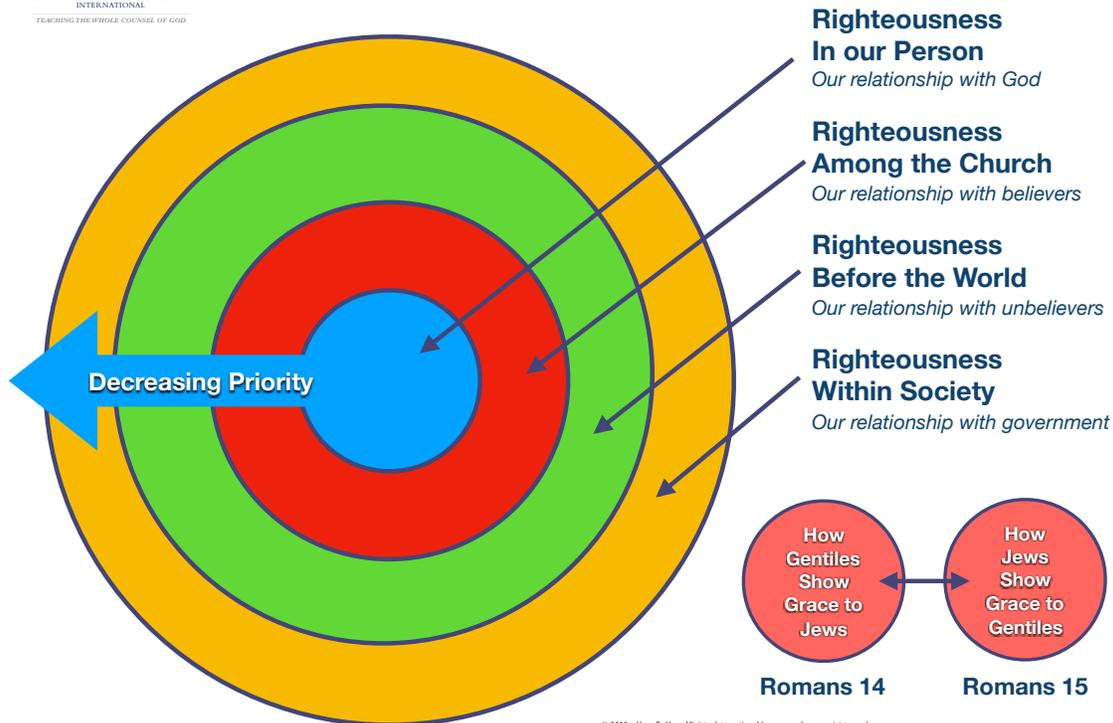


## Romans 12B (2017)

- Let's move to the next "ring" in Paul's priority for our sanctification
  - Last week we began studying Paul's bull's eye of pursuing personal righteousness in our relationships



### THE PRIORITY OF SANCTIFICATION ROMANS 12-15



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- Remember we're talking about our righteousness lived out before people, not our standing before God
- Our righteousness before God is obtained solely by our faith in Christ
- When we believe in Jesus we receive His righteousness by faith, which is a perfect righteousness
- So from the standpoint of God's judgment, we are already 100% righteous by faith alone
- But the question remains, how closely do our lives reflect Christ's righteousness?

- Are we righteous in our thoughts and actions and in the way we conduct our relationships?
- Does our thinking and behavior comport with the perfect standard that Christ set for us?
- Of course, the answer to that last question is no – since none of us will live a perfectly sinless life, given the sin nature of our flesh
  - But that doesn't mean a Christian should concede to the inevitability of our sin or turn a blind eye to it
  - While we may not be able to live sinlessly, by the grace of God and the power of the Spirit we can get close
  - As someone once observed, Christians aren't sinless but we should sin less
- Over the centuries, many Christian men and women have made the pursuit of godliness their life's priority
  - Some have succeeded in conforming their lives so closely to Christ's example that the world saw them as blameless
  - Their lives became such testimonies to godliness that whatever sin remained in them was barely noticeable
- If this sounds like an impossible goal to you, then perhaps you haven't given enough attention to the task Paul outlined in vs.1-2
  - Paul said our life goal should be to make ourselves a living sacrifice for the needs of serving Christ and His glory
  - We make this sacrifice daily by rejecting the world's priorities and seeking the mind of Christ
  - We renew our thinking through God's word and allow that new thinking to generate new righteous behaviors
  - Our new behaviors demonstrate to the world what God's will is concerning what is good and perfect
- This is the starting point for our pursuit of sanctification, and it makes the rest of the journey possible
  - We all begin by working on our personal righteousness in our relationship with God

