



Giving

Giving in the Church Age is a legitimate function of the believer in worship, both inside and outside of the local church. Giving is the presentation of money or other valuable commodities which may be used in sustaining a ministry. Christian giving may extend to organizations other than the local church, such as missionary organizations, Bible schools, or to biblical ministries with printed content and content on Internet websites, in podcasts, and in radio broadcasts. Giving is designed to support the communication spiritual gifts.

A believer should give from what they possess. Giving is part of the believer's priestly function and is therefore not for unbelievers. Giving is a manifestation of love for God and part of the fruit of the Spirit. God blesses the believer who gives based on a grace mental attitude and while filled with the Holy Spirit.

Motivation For Giving

Giving expresses the principle of grace orientation within the character of the one giving. Proper grace motivation for giving comes from the one giving because of who and what they are, not because of how much someone deserves it, has earned it, or needs it. The issue in giving is your stability of character. God's grace is the issue. The recipient is the object of grace, not the object lesson of grace. The giver is the object lesson of grace. Acts 20:35.

""In everything I showed you that by working hard in this manner you must help the weak and remember the words of the Lord Jesus, that He Himself said, 'It is more blessed to give than to receive.' "" (Acts 20:35, NASB)

The more often a believer gives, the more often they are reminded of God's grace provision. This results in more grace orientation. Giving motivated by anything other than grace destroys the object lesson of grace. Giving is a mental attitude rather than the amount donated. One side of giving is the proper mental attitude and the other side is true motivation. 2 Cor. 8:1-2.

"Now, brethren, we wish to make known to you the grace of God which has been given in the churches of Macedonia, that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality." (2 Corinthians 8:1-2, NASB)

True Motivation for Giving

Some believers have significant resources such as cars, houses, property, furnishings, luxuries, and clothes. Some have much less. Whatever they have received, they have received by the grace of God. Whatever they have, they are to give mentally or overtly to the Lord with grace as their motivation. Barnabas was a good example of true grace motivation for giving. Acts 4:36-37.

"Now Joseph, a Levite of Cyprian birth, who was also called Barnabas by the apostles (which translated means Son of Encouragement), and who owned a tract of land, sold it and brought the money and laid it at the apostles' feet." (Acts 4:36-37, NASB)

Bible doctrine in the right lobe of the soul enables the believer to understand the will of God for their life. This understanding of the Word of God provides the proper framework for giving as a function of our priesthood. In Hebrews 13:16, "sharing" is the aorist active imperative of κοινῳνία (koinōnia) and means fellowship, the share which one has in anything, participation, a gift jointly contributed, a



collection, a contribution, as exhibiting an embodiment and proof of fellowship.

“And do not neglect doing good and sharing, for with such sacrifices God is pleased.” (Hebrews 13:16, NASB)

Agape love manifests itself through giving and is a true motivation factor. 2 Cor. 8:8.

“I am not speaking this as a command, but as proving through the earnestness of others the sincerity of your love also.” (2 Corinthians 8:8, NASB)

Giving is acceptable to God if motivated by a willing mind and not according to economic status. 2 Cor. 8:15.

“as it is written, “HE WHO gathered MUCH DID NOT HAVE TOO MUCH, AND HE WHO gathered LITTLE HAD NO LACK.”” (2 Corinthians 8:15, NASB)

A believer can anticipate that God in His unlimited grace will return above that which the believer gives with a grace attitude. However, God's return of grace does not necessarily mean money. God determines the manner and timing in which He bestows grace on the believer. 2 Cor. 9:7-8.

“Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed;” (2 Corinthians 9:7-8, NASB)

Grace orientation is the basis for grace giving. God supplies and gives extra money to grace givers. As a result, there is an increase in the harvest of your Christian service. 2 Cor. 9:10-12.

“Now He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness; you will be enriched in everything for all liberality, which through us is producing thanksgiving to God. For the ministry of this service is not only fully supplying the needs of the saints, but is also overflowing through many thanksgivings to God.” (2 Corinthians 9:10-12, NASB)

No believer can outgive God. The more we give, the more God returns. You are to give based on the epignosis Bible doctrine in your soul, not based on your emotions. Determine for yourself how much or what to give. Prov. 11:24-25.

“There is one who scatters, and yet increases all the more, And there is one who withholds what is justly due, and yet it results only in want. The generous man will be prosperous, And he who waters will himself be watered.” (Proverbs 11:24-25, NASB)

False Motivation for Giving

False motivation is having resources and not giving mentally or overtly. False motivation is having resources and acting like you are giving as unto the Lord although you mentally are not. False motivation is having resources and giving partially of something while acting like you gave all of it.

Ananias and Sapphira were motivated by mental attitude sins to give. They tried to duplicate the giving of Barnabas. They wanted the approbation that Barnabas had received. They gave on the basis of jealousy. They lied to the Holy Spirit by proclaiming that they had given all when they had held some back. Thus, they died by the sin unto death through severe divine discipline. Acts 5:1-11. See category on [Ananias and Sapphira](#).



