. In all things. I haven't seen the day.

And I probably never will. Where everybody that walks into the church. I mean. How many people don't come. That should be there. They're not. Right with God.

[40 : 02] And therefore their giving is not. Right with God. Beyond that. How many that do come. Are. Where this author says. You should be. And deciding.

And determining. So I think God made it a whole lot easier. And I won't get into that. But the 10%. Something God established. And like he said. Before the law. So it's not under the law.

That the tithe is. That just works. And when God came up with a system. He used something that was already in place. For the. For handling the needs of the.

Quote unquote ministry. And the ministers. Of the tabernacle. And the temple. And their families. And all of that. Now. Shutting this down here tonight. The term we use is.

Love offerings. For this. And it's something that. When the opportunity. Arises. When you have opportunity. That's something that. Paul. That term Paul used. In Philippians 4.

[40 : 55] Where we started. You lacked opportunity. When you do have opportunity. And you have ability. Was the other thing. Then give. God loves a cheerful giver. It's a spiritual sacrifice.

So. It has to cost you something. You could use that gift. That money. That thing. Whatever it is.

You could use it for yourself. It's yours. You earned it. And God has prospered you with it.

But if you decide. Instead. I don't want to. Use it for my pleasure. I want to use it for God's pleasure. Then it's going to fit that criteria. That we studied last week. About doing good.

This will fit the same way. Is it. If it's pleasing to God. If it glorifies God. And brings honor to him. And to his work. If your motive. Is that's. Not personal attention. Or personal gain.

You know. You have your reward. Then God is well pleased. If there's covetousness. Mingled in there. I doubt that it's acceptable to God.

[41 : 53] So. To communicate. Forget not. For with such sacrifices. God is well pleased. Now I. I don't have any. Thing else to add to that.

Or any. Like. Try to make this personal with somebody. I just want you to consider. This is the Bible teaching. On that. Spiritual sacrifice. And participate in it. If you're able to. And when you can't.

You can't. I was thinking on the way over here. The next time we take up an offering. For something. It kind of. It struck me that. It would be nice. If we. Not required.

But if I strongly. Advised. Everybody. Every single person. To participate. In some way. The thought being. I guess because we're Americans.

And we're not. You could afford Starbucks tomorrow. If you wanted to. So. There's something. That you could probably give. If we. Say we're taking up an offering. For somebody.

[42 : 50] Instead of just like. You know. We'll just leave it for the certain few. To you know. Pad this one. And make it worthwhile. But what if. Everybody gave. The kids. Everybody. Took it on their personal.

Responsibility. To communicate. With what they have. With their ability. It could be a dollar. It could be ten. It could be thousands. Whatever.

You have. It'd be a blessing. That we all. Every single one of us. Every man. Was able to. Participate. Then it would really feel like.

The church. Gave. Communicated. To that need. I think that's a pretty good idea. But I don't want to like. Come off saying like. You know. Walking the plate.

We don't move. Until you put something in. And I don't want to put the pressure. On somebody either. If I say that. And everybody's going to be watching. So there's those awkward things. That I haven't sorted out. We'll have heads bowed.

[43 : 45] Eyes closed. No. Anyway. That's. That's the end of it tonight. Let's close with prayer. Father. Thank you for the study. And the word of God. We are grateful for that holy book. Thank you that it leads us.

Into all truth. And I pray that your spirit. Would bear witness. To these truths here. And that we wouldn't be deceived about it. Or even confused about it. And Lord. May you get the glory. From all of this. We pray these things in Christ's name. Amen.