

Russell Kelfer

Dear Corinthians: About That Offering

929-B

Series: Living Lessons From Proverbs



DISCIPLESHIP TAPE MINISTRIES, INC.
INTO HIS LIKENESS RADIO

10602 Mossbank, San Antonio, TX 78230 • (210) 226-0000 / 1-800-375-7778 • www.dtm.org • dtm@dtm.org

Dear Corinthians: About That Offering

Oh, dear Corinthians,
We owe a lot to you,
You had so many problems
Before Paul's life was through
That over and over and over again
Poor Pablo had to write
And say, my dear Corinthians,
I'd like to shed some light...

You're struggling over this or that
You just can't find the way.
Please sit down and listen
To what the Spirit has to say
So Paul would lay down principles
To teach you how to live,
To teach you how to use your gifts and
To teach you how to give.

And generations later,
It seems that God intends
For you and I to take our cue
From our Corinthian friends.

And so we profit wonderfully
From each Corinthian letter
For seeing us in them we learn
To walk God's pathways better.

So thank you, dear Corinthians,
As through life's trials we're going,
Paul's speaking straight to us through you
And hopefully, we're growing.

The Corinthians did have their share of problems but through their struggles, Paul has given to us a workbook on how to overcome such heavy issues as division within the church,

Dear Corinthians:About That Offering

immorality within the church, lawsuits within the church, marriage problems, problems dealing with the widows and the unmarried, questions about stumbling weaker brothers, issues of idolatry, headship, the Lord's supper, the gifts of the Spirit, the unity of the Body, the essence of love, order in the church, the resurrection, forgiveness, and fellowship with unbelievers, just to name a few.

And as we listen to Paul patiently but with great authority teach them how to align their enthusiasm with God's absolutes, we see emerge a practical, powerful explanation of what the church is and isn't to be as it seeks to move into the marketplace of life with the Good News...and we begin to get some shoe leather insights into how the church corporate deals with the problems that evolve as imperfect saints go about preaching a perfect Gospel.

Such is the case, as we having looked into the panoramic parade of principles that emerged from Proverbs concerning the subject of giving, we now look into the New Testament for the fulfillment and the fruition of those proverbial precepts. And nowhere is the subject of giving addressed quite as fully as it is in II Corinthians, and with good cause. Because Paul in chapters 8 and 9 is writing about an issue that is so close to his heart that you can literally sense the intensity of his feelings by the kinds of words he uses to make his point. At stake is an offering that is being collected for the church in Jerusalem. She was the mother Church of all the churches, but she was poor, very poor and it was of great concern to Paul that the Gentile churches scattered throughout the region not forget their obligation to this Body of Believers from whom the whole body ultimately issued.

Paul had given directions for taking up this collection in his first epistle, but for some reason, though having been started with enthusiasm, like so many of the Corinthian capers, when the emotions ran afield, the discipline went down the drain.

So the collection had stopped, and Paul, sensitive not only to this short-sightedness in the lives of the Corinthians but to the whole issue of giving within the body of Christ, devotes what we now know as two full chapters of II Corinthians to the practical matters (as well as the scriptural precepts) of what we determined last week is "the foolishness of giving." Our lesson is entitled "Dear Corinthians: About That Offering..." And our outline has only two major parts:

Dear Corinthians:About That Offering

I- Dear Corinthians: About That Offering

(A study of II Corinthians 8 and 9).

A - The Macedonian Church: Their Example

- 1- A surprising kind of setting (verse 2)
- 2- An unusual kind of generosity (verse 2)
- 3- A healthy kind of motive (verses 3-4)
- 4- A Godly kind of preparation (verse 5)
- 5- A usable kind of example (verse 6)

B - The Corinthians: Their Problem/the Solution

- 1- How God encourages Christians (7)
- 2- How God admonishes Christians (8-9)
- 3- How God feels about half-finished jobs (10-11)
- 4- How God views the gift and the heart (12)
- 5- How God sees the now-and-then principle (13-14)
- 6- How God holds leaders accountable (16-24)
- 7- How God wants us to give (9:7)
- 8- How God rewards a giving spirit (9:6, 8-15)