- If we don't pursue righteousness in our relationship with God, our fellowship with Him will suffer
- We will feel distant from Him, not because He moved away from us but because we moved away from Him
- Our prayer life will evaporate, our interest in God's word will wane, and our resistance to Satan's schemes will weaken
- We will become weak spiritually, our sin nature will reassert itself, and as a result we'll have little spiritual strength to tackle the outer rings
  - As Jesus spoke

**John 7:37** Now on the last day, the great day of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink.

**John 7:38** "He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'"

- The spiritual strength the Spirit brings to our spirit becomes the source for us to bless others in the name of Christ
- But if we are not pursuing personal righteousness under the Spirit's guidance, then how can we instruct or encourage others?
- That's the principle underlying this entire system represented by the bull's eye
  - The strength we gain in one ring becomes the means to bless the next ring
  - Which is why we can't "skip" a ring
  - We can't ignore our personal relationship with God and expect to prosper in our relationships within the church
  - And we can't neglect our relationships in the body of Christ and expect to be a powerful witness for Christ in the world
- So with that understanding, let's press on into the second ring, our relationships within the body of Christ beginning in v.3

[Rom. 12:3](#) For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.

[Rom. 12:4](#) For just as we have many members in one body and all the members do not have the same function,

[Rom. 12:5](#) so we, who are many, are one body in Christ, and individually members one of another.

[Rom. 12:6](#) Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith;

[Rom. 12:7](#) if service, in his serving; or he who teaches, in his teaching;

[Rom. 12:8](#) or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

- Paul begins his teaching on relationships in the body of Christ with a lesson on spiritual gifts
  - He says that by the grace given to him by the Lord, Paul now instructs the body of Christ on how to maintain a proper perspective of self
    - Paul says we should not think more highly of ourselves than we ought
    - Notice Paul didn't say we shouldn't think highly of ourselves at all
    - Nor did he say that everyone in the body of Christ is equal
  - Instead, Paul instructs each person in the church to appreciate his or her degree of importance in the body
    - So avoid false humility and self-importance
    - Some members of the body are called by God to play more important roles in the body than others
    - But these differences are entirely spiritual, not personal
    - So they cannot become the basis for valuing one member more than another
  - Notice Paul began his command saying "by the grace given to me"
    - In other words, Paul is following his own command even as he instructs the church in v.3

- Paul is saying that by God's grace he was made an apostle, and as an apostle he had authority to give these instructions to the church
- And therefore, this is the same standard by which we also may consider our own importance in the body
- God has assigned a degree of His grace to each believer so we might assume an appropriate position of authority and service in the body
  - To some, God has assigned greater grace to assume greater positions of authority or service, like an apostle
    - To others, God has assigned lessor positions of authority or service
    - Nevertheless, no member of the body is more or less important to the body – nor is anyone expendable
    - Paul is calling for us to respect God's decision concerning our assignment within the body and serve Him in that place
    - And to be content with God's choice for our sake
  - Paul calls such thinking sound judgment, in contrast to thinking too highly of ourselves
    - We think too highly of ourselves when we presume to take a place in the body other than that which God has assigned to us
    - Pride generally drives us to seek for something greater than we ought to have or to be jealous of another's place in the body
    - But pursuing sanctifying relationships in the body of Christ depends on each of us serving contently in our assigned place
- So how do we know what our assigned part is within the body of Christ?
  - Paul says that our place and prominence in the body is determined by the "measure of faith" God has allotted to us
    - The term "measure of faith" is a bit deceiving in English
    - It suggests that the degree of our personal faith in God determines our place in the body
    - Which if this were true would mean we could aspire to higher roles as our faith grows