“But a man named Ananias, with his wife Sapphira, sold a piece of property, and kept back some of the price for himself, with his wife's full knowledge, and bringing a portion of it, he laid it at the apostles' feet. But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the price of the land? "While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to God." And as he heard these words, Ananias fell down and breathed his last; and great fear came over all who heard of it.” (Acts 5:1-5, NASB)

“Then Peter said to her, "Why is it that you have agreed together to put the Spirit of the Lord to the test? Behold, the feet of those who have buried your husband are at the door, and they will carry you out as well." And immediately she fell at his feet and breathed her last, and the young men came in and found her dead, and they carried her out and buried her beside her husband.” (Acts 5:9-10, NASB)

Giving under false motivation is slandering grace. You are not to give on the basis of emotional appeals, on the basis of bills that need to be paid, on the basis of pain, pressure, nor of necessity, or on the basis of pledges, programs, or gimmicks.

The Macedonian Example of Grace Giving

Giving is a mental attitude. The amount given does not matter. Some believers cannot give the amount they desire to give. The born-again believers in Northern Greece (Macedonia) had “severe testing of great pressure.” They had just enough for food, shelter and clothing. Many Macedonians had less. Out of poverty they still gave. Rom 15:26.

“For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem.” (Romans 15:26, NASB)

On the surface, some believers may feel that they don't have enough money to give and if they give, they will not be able to take care of their family and will violate the mandate of 1 Timothy 5:8. If they do not give, they may feel frustrated and unfulfilled in the doctrine of giving and may even be concerned that the local church will supposedly go downhill.

“But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.” (1 Timothy 5:8, NASB)

And yet the Macedonians were overloaded with happiness. Were they irresponsible? No. Were they morons? No. Weren't they realists? Yes. They were in serious poverty. They gave on the basis of the riches of God's grace provided to them. This is giving based on your mental attitude towards God's essence, His character. This giving as a grace operation and that glorifies God.

The mechanics of grace giving involves your mental attitude. Giving should be based on God's grace provision and your character. You should give what you are able to give and still put the finances for your family first. If you can give and are motivated by grace orientation to give a certain amount, then do so. If you cannot give at certain times because you are very short on cash, then put it into the Lord's hands and then give later when you can. It is all about your grace motivation, not about the amount.

In 2 Corinthians 8:1, “Now, brethren” uses a Greek stuttering particle δε (de) and is used to change the subject. We might say, “I hate to change the subject, but ...

“Now, brethren, we wish to make known to you the grace of God which has been given in the churches of Macedonia,” (2 Corinthians 8:1, NASB)

“Brethren” refers to Church Age believers. No unbeliever has the right to give as an act of worship.



They should be warned not to give. They cannot give as an expression of worship. Heb.13:15-16.

“Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name. And do not neglect doing good and sharing, for with such sacrifices God is pleased.” (Hebrews 13:15-16, NASB)

In 2 Corinthians 8:1, “make known” is the present active indicative of γνωρίζω (gnōrizō) and means to make known literally by communicating. Paul wanted the Corinthians to know the grace of God which was given in the churches of Macedonia. “Given in the churches of Macedonia” is the perfect passive participle of δίδωμι (didōmi) and means having been given. It was given in the past with results that go on forever. Macedonians received grace and this is the plan of God. They were the means and the instrument for taking an offering for Jerusalem believers.

The Romans had persecuted the Macedonians. They had been robbed by the Roman Empire to put down a revolt. They were impoverished, but God took care of them. Why? They were grace oriented! The legalistic saints in Jerusalem were impoverished and the Macedonians (equally impoverished) were wanting to give to these believers in Jerusalem. They had an abundance! That’s grace! They didn’t earn it. They didn’t deserve it. They didn’t work for it. What is your source of income? Do you work for everything you get? Really?!

A translation of 2 Corinthians 8:1 is; “But brethren, we keep on communicating the grace of God having been given by means of the churches of Macedonia.”

Grace orientation is the motivation of grace giving. Grace giving never says, “after all I’ve done for you, etc.” Giving with strings is not giving at all. These Macedonians were more broke than anyone else and they still gave more than anyone expected. Paul mentioned this collection many times in Acts 24:17, Romans 15:25-28, 1 Corinthians 16:1-4, Galatians 2:10, and 2 Corinthians 8 and 9.

“Now after several years I came to bring alms to my nation and to present offerings;” (Acts 24:17, NASB)

“but now, I am going to Jerusalem serving the saints. For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem. Yes, they were pleased to do so, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things. Therefore, when I have finished this, and have put my seal on this fruit of theirs, I will go on by way of you to Spain.” (Romans 15:25-28, NASB)

“They only asked us to remember the poor—the very thing I also was eager to do.” (Galatians 2:10, NASB)

2 Corinthians 8:2 introduces what is seemingly a paradox of giving - deep poverty and liberality of giving. All the true giving is defined as mental attitude, not an overt act. “Ordeal” is δοκιμή (dokimē) and means a testing for the purpose of approval. Giving is a test of your grace orientation. “Affliction” is θλίψις (thlipsis) and means oppression, affliction, tribulation, distress, straits.

