

**INTRODUCTION**

1. I want to invite you to turn with me in your Bibles to Luke 6:38.
2. In this one simple passage, we have a wealth of truth given to us on the subject of giving.
3. Jesus is the speaker and His disciples are the audience and He tells them, “Give, and it will be given to you. They will pour into your lap a good measure—pressed down, shaken together, *and* running over. For by your standard of measure it will be measured to you in return.”
4. Here Jesus is giving the disciples a lesson on sowing and reaping and on the generosity of giving.
5. He essentially says, “What you give will be given back to you in return.”
6. In other words, the person who gives generously will also receive back generously.
7. The issue here is the heart.
8. This describes the person whose investment is in eternity.
9. He understands what Jesus meant in Matthew 6:19-20 where He says, “Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves

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break in and steal. <sup>20</sup> But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal.”

10. Verse 36 begins the principle of sowing and reaping.
11. He says, “Be merciful, just as your Father is merciful.”
12. In other words, you have received mercy, so give mercy.
13. Be like your heavenly Father who is merciful.
14. Verse 37, “Do not judge, and you will not be judged; and do not condemn, and you will not be condemned; pardon, and you will be pardoned.”
15. And then verse 38, “Give, and it will be given to you.”
16. When we think about the subject of giving it is important for us to first recognize that everything belongs to God.
17. Haggai 2:8 says, “The silver is Mine and the gold is Mine,’ declares the Lord of hosts.”
18. God says in Psalm 50:10-12, “For every beast of the forest is Mine, The cattle on a thousand hills. <sup>11</sup> I know every bird of the mountains, And everything that moves in the field is Mine. <sup>12</sup> If I were hungry I would not tell you, For the world is Mine, and all it contains.”

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19. Everything we have belongs to Him, therefore, we are nothing more than stewards of what He has freely given to us.
20. So it is important that we understand what the Bible teaching about our possessions.
21. In Luke 6:38, the context of giving seems to be centered around money.
22. Verse 30 says, "Give to everyone who ask of you."
23. Verse 34 says, "If you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners in order to receive back the same amount."
24. Verse 35 says to "lend, expecting nothing in return."
25. So as we look at this passage we are going to address the subject of financial giving.
26. We'll talk about your financial giving to the church and your financial giving to help those who come across your path with a need.
27. But before we look at everything that is in this passage, I want to focus on the first word that begins verse 38: "Give."

28. This is the Greek word *didomi*, which simply means, “to give” but it is used with various meanings according to the context.

It is said, e.g., of seed “yielding fruit,” Mark 4:7, 8; of “giving” (i.e., exercising) diligence, Luke 12:58; of giving lots, Acts 1:26, RV (KJV, “gave forth”); of “rendering” vengeance, 2 Thess. 1:8; of “striking or smiting” Christ, John 18:22 (lit., “gave a blow”) and 19:3 (lit., “they gave Him blows”); of “putting” a ring on the hand, Luke 15:22; of Paul’s “adventuring” himself into a place, Acts 19:31.<sup>1</sup>

There are 413 occurrences of *didomai*; AV translates as “give” 365 times, “grant” 10 times, “put” five times, “show” four times, “deliver” twice, “make” twice, and translated miscellaneously 25 times.<sup>2</sup>

29. But something that we need to pay attention to as *didomi* occurs in verse 38 is its tense, voice, and mood.

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<sup>1</sup>W. E. Vine, Merrill F. Unger and William White, *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville: T. Nelson, 1996). 2:265.

AV Authorized Version

<sup>2</sup>James Strong, *The Exhaustive Concordance of the Bible : Showing Every Word of the Test of the Common English Version of the Canonical Books, and Every Occurrence of Each Word in Regular Order.*, electronic ed. (Ontario: Woodside Bible Fellowship., 1996). G1325.

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30. The tense of this verb is the present tense.
31. The present tense means that the verb is expressing “progressive action” that is occurring in the present.<sup>3</sup>
32. In other words, our giving, Jesus says, should be continual.
33. The voice of this verb is active.
34. That means, the subject is causing the action.
35. Your giving should be determined.
36. You should plan your giving.
37. The last part of this verb is that it occurs in the imperative mood.
38. The imperative mood is a command.
39. Matthew DeMoss says of the imperative that “the one giving the command speaks to something that is in the realm of the possible and makes it known that he or she wants this to be actualized.”<sup>4</sup>

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<sup>3</sup> Matthew S. Demonss, Pocket Dictionary for the Study of New Testament Greek (Downers Grove, IL: Intervarsity, 2001), 101.

<sup>4</sup> Matthew S. Demonss, Pocket Dictionary for the Study of New Testament Greek (Downers Grove, IL: Intervarsity, 2001), 70.