II - Dear Christians: About Your Offering

- A- Attention Fund-Raisers (Philippians 4:9-19)
- B- Ministering through Missions (I Corinthians 16:1-4)
- C- A really caring church (Acts 2:44,46; 4:32-37)
- D- Trumpets and Left-Handed Giving (Matthew 6)
- E- The United Church and the United Fund
- F- Leftover Lunch and Discarded clothes
- G- Jack Benny and the Christian Penny
- H- Giving and a Justified Guilt Trip

The Macedonian Church: Their Example (II Corinthians 8:1-6)

Turn in your Bibles to II Corinthians chapter 8, and we'll hear Paul say, "Dear Corinthians: About That Offering..." It begins like this:

And now brothers, we want you to know about the grace that God has given the Macedonian Churches.

Out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity.

(II Corinthians 8:1,2 NIV)

The Living Bible renders verse 2,

Though they have been going through much trouble and hard times, they have mixed their wonderful joy with their deep poverty, and the result has been an overflow of giving to others.

Dear Corinthians:About That Offering

Now once again, the ways of man and the ways of God run in total opposition, the one to the other. Paul calls the Macedonian churches, the ones at Philippi, Thessalonica, Berea, and others to the witness stand, so to speak, to bear testimony to the grace God gives where giving is concerned...and it literally demolishes the arguments of the world.

He says he wants to give them an example of real giving. The churches at Macedonia have become a well-spring of generosity. Would you like to duplicate their circumstances in order to duplicate their spirit? Here are the circumstances. They've been going through the fire. Persecution has robbed many of them of all they own.

Their condition might be described as one of severe testing, resulting in suffering and extreme poverty. They had lost most of what they had once believed was their reason for living: their standing in the community, their ability to get jobs, their possessions. All these had in varying degrees been taken from them as a result of their stand for Jesus Christ.

Now you and I would have considered those things ample reasons for us to be ministered to by others. But the Macedonians, filled with God's Spirit, considered those things simply new opportunities for the grace of God to pour forth from them to others...so out of the abundance of *grace* they had (rather than the abundance of things they had), they gave. Their extreme poverty welled up in rich generosity. In one Jewish feast there is a regulation that says however poor a man is, he must find someone who is poorer and give that person a gift. That's giving! And that's the Macedonian example.

There are some here today, and some listening to this tape, who are going through difficult times emotionally, financially and vocationally...you are in a condition of severe trial...Paul says what a time to give! What a release of the Grace of God to take your focus off of *your* problems and *your* trials and finding a need that needs to be met... out of your very poverty, allowing within you to well up a spirit of generosity...it may just mean giving away something you could use, but don't have to have... it may mean just what would be in your eyes a meager gift for God's work—yet the sheer act of giving when YOU, by the world's standards, ought to be the recipient will release a flood of the grace of God that will bless you and bless others.

Dear Corinthians:About That Offering

It was a surprising kind of setting. They were on the ropes and low on funds. It was an unusual kind of generosity. They mixed their joy in Jesus with their poverty in possessions and the result was they gave more.

Then we read of their healthy kind of motive...

For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own, they urgently pleaded with us for the privilege of sharing in this service to the saints. (II Corinthians 8:3 NIV)

They did it because they wanted to; not because of any nagging on my part. They begged us to take the money so they could share in the joy of helping the Christians in Jerusalem. (TLB)

Their motive was not pressure from Paul. It was the love of Christ constraining them. Here's how to please the heart of God in giving; give because you want to, not because you are made to feel guilty if you don't. Paul said they begged *me*. They said, "Please let us help, those guys in Jerusalem are in worse shape than we are. Please let us take what little we have and give it to help them." They wanted to trade the temporary happiness of using what little money they had for the permanent *joy* of seeing others blessed. Are you beginning to see what giving is? Giving is the result of love, and giving results in joy. You say, boy would I like to have a joyful life! Then start giving like that. And we read in Hebrews 12:2, that Jesus, despising the cross, endured the shame for the *joy* that was set before *Him*. He gave Himself away.

Now look at a godly kind of preparation.