“that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality.” (2 Corinthians 8:2, NASB)

“Abundance” is περισσεία (perisseia) and means they were overloaded with happiness. It is superabundance of happiness. This happiness or “joy” is χαρά (chara) and is based on Bible doctrine in the soul. “Deep poverty” is βάθος πτωχείας (bathos ptōcheia) and means destitute, extreme poverty. “Overflowed” is the aorist active indicative of περισσεύω (perisseuō) and means to be fully furnished, to



be fully sufficient, to exist in full quantity, to superabound.

You cannot build happiness on happiness. You cannot be happy tomorrow because you've been happy today. The thing that made you happy one day can bore you the next. Happiness can only be built on Bible doctrine. Jer. 15:16; John 13:17; 1 John 1:4.

"Your words were found and I ate them, And Your words became for me a joy and the delight of my heart; For I have been called by Your name, O LORD God of hosts." (Jeremiah 15:16, NASB)

"If you know these things, you are blessed if you do them." (John 13:17, NASB)

"These things we write, so that our joy may be made complete." (1 John 1:4, NASB)

Bible doctrine in the right lobe of the soul gives you the capacity for happiness. John 17:13; John 17:17; Heb. 13:5-6.

"But now I come to You; and these things I speak in the world so that they may have My joy made full in themselves." (John 17:13, NASB)

"Sanctify them in the truth; Your word is truth." (John 17:17, NASB)

"Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, "I WILL NEVER DESERT YOU, NOR WILL I EVER FORSAKE YOU," so that we confidently say, "THE LORD IS MY HELPER, I WILL NOT BE AFRAID. WHAT WILL MAN DO TO ME?" (Hebrews 13:5-6, NASB)

Unless you have doctrinal capacity, even finding the right kind of man or the right kind of woman will not make you happy. These Macedonians were under pressure, but they had great happiness. They were strapped, they were broke, they were impoverished, but they gave out of grace happiness. Although giving out of poverty and self-denial does not eliminate the economic situation, neither does the economic situation nullify the responsibility in giving.

A corrected translation of 1 Corinthians 8:2 is; "That in the midst of severe testing of great pressure, the superabundance of their happiness and their deep down poverty superabundance because of their riches of grace generosity (generous mental attitude)."

In 2 Corinthians 8:3, the Greek word for "testify" is the present active indicative of μαρτυρέω (martureō) in the Greek and means I keep on testifying. This word is used for giving testimony in court under oath. They gave "beyond their ability" is a prepositional phrase of παρά (para) plus the noun δύναμις (dunamis) in the accusative. This was sacrificial giving. Responsibility in grace giving will often exceed your ability.

"For I testify that according to their ability, and beyond their ability, they gave of their own accord," (2 Corinthians 8:3, NASB)

Thus the principle that giving is a mental attitude, rather than the amount given and yet giving does not take place. You are not giving on the basis of a need. You are not under pressure to shortchange some area of your family, unless definitely led. The Lord supplies "hard cash" simply on the basis of your grace approach. Thus, the Macedonians gave when they had nothing. Giving must be done of your own free will without coercion. The Macedonian believers (this includes the Thessalonians, Philippians, Bereans and so on) gave of their own free will and not of any human pressure. Furthermore, they gave sacrificially apart from human coercion.

There can be no emotional gimmicks, no point systems, no bribing God for a better deal, and no



approbation lust involved in true grace giving. The Word of God is the only true motive in grace giving. Grace giving is non-meritorious; therefore no human emotion, no human pressure, no human gimmick can become involved!

All giving is from the priesthood, therefore the believer must function under free will and privacy. Christian giving must be free from pressure and apart from coercion. Free will or volition must operate. These are the ingredients of freedom under the Angelic Conflict. Giving must be accomplished in privacy as unto the Lord as a commemoration of the Father's grace. And yet it is always authorized for the public assembly. Giving must be an expression of free will from grace orientation.

A corrected translation of 2 Corinthians 8:3 is; "For I bear them record that according to their ability and over and beyond their ability of their own free will they gave."

2 Corinthians 8:4 is not a prayer. "Begging us" is the present middle participle of δέομαι (deomai) and means with much imploring. They considered that Paul did them a great favor by taking up an offering in their midst.

"begging us with much urging for the favor of participation in the support of the saints," (2 Corinthians 8:4, NASB)

The "favor" was grace giving from the impoverished saints in Macedonia, to the impoverished saints in Jerusalem. "Participation" is κοινωνία (koinōnia) and means fellowship. "Support" is διακονία (diakonia) and means ministering, service, and is used for priestly function. It is where we get our word for deacon and refers to the priestly ministry of giving.

Grace giving is done by the people of the congregation and handled by others in the dispersing of it. One of the problems often is that the person who gives on the basis of need or a need they know, feels that they are having some say in the way their money is used. Giving should be done as unto the Lord and not to man. Those who administrate the funds of the local church must be trusted in their administration of the funds.

"The saints" refers to the saints in Jerusalem. Christian giving is a privilege associated with grace. Derived from the word "gift" which means grace. Also from *diakonia* which means privilege as well as function.

A corrected translation of 2 Corinthians 8:4 is; "Praying or begging us with much entreaty they constantly begged for the favor and partnership in ministering of the saints." It is a privilege to give. They begged to give. Giving under pressure contradicts grace.