- But that thinking contradicts Paul's central point, which was to not think too highly of ourselves
- In reality, Paul wasn't referring about our personal faith in God; he's speaking in a euphemism
  - In Greek, the phrase "measure of faith" could be translated as the "poetic meter of faith"
  - So we could say God has allotted to each of us a measure of a larger artistic work
  - Like playing an instrument in a symphony or a stanza of an epic poem
  - God has allotted each of us a certain place in His production
  - And if we all play our parts properly, we produce beautiful music or poetry
- Notice in v.4 Paul reminds us that each part in the production has a purpose and value all its own
  - We are members of a single body called the Church, the body of Christ
  - And we are called to operate as a whole, like an orchestra or like the individual members of a human body
  - You may feel like your big toe isn't very important to your body, but try walking without it (you can't)
- Likewise, if an orchestra is going to produce a sound pleasing to the director, each instrument must play its part properly
  - The woodwinds can't become jealous of the strings and try to play their part or vice versa
  - If they did, the orchestra would deteriorate into a cacophony of noise
- So each of us must play the part we've been assigned by God within the body
  - We cannot think too highly of ourselves by assuming roles we haven't been assigned

- Nor should we think too lowly of ourselves by neglecting the role we have been given
- We should serve humbly in the station God assigns to us
- In v.6 Paul explains what he means by a “measure of faith”
  - Specifically, Paul is talking about the spiritual gift we received from God when we came to faith
    - He says we have gifts that differ according to the grace God has given us and we must operate within the body accordingly
    - Simply put, the spiritual gift we received from God determines our role and place within the body of Christ
  - From here Paul moves into giving a brief list of spiritual gifts and how they should be used in the body
    - Before we look at the list, we need to spend a moment to consider the topic of spiritual gifts in general
    - This list is one of three such lists Paul gives the church across his letters
    - The other two lists come in 1 Corinthians and Ephesians
  - All three lists were written by Paul, and yet all three lists vary slightly from one another in the gifts included
    - Therefore we know Paul never intended each list to be definite on its own, because he mentioned other gifts in other letters
    - Some have combined these three lists to arrive at a single definitive inventory of spiritual gifts
    - But I don’t believe that’s how Paul wanted us to use his lists
- When you consider the surrounding context in each letter, it’s clear that Paul listed a few gifts as examples in each case
  - Paul gave examples of spiritual gifts in each letter to support his overall argument in that letter
    - Since the context of each letter was slightly different, the corresponding list of gifts was also different

- In Ephesians, Paul explained the ultimate purpose for spiritual gifts in the body of Christ which is to encourage unity
- In 1 Corinthians, Paul explained the proper regulation of spiritual gifts operating in the corporate gathering so they are edifying
- And here in Romans, Paul is explaining relative importance of different spiritual gifts when serving others in the body
- So Paul gave us three different lists of spiritual gifts as examples in support of three different points
  - No single list is a definitive inventory of all possible spiritual gifts
  - And therefore combining all three lists won't arrive at such an inventory either
  - For all we know the actual list of spiritual gifts God appoints within the church may be infinite
- So as we look at his list here in Romans 12, let's understand it in its context
  - Paul's explaining how we should serve in the body based on how we've been gifted (so that we don't think too highly of ourselves)
    - Paul begins his example list with the gift of prophecy
    - Notice Paul assigns a descriptor to each gift to emphasize how we must embrace our assigned role wholeheartedly
    - For the one with the gift of prophecy, he should use it according to the proportion of his faith
  - The gift of prophecy is the gift of speaking the revelation of God; something unknowable apart from that revelation
    - All scripture is the result of a gift of prophecy
    - In Paul's day the gift of prophecy was still at work authoring the New Testament through the apostles
    - After the final apostles died, the canon closed and no scripture was authored thereafter
  - So many believe this spiritual gift has met its intended purpose and therefore it has ceased to be available in the body of Christ

- Others believe that a lesser form of prophecy, of foretelling future events or revealing special revelation from God (apart from scripture), continues to operate within the body
- My personal view is that all prophecy ended with the closing of the canon, and therefore this particular spiritual gift has ceased to operate in the body
- But regardless of your view of prophecy today, we know in Paul's day the gift was still operating in the Church
- Which is why he writes thus
- And to those who have this gift, Paul says they should use it in proportion to his faith: which means according to how God leads the prophet
  - Some prophets received greater revelation (or "faith" as Paul calls it) from God, while other prophets received less
    - So a prophet in the church was to stick to prophesying and to do it as the Lord directs
    - The prophet didn't need to always have a "word from the Lord" in order to bless the congregation
    - They just needed to prophesy according to the Lord's leading
  - Likewise, we all serve the Lord best by serving His people with the gift He's given us
    - So if God gifts you with a gift of service, you serve Christ best by serving
    - If you have the gift of teaching, you serve God best in teaching others
    - If an exhortation gift, then exhort others
    - If a giving gift, then give generously
    - Etc.
- So our place and role in the body is determined by our spiritual gift, not by our preference or by a specific opportunity or need in the body
  - There are a lot of things we *could* do to serve Christ, but there is only one service we *should* focus on