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40. So Jesus is commanding His disciples to have a heart of continual giving.
41. We will say more about this later but let me suffice it to say that we are always to be generous with what we have.
42. In language we can understand, we are to “share.”
43. Ephesians 4:28 says, “He who steals must steal no longer; but rather he must labor, performing with his own hands what is good, so that he will have *something* to share with one who has need.”
44. We must recognize that what we have is given us is a stewardship.
45. 1 Corinthians 4:2 says, “Moreover, it is required of stewards that one be found trustworthy.”
46. A “steward” is one who manages something whether it be property or affairs.
47. The basic principle in being a “steward” is found in 2 Corinthians 8:1-5, “Now, brethren, we *wish to* make known to you the grace of God which has been given in the churches of Macedonia, <sup>2</sup> that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality. <sup>3</sup> For I testify that according to their ability, and beyond their ability, *they gave* of their

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own accord, <sup>4</sup> begging us with much urging for the favor of participation in the support of the saints, <sup>5</sup> and *this*, not as we had expected, but they first gave themselves to the Lord and to us by the will of God.”

48. This is where it all begins: we first give ourselves to the Lord, and He'll take care of the rest.
49. Now the Lord wants us to give to those in need, and He wants us to give to the work of Jesus Christ.
50. *Giving is not God's way of raising money – giving is God's way of raising children.*
51. Besides, God doesn't need our money. But every time we give sacrificially, we give a little of our selfishness away and God is praised.
52. I want to give you 5 principles that will help you in your giving.

### I. Giving Should Be In Response to Need

#### A. This was the View of the Early Church

1. After the church began, Acts 2:44-45 says, “And all those who had believed were together and had all things in common; <sup>45</sup> and they *began* selling their property and possessions and were sharing them with all, as anyone might have need.”
2. In Acts 4:32-37 it says, “And the congregation of those who believed were of one heart and soul; and not one *of them* claimed that anything belonging to him was his own, but all things were common property to them. <sup>33</sup> And with great power the apostles were giving testimony to the resurrection of the Lord Jesus, and abundant grace was upon them all. <sup>34</sup> For there was not a needy person among them, for all who were owners of land or houses would sell them and bring the proceeds of the sales <sup>35</sup> and lay them at the apostles' feet, and they would be distributed to each as any had need. <sup>36</sup> Now Joseph, a Levite of Cyprian birth, who was also called Barnabas by the apostles (which translated means Son of Encouragement), <sup>37</sup> and who owned a tract of land, sold it and brought the money and laid it at the apostles' feet.”



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Ever since the formation of the church, the money of believers was designed to come into the church.

The church leaders would then invest it in eternity as they met the needs.

Now that doesn't mean that they we're not to supply one another's needs without going through the church, but the dominant practice in the early church was to bring it to the church and they would distribute it.

3. In Acts 5 there was a couple who wanted to get in on what was going on. Their names were Ananias and Sapphira. They decided to sell a piece of property and give the money to the church but according to verse 2 they "kept back some of the price of the land" and Peter confronted them and they died right there before the Lord (vv.5, 10).

Every so often there will be some in the church who, in their hypocrisy, will say one thing and do another, as in the case of Ananias and Sapphira, and God will discipline them severely.

But that doesn't stop those who are truly genuine of heart in their giving.

4. In Acts 11:27-29 it says, "Now at this time some prophets came down from Jerusalem to Antioch."<sup>28</sup>

One of them named Agabus stood up and *began* to indicate by the Spirit that there would certainly be a great famine all over the world. And this took place in the *reign* of Claudius.<sup>29</sup> And in the proportion that any of the disciples had means, each of them determined to send *a contribution* for the relief of the brethren living in Judea.”

Here was sensitivity to need. They heard about the need, they had a margin, and they said, “We’ll all give according to our own ability.”

The reason why the early church acted in this way towards one another is because....

### B. This is the Teaching of Scripture

Jesus even said that “it is more blessed to give than receive” (Acts 20:35).

We too must be sensitive to needs. From time to time we hear of needs – a missionary, a brother in the church, or a neighbor – and we should go and supply those needs.

1. Romans 12:13 says that we are to be involved in “contributing to the needs of the saints, practicing hospitality.”
2. The apostle John gave this warning in 1 John 3:17-18 when he said, “But whoever has the

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world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him? <sup>18</sup> Little children, let us not love with word or with tongue, but in deed and truth.”

The term “goods” comes from the Greek word *bios* (βίος). It refers to “the necessities of life” such as food, clothing, and shelter.

The term for “world” is not used in the bad ethical sense but refers to this mundane sphere of life on earth.

So John says, “Whoever has the world’s food, clothing, and shelter,” that is, he “has” (present subjective) as a habitual possession. The verb speaks of a person who regularly has the necessities of life.