In 2 Corinthians 8:5, "not as we had expected" is the aorist active indicative of ἐλπίζω (elpizō) and means not even as we had confidently expected. The Macedonians who were broke did more giving than they expected. Giving starts with self and not with money.

"and this, not as we had expected, but they first gave themselves to the Lord and to us by the will of God." (2 Corinthians 8:5, NASB)

"But they first gave themselves to the Lord" is the aorist active indicative of δίδωμι (didōmi) and refers to the point of time when the offering was taken up. The reflexive pronoun in the emphatic position, referring to the fact that giving is a soul activity, not an amount of money contributed! "To us by the will of God" is *dia* plus the genitive of θέλημα (thelēma) meaning design or purpose. In eternity past God provided for them so they could give.

A corrected translation of 2 Corinthians 8:5 is; "And not even as we anticipated, but they gave of



themselves and only of themselves first to the Lord then to us by the design of God.”

God gives in grace because of His character. Therefore, in recognizing God’s grace the believer must give on the basis of their character and the Bible doctrine in the right lobe of the soul. Therefore the giving of self or soul is capacity of love and grace.

Giving is both an extension and manifestation of the soul life of the believer in Jesus Christ. First there is the soul and then the overt act of giving. Whenever anyone gives to you with strings attached, there is a flaw in their character. The act of giving reflects grace and love in the soul, therefore giving in grace does not emphasize the amount of the gift nor relate it to emotional revolt. Giving from the emotional revolt of the soul ends up being a bribe to get God to bless you or provide something you desire. You turn God into a genie. The best example of legitimate giving is in Luke 21:1-4.

“And He looked up and saw the rich putting their gifts into the treasury. And He saw a poor widow putting in two small copper coins. And He said, “Truly I say to you, this poor widow put in more than all of them; for they all out of their surplus put into the offering; but she out of her poverty put in all that she had to live on.”” (Luke 21:1-4, NASB)

Giving must be an expression of free will and privacy. Giving is a privilege associated with grace. Soul giving precedes overt giving. Giving must express an attitude toward the Lord before it can express an attitude toward others. While giving is the plan, design and purpose of God, there is a definite sequence in giving. God gives in grace because of His character. Therefore in recognizing God’s grace the believer must give on the basis of his character, the function of the right lobe. 2 Cor. 8:3-5.

“For I testify that according to their ability, and beyond their ability, they gave of their own accord, begging us with much urging for the favor of participation in the support of the saints, and this, not as we had expected, but they first gave themselves to the Lord and to us by the will of God.” (2 Corinthians 8:3-5, NASB)

Each believer will have a certain amount of money from time to time. Suppose you’re strapped for money or even completely out of money. Are you supposed to give anyway? No! All you have to do is give from your soul. When the offering plate is passed, you simply pass it on without any mental attitude of guilt. You are to give as God has prospered you and as you grow in grace orientation. You don’t have to put a thing in the offering plate, if you have no money.

Paul Exhorts the Corinthians in Proper Giving

In 2 Corinthians 8:6, “we urged Titus” is the aorist optative indicative of παρακαλέω (parakaleō) and means to call to one’s side, call for, to summon. They requested Titus. Titus was not commanded to go back, he expressed the will or wish to go back and so Paul encouraged him to do so. So Titus carries the written book of 2 Corinthians to Corinth.

“So we urged Titus that as he had previously made a beginning, so he would also complete in you this gracious work as well.” (2 Corinthians 8:6, NASB)

Titus went back because he wanted to go back. Titus had gone down to Corinth to replace Timothy because Timothy could not handle them. They were tough, independent, wealthy, and would not recognize Timothy’s authority. He tried to love them to death and they ran over him.

Titus walked in there and the fur flew and the people ended up loving him. They needed a little bit of beast barracks and they got it! Titus had left to bring a report to Paul that things were now straightened out and when he did, they stopped giving. Titus will take this letter back and tell them to start



manifesting their grace attitude in mental and overt giving.

The Corinthians had heard of Paul's offering for the Jerusalem believers, but being Greeks, they were not interested in the helping the Jews. They were about as opposite as could be. The Corinthians were lascivious and the Jews self-righteous.

In 2 Corinthians 8:6, "made a beginning" is the aorist active indicative of προενάρχομαι (proenarchomai) and means to begin before at a particular time. "He had previously made" refers to the teaching of Titus which led the Corinthians of their own free will to first give of themselves to the Lord and then give of their means for this specific offering.

"He would also complete" is the aorist active subjunctive of ἐπιτελέω (epiteleō) and means to bring to an end, accomplish, perfect, execute, to complete. The completion depends entirely upon the spiritual conditions of the Corinthians. Had they retrogressed since Titus? Had they held their own? Had they progressed? Where did they stand? The subjunctive mood recognizes volition. Positive volition is based on the spiritual life. Your stability of your spiritual life is reflected in your mental attitude toward giving and the resultant overt giving. The word favor or grace indicates that giving must always be on the basis of grace. No strings attached, no gimmicks, it depends entirely upon the condition of the soul.

A corrected 2 Corinthians 8:6 translation is; "With the result that we requested Titus that even as he had begun on a previous occasion so also he would complete this grace favor toward you."