- And that area of focus will always be tied to our spiritual gift
- It is the best way we can serve God
- In my case, I've been gifted by God to teach His word, so I teach His word to exclusion of virtually anything else I could do to serve the body
  - I'm not excluded from working in other capacities on occasion, but I should not seek for permanent stations outside my assigned role
  - For example, if I pursued a service or mercy role instead, I would be thinking more highly of myself than I ought
  - I'm assuming I can please God by serving in ways I prefer rather than submitting to His calling and gifting
- Remember, when you serve in your spiritual gift, you serve with the greatest strength and joy and will obtain the most spiritual fruit
  - This only makes sense, of course
    - A spiritual gift is a God-given supernatural ability
    - It's an ability to do spiritual things we couldn't do on our own, so that as we bear fruit, God will receive the glory
  - So if we spend our time working outside our area of gifting, we won't accomplish the work God intended and our results will be far less fruitful
    - If you've ever sat in a Bible study led by someone who wasn't gifted to teach the Bible, you know how painful the experience can be
    - That kind of situation is an example of someone thinking too highly of himself
  - Even a pastor can get this wrong
    - A pastor who assumes a teaching role over the congregation when the Lord hadn't given him that spiritual gift won't edify the body
    - A pastor must be able to teach, but that doesn't mean his spiritual gifting is teaching

- And if not, he should not think too highly of himself by assigning himself a teaching role over the body
- He isn't using sound judgment to assess his place in the body
- Paul's teaching on serving in our gift leaves us with three important principles that guide our relationships in the body of Christ
  - The first principle – and probably the most important – is we are not permitted to live as “islands” isolated from other Christians
    - Paul's instructions anticipate that we are joining ourselves to a body of believers
    - Spiritually speaking, we do not exist apart from the rest of the Body of Christ
    - So neither should we try to live that way in practice
    - Hebrews warns us against “forsaking the gathering together” for this reason, because we weaken our own walk and the walk of others
  - Secondly, our participation in the body must take the form of service in some capacity
    - Each of us has an assigned role within the body, as Paul said, based on a gifting God gave us
    - The very presence of a spiritual gift presumes we will direct our energies toward serving the body of Christ
    - So we have a responsibility to live up to that responsibility, both to Christ and to our fellow brothers and sisters
  - After all, don't we have assigned roles in our homes or work place or on sports teams?
    - And don't you feel an obligation to fulfill our role?
    - Doesn't it bother you when a teammate or family member or coworker fails to live up to their responsibilities?
    - Then shouldn't we strive even harder to play our assigned part in the body of Christ?
- Finally, we must adopt and maintain an attitude of humility in all our relationships in the body of Christ

- Firstly because we know that our place in the body was assigned to us by God and therefore it isn't a reflection of personal merit
  - Therefore, we have no reason to assign ourselves greater value compared to anyone else
  - How can we assume we are inherently more important than another believer when we were all assigned our place by God?
- And secondly, because when we achieve good results, we understand it was due entirely to the Lord working through us by our spiritual gifting
  - Therefore, we have no basis for crediting ourselves for any spiritual achievements
  - All glory belongs to the Lord
- So all relationships in the body of Christ must be built on a foundation of a commitment to the body and to serving in humility in our assigned place
  - From these three principles, we move into a series of exhortations that guide the nature of our relationships in the body
    - The passage is only five verses but it contains 13 commands for how we live with one another in the body
    - And the list is quite convicting

**Rom. 12:9** Let love be without hypocrisy. Abhor what is evil; cling to what is good.

**Rom. 12:10** Be devoted to one another in brotherly love; give preference to one another in honor;

**Rom. 12:11** not lagging behind in diligence, fervent in spirit, serving the Lord;

**Rom. 12:12** rejoicing in hope, persevering in tribulation, devoted to prayer,

**Rom. 12:13** contributing to the needs of the saints, practicing hospitality.

- The list of exhortations begins with love, of course
  - As you probably could guess, the Greek word for love is *agape*, which means self-sacrificial love
    - We say that biblical love is a verb, not a noun
    - Which means Christian love is an action, not a feeling, and the action is making sacrifices for the sake of others