He “sees” *theōreō* (θεωρῶ) the word means “to look with interest and purpose.” Vincent translates, “deliberately contemplates.” The verb speaks of continuous action. This person deliberately contemplates over a protracted space of time. This is not a hasty glance. It is seeing a Christian in need of the necessities of life over a long period.

And he “closes his heart against him” or as the AV says, “Shutteth up” *kleiō* (κλείω), “to shut up,” and in the aorist subjunctive, speaking merely of the fact of an action. The word could be used of the slamming of a door, the snapping of a lock. It

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speaks here of this person who snaps shut the door of his heart against any compassionate feelings toward his needy brother and against any merciful actions.

He closes his “heart” or “Bowels” *splagchna* (σπλαγχνα), the oriental metaphor for what we speak of as the heart.

John asks regarding a person who does this, “How” is *pōs* (πως), “how is it possible?” Smith says: “Love must be practical. It is easy to ‘lay down one’s life’: martyrdom is heroic and exhilarating; the difficulty lies in doing the little things, facing day by day the petty sacrifices and self-denials which no one notices and no one applauds.”<sup>5</sup>

When John asks, “How does the love of God abide in him,” he is expecting a negative answer.<sup>6</sup>

What is the negative answer? He does not have the love of God.

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<sup>5</sup>Kenneth S. Wuest, *Wuest's Word Studies from the Greek New Testament : For the English Reader* (Grand Rapids: Eerdmans, 1997, c1984). 1 Jn 3:17.

<sup>6</sup>Stephen S. Smalley, *Word Biblical Commentary : 1,2,3 John*, Word Biblical Commentary (Dallas: Word, Incorporated, 2002). 197.

Where it does not exist, it is questionable that God's love is present. If that is so, it is also questionable whether the person is the Lord's child.<sup>7</sup>

3. James gives a similar situation in James 2:14-16:

He asks, "What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him? <sup>15</sup> If a brother or sister is without clothing and in need of daily food, <sup>16</sup> and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for *their* body, what use is that?"

This refers to a Christian member of the church

James says they are "without clothing" (which is referring to being poorly and insufficiently clothed. The word *gumnos* means, "scantily or poorly clothed" [Vines] or "poorly dressed" [BADG]).

This suggests that they were "cold and miserable due to lack of proper clothes" (MacArthur).

Further he says they were "in need of daily food."

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<sup>7</sup>John Jr MacArthur, *The MacArthur Study Bible*, electronic ed. (Nashville: Word Pub., 1997, c1997). 1 Jn 3:17.

This does not indicate starvation but rather insufficient nourishment for normal, healthy living.

The reference is to those who are deprived of the necessities of life.

The provision given is words without acts of compassion (vv.16-17).

He says, “and one of your says to them, ‘Go in peace, be warmed and be filled.’”

“Go in peace” is equivalent to “God bless you.”

This is a “heartless and foolish statement, by which James indicates an attitude of total disregard for the welfare of others to the point of absurdity” (MacArthur).

The further, “Be warmed and be filled” is tantamount to saying, “God take care of you”—while having no intention of being a channel for that care.

It could even be understood as a prayer: “May you be warmed and fed by God.”

But the use of “the middle/passive voice of the Greek verbs rendered *be warmed and be filled* suggest an even more indifferent, cruel, and sarcastic attitude, which says, in effect, ‘warm and

feed yourself,' as if such a needy person would not already have done so if able" (MacArthur).

"You do not give them what is necessary for their body, what use it that?"

The answer is implied. The heartless, outrageous comment, "Go in peace, be warmed, and be filled," is of no use at all, being totally worthless.

"Just as professed compassion without kindness and care is phony, so is that faith which is nothing but an empty claim" (MacArthur).

John Gill says, "the Ethiopic version reads, "what doth it profit them?" either the poor brother, or sister, to whom these good words are given, and nothing else; for these will neither warm them, nor fill them; or the persons themselves, that say these tidings to them: and the apostle, by this instance, shows, that as that charity which lies only in words, and in tongue, and not in deed, and in truth, is unprofitable, and good for nothing, even to them that profess it; so that faith, which a man says he has, and yet is without works, is alike unprofitable unto him" (John Gill's Exposition of the Entire Bible).

James concludes this analogy by saying, "Just as words of compassion without acts of compassion

is useless, “even so faith by itself, if it has no works, is dead, being by itself” (v.17).

Jesus spoke to this issue on several occasions, using words and imagery that are impossible to misunderstand.

In the story of the Good Samaritan, He made clear that those who belong to Him are obligated to help *anyone* in need—friend, stranger, fellow citizen or foreigner, admired or despised. And as far as we are able, we are to see that the person's need is completely met (Lk.10:30-35).