Encouragement to the Corinthians to Give

Three things encouraged the Corinthians to give; the consistent function of the grace apparatus for perception, loving giving rather than law giving, and the example of the Lord Jesus Christ.

The consistent function of the grace apparatus for perception encouraged the Corinthians to give. In 2 Corinthians 8:7, "you abound" is the present active indicative of περισσεύω (perisseuō) "in everything" is a prepositional phrase, *en* plus the locative of *pas* and means in the sphere of everything. They abounded in spiritual things and they abounded in material things.

"But just as you abound in everything, in faith and utterance and knowledge and in all earnestness and in the love we inspired in you, see that you abound in this gracious work also." (2 Corinthians 8:7, NASB)

Paul lists the things necessary for giving and not one of them has to do with money. "In faith" is the locative case of πίστις (pistis) and refers to intake of Bible doctrine as a part of the grace apparatus for perception. Application is a part of faith-rest.

"Utterance" is λόγος (logos) and is doctrine as found in the Bible and its communication, effective doctrinal communication. "Knowledge" is γνῶσις (gnōsis) doctrine understood in the mind, the left lobe of the soul. "In all earnestness" is σπουδή (spoudē) and is the noun for study. The verb is used in 2 Timothy 2:15 and means to labor, to put your whole heart into it.

"Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth." (2 Timothy 2:15, NASB)

In 2 Corinthians 8:7, "love" is ἀγάπη (agapē) and refers to their relaxed mental attitude. This is the same grace giving as in 2 Corinthians 8:6. "That you abound" is the present active subjunctive of περισσεύω (perisseuō) and means superabounding. Note that they were using the present active indicative in the five things above (faith, communication, gnosis, study, and love) but now you have a subjunctive mood.



It is potential at this point whether they will extend their spiritual understanding to the point of grace giving. They have begun to give, but whether they finish or not is potential. Some people rise like a meteor in their spiritual life, but they are not consistent. You are to turn every subjunctive into an indicative! By the way, these Corinthians will come through. Christian giving is an extension of spiritual stability, which in turn comes from the grace apparatus for perception.

A corrected 2 Corinthians 8:7 translation is; “Moreover just as in everything you superabound in faith, in the Word, in *gnosis*, in application, in your love from you to us with the result that also in this grace you may keep on abounding.”

2 Corinthians 8:8 deals with giving in love rather than giving because of a law. Giving must never be forced or coerced. It is love giving, not law giving. Giving must become a response to the believer’s rapport love for God. In 2 Corinthians 8:8, “I am not speaking” is the present active indicative of λέγω (legō) and means to communicate categorically. The negative indicates that there is one thing you never do on the subject of giving. You never push people into it.

“I am not speaking this as a command, but as proving through the earnestness of others the sincerity of your love also.” (2 Corinthians 8:8, NASB)

“A command” is ἐπιταγή (epitagē) and means to actually be forced into something. Giving is never a matter of being commanded to give! Giving must never be forced. It is the result of the function of taking in Bible doctrine. Some things are commanded. You are commanded to assemble yourselves together to take in the Word of God. You are commanded to give a hearing to the Word of God. You are commanded to pray one for another. You are commanded to have unconditional love for love one another.

You are commanded certain things by the Word, but certain things you are not commanded. Some are an expression of love and others a command. Why not commanded? This must be the result of taking in the Word, this must be the result of divine viewpoint in the right lobe of your soul. You should never be betrayed by your emotions to give. You should never compete in your giving. You should never give as an income tax write-off. True bona fide giving will always be a rapport love response to God. In that way, it is a memorial to the grace of God.

In 2 Corinthians 8:8, “But as proving” is the present active participle of δοκιμάζω (dokimazō) and refers to the idea that you are tested so you may be approved. “The sincerity” is γνήσιος (gnēsios) and is a noun of reality, purity, being genuine. “Of your love” refers to your relaxed mental attitude. Are you relaxed about your money?

A corrected translation of 2 Corinthians 8:8 is; “I am not speaking according to the norm or standard of a commandment but through diligent application of others (others referring to the Macedonians) testing the genuineness of your love.”

The Example of our Lord Jesus Christ

In 2 Corinthians 8:9, we have the example of our Lord Jesus Christ in giving. As Jesus Christ voluntarily gave Himself, we in giving must have the same attitude of volition or willingness. “For” is γάρ (gar) is a causal particle and is used to introduce an intimate detail or an intimate principle. It should be translated “now” rather than “for.” “For you know” is the present active indicative of γινώσκω (ginōskō) and means the experience of studying, of taking in the Word. Behind *ginosko* is concentration. “Now you know from the experience of studying Bible doctrine using the grace apparatus for perception.” You must know doctrine to give properly.



Giving is a function in partnership. Giving is a volitional part of the functional will of God. Sight giving is out and is contrary to the Word of God. Bypass emotional and practical appeals when giving. Giving is a mental attitude. Christ is the supreme example of giving.

“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.” (2 Corinthians 8:9, NASB)

Giving depends upon grace orientation. This is the giving from your mental attitude and from yourself. We learn from Bible doctrine the “thinking of our Lord” and why He paid for the sins of all mankind on the Cross. He gave all that could ever be given in grace. We are to emulate that grace thinking that provided our gift of salvation by giving based on the *epignosis* Bible doctrine in our souls. We are to give because of what Jesus Christ did for us.