- Just as Jesus lay down His life for us, which was the ultimate display of love
- Paul is asking the church to maintain a self-sacrificial attitude
  - Thinking of others before ourself
  - Letting someone else have the better seat in church
  - Letting someone else have the last donut
  - Taking out the trash without waiting to be asked, etc.
- But Paul adds an important caveat to this command: we must love without hypocrisy
  - Hypocrisy is portraying ourselves in a way that is not in keeping with reality
  - It means seeking to gain credit for selflessness without actually making the required sacrifice
  - Like volunteering for service projects, but never showing up
  - Promising to support missionaries financially, but never writing a check
  - Assuring sick members of the congregation we will pray for them, but never following through
- That's hypocritical love, which is no love at all
  - It's self-serving and it's corrosive to the unity of the body
    - Paul's bull's-eye chart teaches that we can't prosper in an outer ring if we haven't done the hard work required by the inner rings
    - So we won't show the world the love of Christ (which is a self-sacrificial love) if we haven't disciplined ourselves to show selflessness to our own brothers and sisters in the body of Christ
  - I've never met a successful evangelist who wasn't also a selfless servant to the body of Christ
    - Conversely, the worst ambassadors for Christ are usually those Christians who have a self-serving hypocritical attitude in the body of Christ

- If we can't adopt a loving sacrificial attitude among our spiritual family, how will we show that kind of love to strangers?
- Next Paul says we must abhor what is evil while clinging to what is good
  - The Greek verb translated "abhor" appears only here in the New Testament
    - It's a particularly strong word for "hate"
    - And the Greek word for "cling" literally means "to be glued"
    - So we are to hate evil the way God does, and we are to be affixed to what is good
  - Knowing Paul is teaching how we should live in the body of Christ, these instructions should be relatively easy commands to follow
    - After all, the Church community should share in these goals and encourage us in these convictions (if not, seek a new church)
    - On the other hand, we know the world will mock these convictions and tempt us to go against them
    - The world calls evil good and good evil, so these instructions become much harder to follow outside the safety of the body
  - Therefore if we cannot resist evil things while surrounded by likeminded believers, how can we resist when we are in the world?
    - And if we choose a church community that doesn't obey these commands, we won't have the support we need to resist temptation ourselves
    - We must practice resisting evil in a safe place so that we will have the strength to carry it out under more trying circumstances
- Paul's next couplet says be devoted to one another like brothers and sisters, but to give preference to one another in honor
  - The first half of Paul's command, being devoted to one another, is easy to understand
    - He says be devoted in love, and this time Paul uses a different Greek word for love: *philadelphia* or brotherly love
    - Paul wants us to recognize that our true brothers and sisters are the believers in the church

- So as the saying goes, blood is thicker than water
  - You should favor family relationships over other friendships
  - But in this case, we're not talking about a physical bond of blood but a spiritual bond of faith in Jesus Christ
  - That spiritual bond is far greater than any physical bond
- Because in a day to come, your body will die and any blood bond between you and your physical relatives will be dissolved
  - The definition of earthly brothers and sisters is someone whose body originated from your mother's body
  - So literally speaking, the moment your body dies you no longer have earthly brothers and sisters
  - Once your physical body is gone, all you will have left is the spirit
- In that moment, the only relationship you will still have will be your spiritual relationship with Christ
  - And in eternity, you will be surrounded by others who share that same spiritual relationship with Christ
  - Therefore, Paul asks us to see with eyes for eternity now
- We must recognize that our spiritual brothers and sisters in the Church are truly the only real brothers and sisters we have
  - We can still honor and enjoy our family relationships too
  - But those earthly relationships must come second to our spiritual relationships in the church
- Practically speaking, this means that when my relationships in the church come into conflict with those outside the church, I must give preference to the church
  - Notice this agrees with the bull's-eye chart
    - The inner ring of church relationships takes priority over relationships with unbelieving family members
    - So if our parents are unbelieving, we honor them as scripture expects unless honoring them comes into conflict with the needs of the body