## II. Giving Should Be in Response to God's Command

### A. This Teaches Us to Be Systematic in Our Giving

#### 1. We are to give obediently

Jesus said in Luke 6:38 to “Give” and He uses the imperative mood which is a command.

#### 2. We are to give cheerfully

That speaks of the attitude of our heart.

In 2 Corinthians 9:7 Paul said, “Each one *must do* just as he has purposed in his heart, not grudgingly



or under compulsion, for God loves a cheerful giver.”

In other words, between you and God, you need to determine what you're going to give.

### 3. We are to give regularly

1 Corinthians 16:2 tells you how to do that. It says, “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.”

In other words, bring it in and give it to those in responsibility in the church, and they will invest it for eternity.

Not only does this teach us to be systematic in our giving but...

### B. This Teaches Us to Be Faithful in Our Giving

Paul wanted the Corinthians to be systematic in their giving “so that no collections be made when I come” (1 Cor.16:2).

If they're faithful to give, then needs can be met more readily.

The same is true here. If you're faithful to give, even when you know you're going to be out, needs can

continue to be met. We don't have to keep coming back to you and say, "We have a need that hasn't been met, so we have to take up a collection today."

Another thought to consider in being faithful in your giving is what Jesus said in Luke 16:11, "Therefore if you have not been faithful in the *use of* unrighteous wealth, who will entrust the true *riches* to you?"

I'll say more about that in a few minutes.

Notice now the third principle for giving. Not only should it be in response to need or in response to God's command...

### III. Giving Should Be Sacrificial

People ask, "How much should I give?"

I don't know how much you should give because that's between you and God.

#### A. Zacchaeus Gave Fifty Percent

He told Jesus in Luke 19:8, "Behold, Lord, half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will give back four times as much."

That, of course is not the norm, but it sure shoots down the 10% theory.

I do not believe you will find tithing in the NT. Every time the NT has an opportunity where it could interject the ten percent, it makes sure it never does— because we're not under law, we're under grace.

Besides, if you check the OT carefully, tithing is at least 23% a year and up – not 10%.

### B. The Poor Widow Woman Gave All She Had

Luke 21:1-4 says, “And He looked up and saw the rich putting their gifts into the treasury. <sup>2</sup> And He saw a poor widow putting in two small copper coins. <sup>3</sup> And He said, ‘Truly I say to you, this poor widow put in more than all *of them*; <sup>4</sup> 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.’”

David gives us a good principle to operate on in our giving. He said in 2 Samuel 24:24, “I will not offer burnt offerings to the Lord my God which cost me nothing.” So David bought the threshing floor and the oxen for fifty shekels of silver.

## IV. Giving Should Be Secret and Humble

The Pharisees liked to announce how much they were giving, but Jesus said it should be quiet and humble, and let it be between you and God.

Jesus said in Matthew 6:1-4, "Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven."<sup>2</sup>

"So when you give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be honored by men. Truly I say to you, they have their reward in full."<sup>3</sup> "But when you give to the poor, do not let your left hand know what your right hand is doing,<sup>4</sup> so that your giving will be in secret; and your Father who sees *what is done* in secret will reward you."

### V. Giving is the Key to Spiritual Fruit

I mentioned a few minutes ago what Jesus said in Luke 16:10-11, "He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much."<sup>11</sup> "Therefore if you have not been faithful in the *use of* unrighteous wealth, who will entrust the true *riches* to you?"

How you handle your personal finances will affect if God will entrust true riches like souls.

If you don't handle the ten dollars properly, you wouldn't handle a million properly.

So if you can't handle money properly, you won't be able to handle that which is really valuable.

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If you haven't been faithful with God's money as a steward, do you think He's going to give you your own ministry?

In fact, there are a lot of men out of the pastorate and out of the ministry for the simple reason that they couldn't handle money.

God would never commit souls unto them.

If you don't handle finances correctly, God will never give you a ministry because He couldn't trust you with it.

### **CONCLUSION**

1. Most of us handle money in some way every day, so it becomes easy to place our trust in it.
2. But what if you lost everything?
3. Would you lose all hope?
4. Would you commit suicide?
5. Or would you trust God to guide you and provide for you?
6. Are you really trusting in God today?

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7. Search your heart to determine where you have placed your trust.
8. 1 Timothy 6:17-18 says, "Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. <sup>18</sup> *Instruct them* to do good, to be rich in good works, to be generous and ready to share."
9. You might be thinking that this does not apply to you because you're not rich.
10. Consider then what Job said in Job 31:24-25, "If I have put my confidence *in* gold, And called fine gold my trust, <sup>25</sup> If I have gloated because my wealth was great, And because my hand had secured *so* much."
11. Consider this warning from Proverbs 11:28, "He who trusts in his riches will fall, but the righteous will flourish like the *green* leaf."
12. Let's pray.