The Advice of Paul

Whenever demand or command is involved in something that is given, it is not given! Money can be demanded in a lot of subtle ways and in a lot of obvious ways. If you give money under such circumstances, you haven’t given it at all. In 2 Corinthians 8:11, “readiness” is προθυμία (prothumia) and is an eagerness, zeal or inclination, to be prepared beforehand. You cannot give in obedience to command or demand. You can only give based on your desire or decision to give. 2 Cor. 8:10-11.

“I give my opinion in this matter, for this is to your advantage, who were the first to begin a year ago not only to do this, but also to desire to do it. But now finish doing it also, so that just as there was the readiness to desire it, so there may be also the completion of it by your ability.” (2 Corinthians 8:10-11, NASB)

Don’t let past failures stop you from giving. There are times when we fail in our giving. If so, just pick yourself up and keep moving. Giving demands freedom. Only free people can give! You are a believer priest and as such you are free to give. Giving always reflects the character of the one who gives.

The Amount to be Given

In 2 Corinthians 8:12, “For if” is a first class condition in the Greek and means this is true. “Readiness” is προθυμία (prothumia) and means a willing mind. There is positive volition based on doctrine in the soul. Giving is acceptable whether you have something to give or nothing to give, but only if you have positive volition based on Bible doctrine.

“For if the readiness is present, it is acceptable according to what a person has, not according to what he does not have.” (2 Corinthians 8:12, NASB)

If you are out of funds, but have a willing mind, you have given in effect. This switches giving from what you give to what goes on in the soul! Let’s say you have bills and just enough money to pay these bills. What do you do with the money? Do you give it here in the local church or pay those bills? You pay the bills with a willing mind. It is the soul that counts in giving. It is the soul that counts in everything. They are to give out of that which they possess. Give as you have been prospered. Give as you have, never what you have not. This fits in with the principle of giving as God prospers you. 1 Cor. 16:2.

“On the first day of every week each one of you is to put aside and save, as he may prosper, so that no collections be made when I come.” (1 Corinthians 16:2, NASB)

In 1 Corinthians 16:2, “to put” is the present active imperative, third person plural of τίθημι (tithēmi) and means to lay aside, or put aside money. “Save” is the present active participle of θησαυρίζω



(thēsaurizō) and means to gather, to heap up, to accumulate riches, to store up a cash reserve.

A corrected translation of 2 Corinthians 8:12 is; “For if (1st class) there is something on hand, a willing mind (positive volition based on doctrine and there is) acceptable to the norm or standard if he has or if he does not have.”

Equality

When one member of the body of Christ is unable to give, others make up for their lack so there is an equality in sustaining the local church and those outside the local church. Responsibility in grace giving is to be equalized among all believers. No one is exempt. 2 Cor. 8:13-15.

“For this is not for the ease of others and for your affliction, but by way of equality— at this present time your abundance being a supply for their need, so that their abundance also may become a supply for your need, that there may be equality; as it is written, “HE WHO gathered MUCH DID NOT HAVE TOO MUCH, AND HE WHO gathered LITTLE HAD NO LACK.”” (2 Corinthians 8:13-15, NASB)

An example was Paul’s personal commendation of Titus in 2 Corinthians 8:16-17. He was honest and headed the delegation to collect the offering for the Jerusalem church.

“But thanks be to God who puts the same earnestness on your behalf in the heart of Titus. For he not only accepted our appeal, but being himself very earnest, he has gone to you of his own accord.” (2 Corinthians 8:16-17, NASB)

Practical Handling of Money

Money given to the Lord’s work should be handled orderly and honestly. No preacher should handle one cent of the local church’s money. This is detail work for deacons who are local church administrators. The delegation was sent to Corinth to transport the collection. There were a number of administrators of money. All receipts should be accounted for to the congregation. Designated monies should always be disbursed accordingly. 2 Cor. 8:19-20.

“and not only this, but he has also been appointed by the churches to travel with us in this gracious work, which is being administered by us for the glory of the Lord Himself, and to show our readiness, taking precaution so that no one will discredit us in our administration of this generous gift;” (2 Corinthians 8:19-20, NASB)

Regarding money and giving in Christianity, both the giving and administration of money should glorify the Lord. 2 Cor. 9:1.

“For it is superfluous for me to write to you about this ministry to the saints;” (2 Corinthians 9:1, NASB)

A collection, offering, or Christian giving should not embarrass anyone. If evangelistic meetings are held with unbelievers present, an offering plate should not be shoved under their nose. Salvation is the issue, not taking an offering. All expenses of a “revival” should be taken care of beforehand. 2 Cor. 9:3-4.

“But I have sent the brethren, in order that our boasting about you may not be made empty in this case, so that, as I was saying, you may be prepared; otherwise if any Macedonians come with me and find you unprepared, we—not to speak of you—will be put to shame by this confidence.” (2 Corinthians 9:3-4, NASB)

Blessing in the Christian life results from giving to the Lord and not spending money for self-pleasure.



“Bounty” is used twice as blessing. Paul calls their giving a blessing. 2 Cor. 9:5.