- Obviously we should seek for ways to accommodate the needs of both, when possible
- So only when conflict is unavoidable must we choose one over the other, and in those situations the inner ring always wins
- But Paul gives us an important caveat to this command saying we give preference in honor
  - We should seek to give preference to our brothers and sisters so long as doing so won't bring dishonor upon the name of Christ
  - We can't allow our preference for fellow believers to become cause to do something that dishonors Christ
- So if we are a judge, we can't permit a miscarriage of justice in our court by showing favor to a Christian defendant
  - Or if we are bookkeeper, we can't cover up for a fellow Christian's embezzlement
  - Or if we are a hiring manager, we can't give preference to a Christian job candidate if the law prohibits such favoritism
- Next, Paul asks us not to lag behind in diligence, remaining fervent in spirit and serving the Lord
  - All three of these commands relate to our effort and commitment as we serve within the body
    - We could sum up these three commands with three words
    - Effort, desire and purpose
    - We must serve one another with a consistent effort and earnest desire for the ultimate purpose of serving Christ
  - It hurts the entire body when someone lags behind in diligence in serving the needs of the body
    - It's like having a player on the team who isn't pulling his weight
    - Diligence means making effort consistently, which means making commitments you can keep
    - Don't promise too much or too little but always keep your promises

- Do your part to serve and support the body
- And do it in the right spirit, fervently desiring to further the mission of the church
  - Don't allow yourself to become easily discouraged because you don't see the results you anticipated
  - Or because you didn't get the personal recognition you expected
  - You are serving for the right reasons in the right spirit
- Finally, your service is directed toward the Lord, not people or projects
  - If you are serving in church because you admire your pastor, you aren't serving for the right reasons
    - If you're serving because the church pays you, you are aren't serving for the right reasons
    - If you're serving because you enjoy receiving accolades or the accomplishment of a job well done, you aren't serving for the right reasons
  - Because ultimately all those reasons will fail you sooner or later
    - Pastors will fail you
    - Churches cut their staff
    - Accolades have a way of turning into complaints
    - And then what will be your reason to serve the church?
  - On the other hand, if your reason for serving is pleasing Christ, then your commitment to serve will never waver
    - Your effort will remain consistent and your attitude will remain fervent
    - You'll be unfazed by setbacks and disappointments
    - That's the kind of consistency we seek to demonstrate while serving the body
- In v.12 Paul adds rejoicing in hope, persevering in tribulation and devoted to prayer
  - I love the way Paul connects rejoicing, tribulation and prayer

- So often our prayer life disappears in times of rejoicing only to re-emerge when trials return
- But Paul denies this pattern calling upon believers to maintain a commitment to prayer regardless of our circumstances
- Paul says we are to be devoted to prayer regardless of whether our days are presently filled with joy or difficulty
- But before we get into prayer, let's look at the first two commands for a moment beginning with rejoicing in hope
  - Paul says we should rejoice in the hope of our faith in Christ
  - When the Bible speaks of our "hope," it's always referring to our expectation that we will be resurrected
- Resurrection from the dead is the hope of Christianity
  - Resurrection is the promise that death will not be the end of us
  - That because of our faith in Christ's sacrifice and resurrection, we likewise will receive eternal life after our body dies
  - Resurrection is at the center of our faith, it's what our water baptism pictures
  - There can be no greater hope than resurrection because there is no greater jeopardy than death
- Paul says we must rejoice over this hope, which means to remain mindful of what our faith is all about
  - We can't place our hope in things of the earth or in emotional platitudes
  - We don't rejoice because Christians are always to be happy or healthy or successful or wealthy
  - Christians are often unhappy, unhealthy, unsuccessful and poor
  - But so long as we remember that we have overcome this world and one day we will receive our reward in a resurrected body, we have reason to rejoice
- Secondly, we are to persevere in tribulation

- Notice again that Paul didn't demand that the church pretend to be happy in tribulation
  - Paul was a realist and knew that trials and tribulations bring tears and anguish
  - Paul himself suffered these things at times, according to his own testimony
- Instead, Paul commands us to persevere in the midst of such things
  - We cannot use life's troubles as excuse to give up on serving Christ or in gathering with other believers
  - Did a previous church or pastor let you down? Move on and invest again in a new congregation without hesitation
  - Have you faced loss or rejection because you lived your faith? Press on without fear of such things
  - Did church politics or unsupportive leaders or unkind brothers or sisters treat you unfairly? Continue serving Christ
- The Lord uses difficult times to prompt spiritual growth in His people, and some growth can only happen under difficult circumstances
  - So when tough times come, we must persevere in our walk with Christ and in our relationships in the church
  - Commit to staying the course so you can learn what persevering in adversity teaches
  - Because if we give up when trials come, then we lose the benefits these things were intended to produce
- Finally, regardless of your circumstances, keep praying
  - Be devoted to prayer, Paul says, which means think of your time in prayer the way you think of marriage
    - When someone is devoted to a marriage, they never forget they have a spouse
    - They never get tired of being faithful
    - They don't treat the relationship as expendable or optional
  - Similarly, when someone is devoted to prayer, they never forget to pray