“So I thought it necessary to urge the brethren that they would go on ahead to you and arrange beforehand your previously promised bountiful gift, so that the same would be ready as a bountiful gift and not affected by covetousness.” (2 Corinthians 9:5, NASB)

Tithing

Tithing is never enjoined in the New Testament. 2 Corinthians 8 and 9 deal with giving. Paul was a Hebrew of Hebrews and if it were possible to Christianize tithings, this was his chance to do it. Tithing is a Mosaic Law principle. There is not a fixed standard except grace. A fixed standard in giving denies the whole principle of grace. Tithing is mentioned in the Gospels as an historical incident. Jesus condemns it in a derogatory manner in Matthew 23:23 and Luke 11:42.

“Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others.” (Matthew 23:23, NASB)

“But woe to you Pharisees! For you pay tithe of mint and rue and every kind of garden herb, and yet disregard justice and the love of God; but these are the things you should have done without neglecting the others.” (Luke 11:42, NASB)

The more you give, the more you receive back in God's grace provision. Grace giving is divine good production. This is the principle of Proverbs 11:24-25 using the analogy of a farmer planting seed. The more he sows, the more he harvests. Some believers claim God blesses them because they tithe. This is false. God blesses because one's mental attitude is right, and knows the doctrine of grace giving. 2 Cor. 9:6. See the category on [Tithing](#).

“Now this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.” (2 Corinthians 9:6, NASB)

“There is one who scatters, and yet increases all the more, And there is one who withholds what is justly due, and yet it results only in want. The generous man will be prosperous, And he who waters will himself be watered.” (Proverbs 11:24-25, NASB)

Giving is a mental attitude

The greatest test of our volition and mental attitude is our thinking concerning the giving of money. In 2 Corinthians 9:7, “purposed” is προαιρέομαι (proaireomai) and means to bring forth from one's stores, to choose for one's self before another. This is a positive volition word. “Cheerful” is ἡλαρός (hilaros) and means “mentally stimulated.” Love is expressed in freely giving.

“Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver.” (2 Corinthians 9:7, NASB)

God's divine essence guarantees these things. God's sovereignty and immutability back up the doctrine of grace. 2 Cor. 9:8-9.

“And God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed; as it is written, “HE SCATTERED ABROAD, HE GAVE TO THE POOR, HIS RIGHTEOUSNESS ENDURES FOREVER.”” (2 Corinthians 9:8-9, NASB)

The more money you give as a believer, the more money God supplies so you can keep on giving. God provides the seed in the first place. He is in it all the way. 2 Cor. 9:10.



“Now He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness;” (2 Corinthians 9:10, NASB)

Giving results in enrichment. In 2 Corinthians 9:11, “enriched” is *πλουτίζω* (*ploutizō*) and means to make rich in spiritual riches, to be richly furnished, to be blessed. “Liberality” is *ἀπλότης* (*haplotēs*) and means simplicity, sincerity, mental honesty, the virtue of one who is free from pretense and hypocrisy. The more faith you exercise, the more enrichment you receive in God's grace provisions. It is all non-meritorious action.

“you will be enriched in everything for all liberality, which through us is producing thanksgiving to God.” (2 Corinthians 9:11, NASB)

Knowledge of doctrine is necessary for proper giving. Biblical giving results in thanksgiving expressed and glorification of grace. Biblical giving is a testimony of the grace of God. Stingy givers shortchange themselves. God provides for the material needs of the believer who gives according to the Bible doctrine in their soul. Giving according to doctrine results in worship of the Lord and provides for the needs of others. 2 Cor. 9:12-13.

“For the ministry of this service is not only fully supplying the needs of the saints, but is also overflowing through many thanksgivings to God. Because of the proof given by this ministry, they will glorify God for your obedience to your confession of the gospel of Christ and for the liberality of your contribution to them and to all,” (2 Corinthians 9:12-13, NASB)

Giving also stimulates prayer, love, and an admiration of grace in you. Giving according to the Bible doctrine in your soul results in the increase of intercessory prayer. God the Father is the supreme example of giving. Giving is not limited to the first day of the week. Giving is a privilege. The believer is giving to the Sovereign of the universe. God is the author of the use of gifts given to Him. Every local church depends on the Lord for their existence. 2 Cor. 9:14.

“while they also, by prayer on your behalf, yearn for you because of the surpassing grace of God in you.” (2 Corinthians 9:14, NASB)

Christ should be your example. You can never approximate what Christ gave you in salvation. He is the unspeakable gift. No words can describe it. He gave Himself. The Cross serves as an example of illustration to greater giving. True biblical giving is the result of occupation with Christ. It is sacrificial giving, not tithing. It is gratitude to Him on the basis of who and what He is. 2 Cor. 9:15.

“Thanks be to God for His indescribable gift!” (2 Corinthians 9:15, NASB)

Money Problems in Giving

Many believe that money produces happiness. This is human viewpoint thinking. Only Bible doctrine brings happiness. Many also believe that money brings security. This is also false. The only true security is in Jesus Christ.

Some feel that money is not needed and you can just bum around and live off of the work of others. This is self-centered arrogance. Some feel that society can function without money as a means of exchange. The Bible acknowledges that money is a bona fide medium of exchange.