- They don't grow tired of praying
- And they don't see time in prayer as optional
- Like marriage, it's part of who they are, not merely something they do
- If you lack an appreciation of how important prayer is in your walk with Christ, it's a sign you aren't praying enough
  - While we all understand the mechanics of praying, you can't fully appreciate how God uses it in your life until you really devote yourself to it
- You could compare understanding prayer to understanding how to ride a bike
  - I could explain to someone how to ride a bike, and they would understand the mechanics easily enough
  - But they would have no idea what it's actually like – much less how to do it properly – until they wrestle with a bike for a while
  - Only then at some point would they get it too
  - Devote time to praying regularly and earnestly for a while and see what you discover about yourself and about God
- Finally, in v.12 Paul connects two acts of mercy asking us to contribute to the needs of the saints and practice hospitality
  - The first command concerns the needs inside the church
    - We are to give money to the needs of the body
    - This is the New Testament obligation for every believer
  - It's not tithing, technically speaking
    - Tithing is an Old Testament term that comes from the Law and applies only to the Jewish nation
    - A tithe was a specific amount required for specific needs, and there were three distinct tithing requirements in the Law
    - Altogether, Jews gave between 20-30% of their income as tithes
    - Tithes were paid to the temple and they were not optional or flexible

- None of these rules apply to the Church since we are not under the Law given to Israel
  - The guideline for us is to give to the needs of the saints
  - It's general and without specific requirement
  - In 1 Corinthians 16 Paul gives a few more guidelines for how a believer should give
- But for today, there are two main points to note about our giving
  - First, our giving in the church is for the believer
  - We are called to support fellow believers with our giving
- And more specifically to fund the work of believers who serve God in evangelism, teaching, pastoring, etc.
  - We also fund the physical needs of believers who are worthy of that support (not all needs should be met by fellow believers though)
  - We may wish to support non-christian charities too, but that support does not meet the requirement to support the needs of believers
- Secondly, the giving details are left completely to the giver to decide based on the leading of the Spirit
  - We may give any amount we desire and to whomever we like
    - There is no biblical requirement to give specifically to an institutional church
    - There is no requirement to give a certain amount or on a certain schedule
  - The test for every believer is whether we are responding to the leading of the Spirit
    - Are we giving what He asks and when He asks?
    - No one may be our judge concerning our giving
- Paul's final command addresses the needs of unbelievers
  - A believer should maintain a heart of hospitality toward the world

- Hospitality in Paul's day looked very different than it does today
- In Paul's day, culture demanded that strangers be given accommodation in homes when no alternative was available
- So when a traveler stopped in your town overnight and was sitting in the town square, someone would invite that person to stay the night
  - To be caught outside at night could be very dangerous
  - So everyone took it upon themselves to be hospitable to strangers
  - To do otherwise would bring great shame upon the town and any who refused to give the stranger a place to stay
- So the emphasis in this command is on being willing to help strangers, which in this context refers principally to unbelievers
  - We should open our homes or make other accommodations to unbelievers whenever practical
  - This creates opportunity for the church to fulfill its mission
  - So we give our money to believers and our hospitality to unbelievers
- This principle explains why your church leaders advise against giving money to unbelievers who come begging for church benevolence
  - The money the church stewards is for the needs of the saints
  - But the church doors or the doors of church members remain open to providing shelter or food or other types of hospitality to the unbeliever
  - These are meaningful ways of providing care and charity, but they also hold the possibility to establishing opportunity to share the gospel
  - Putting a \$20 bill in their pocket won't win them for Christ and probably accomplishes little more than getting them high for another day
- I think Paul put this command at the end as a transition into the next ring on our relationships with unbelievers
  - Which is where we go next week...