Dangers of Money to the Unbeliever

Salvation has been paid for. It cannot be purchased with money. 1 Peter 1:18-19; Mark 8:36-37.

“knowing that you were not redeemed with perishable things like silver or gold from your futile way of



life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ." (1 Peter 1:18-19, NASB)

"For what does it profit a man to gain the whole world, and forfeit his soul? For what will a man give in exchange for his soul? " (Mark 8:36-37, NASB)

Money causes the rich to put their faith in the wrong thing. Mark 10:23-25.

"And Jesus, looking around, said to His disciples, "How hard it will be for those who are wealthy to enter the kingdom of God!" The disciples were amazed at His words. But Jesus answered again and said to them, "Children, how hard it is to enter the kingdom of God! "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." " (Mark 10:23-25, NASB)

Money keeps the rich unbeliever from seeking salvation in the right manner - by means of God's Word. Luke 16:19-21.

"Now there was a rich man, and he habitually dressed in purple and fine linen, joyously living in splendor every day. "And a poor man named Lazarus was laid at his gate, covered with sores, and longing to be fed with the crumbs which were falling from the rich man's table; besides, even the dogs were coming and licking his sores. " (Luke 16:19-21, NASB)

Money has no credit with God at the last judgment, only imputed righteousness. Prov. 11:4; Prov. 11:28.

"Riches do not profit in the day of wrath, But righteousness delivers from death." (Proverbs 11:4, NASB)

"He who trusts in his riches will fall, But the righteous will flourish like the green leaf." (Proverbs 11:28, NASB)

Dangers of Money to the Believer

Money can keep a believer from honoring Jesus Christ, the purpose for which he is left on the earth. Solomon was a rich king, but his wealth crowded the Lord out. Eccl. 5:10-20; Eccl. 6:2.

"a man to whom God has given riches and wealth and honor so that his soul lacks nothing of all that he desires; yet God has not empowered him to eat from them, for a foreigner enjoys them. This is vanity and a severe affliction." (Ecclesiastes 6:2, NASB)

Money can be a course of temptation. Believers should spend their money wisely. Investigate carefully before you give. Don't give to groups and organizations that send people to hell. Give money for the glory of the Lord. 1 Tim. 6:7-19.

"If we have food and covering, with these we shall be content." (1 Timothy 6:8, NASB)

Believers do not give into the storehouse treasury. The local church needs money, but you don't give it through the church only. Two other passages that deal with the believer and his money are James 4:13 through James 5:6 and Acts 5:1-10. Mal. 3:10.

""Bring the whole tithe into the storehouse, so that there may be food in My house, and test Me now in this," says the LORD of hosts, "if I will not open for you the windows of heaven and pour out for you a blessing until it overflows." (Malachi 3:10, NASB)

Giving to Support Your Local Church

Every believer is give as they are motivated by the *epignosis* Bible doctrine in their soul. They are to give from their grace orientation and as they are able financially to give. The congregation of every local



church has a responsibility to provide financial support for their pastor-teacher so he can study and teach. The number one priority is support of the pastor-teacher, then the facilities whereby Bible doctrine is communicated.

In turn, because of that grace support, the pastor-teacher can focus on communicating Bible doctrine to the believers and the Gospel to any unbelievers that may be in the congregation. The pastor-teacher should never make an issue out of money and the amounts being given. It is the function of the board of deacons is to make issues clear that pertain to the economic survival of a local church. 2 Cor. 11:7-9.

“Or did I commit a sin in humbling myself so that you might be exalted, because I preached the gospel of God to you without charge? I robbed other churches by taking wages from them to serve you; and when I was present with you and was in need, I was not a burden to anyone; for when the brethren came from Macedonia they fully supplied my need, and in everything I kept myself from being a burden to you, and will continue to do so.” (2 Corinthians 11:7-9, NASB)

Paul received support from the churches in Ephesus and Philippi while he was in Corinth. Because of this support, he only made an issue out of the Gospel and Bible doctrine. The Corinthians were very wealthy; and yet Paul could not make an issue out of money with them. Giving reflects the mental attitude of the congregation toward their pastor-teacher. Phil. 4:10.

“But I rejoiced in the Lord greatly, that now at last you have revived your concern for me; indeed, you were concerned before, but you lacked opportunity.” (Philippians 4:10, NASB)

Giving with a grace attitude establishes a grace rapport between the pastor and the congregation. The congregation gives as unto the Lord as they are able and the pastor-teacher teaches with his spiritual gift as he is able. Giving is the application of Bible doctrine on the part of the congregation. Phil. 4:14-16.

“Nevertheless, you have done well to share with me in my affliction. You yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church shared with me in the matter of giving and receiving but you alone; for even in Thessalonica you sent a gift more than once for my needs.” (Philippians 4:14-16, NASB)

Grace giving is a part of every believer's divine good production and Christian service to the Lord. Phil. 4:17.

“Not that I seek the gift itself, but I seek for the profit which increases to your account.” (Philippians 4:17, NASB)

Grace giving to your local church provides blessing to the pastor-teacher and is pleasing to God. Phil. 4:18.

“But I have received everything in full and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God.” (Philippians 4:18, NASB)