And they did not do as we expected, but they gave themselves first to the Lord and then to us in keeping with God's will. (II Corinthians 8:5 NIV)

They went beyond our wildest expectations and before they gave a cent they gave themselves back to God and used this time of giving as a time of recommitment to do His will no matter the cost—that's real giving.

I wonder if we can't learn something special from that verse. Instead of either grudgingly or matter of factly dropping a check in the offering plate, isn't the time of physically giving the perfect time to spiritually renew oneself and remind oneself that it isn't our money God is after, it's us! If every time the offering plate passed, every Christian prayed and gave himself or herself

Dear Corinthians:About That Offering

back to God in response to His perfect offering for us, would that not give that somewhat ordinary experience extraordinary significance?

We're either shuffling around or getting our Bibles out or whispering to the person next to us, or just in general waiting for the offertory to end, when it could be a holy time of worship and surrender. And what about those times at home when we as a family or as individuals are making out the checks to send to Christian organizations or to mission groups? Could those not be times of sacred recommitment? Think about it. These special people had not only learned when to give, but to give (when they themselves were deeply in need) but they knew *how* to give. They gave themselves... before they gave anything else.

Paul says in verse six, in essence, so we decided to use them to encourage you to do the same. I think it's probably out of line for a church to lift themselves up as an example to others. We see too much of this today, "do it as we do, we've got the answers," but it may just be an encouragement when someone who is observing from a more objective vantage point uses one church's faithfulness to motivate another church to be faithful. Paul seemed to think it was okay, and Paul seemed to think these Macedonian churches had struck oil when it came to discovering the true riches of learning how and when to give. It was easier for Paul to tell these Corinthians of a flesh and blood illustration than it was for him to give them a doctrinal dissertation, so he gave them the principles by showing them the proof. He said here's how to give the way the Macedonians give.

The Corinthian Church: the Problem/the Solution

Now Paul turns from the Macedonian example to the Corinthian problem, and the rest of chapters 8 and 9 deal with how to take this healthy example and turn it into a healthy pattern for giving.

Paul begins his ministry of correction in verse 7 by commending the Corinthians for the qualities they possess that please the heart of God. Paul does not initiate his instruction with a scathing condemnation of their stinginess. He begins with a scriptural example of how it should be done. Then proceeds to commend these Corinthian brothers for all they've done right. What a godly pattern for rebuke.

Dear Corinthians:About That Offering

But just as you excel in everything—in faith, in speech, in knowledge, in complete earnestness and in your love for us—see that you also excel in this grace of giving.

(II Corinthians 8:7 NIV)

Paul finds areas of strength in the Corinthian spirit and then makes it only a natural progression that any church that strong in faith and knowledge ought to (as a matter of course) translate that faith into the grace of giving. Then he proceeds to give them a two-fold illustration of that grace, the Macedonians and the Master.

I am not commanding you, but I want to test the sincerity of your love by comparing it with the earnestness of others.

(II Corinthians 8:8 NIV)

In other words, this is a test, and the Macedonian Church is the standard by which I am determining the depth of your love. Then he refers to the real reason we all give, because Christ gave. And look at the pattern of His giving.

For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you, through His poverty might become rich.

(II Corinthians 8:9 NIV)

Paul said, dear Corinthians, look at Jesus. He had everything, yet He gave up everything so that we who had nothing might have everything. By His becoming poor, we became rich. So don't tell me, Paul was saying, you can't afford to give. You can't afford not to.

God always admonishes His children by encouraging them to look at Jesus. It isn't what the world does. It isn't what we think we can do. It isn't even what the church does that is our final rule of conduct. It's Jesus. He lives in us and desires through us to reproduce His life. So your ultimate standard is no more and no less than what would Jesus do if we were to let Him. He would give because His very nature is to give. And our new nature is exactly the same.

Then in verses 10 and 11, we get the real brunt of Paul's offense where the Corinthians were concerned. It's true. He was disappointed that they had not from the depths of their abundance at least done what the Macedonians had done from the depths of their poverty. He was naturally concerned that they ultimately learn to give as Jesus gave, to become poor if need be, that others through their poverty might become rich. But the

Dear Corinthians:About That Offering

issue now surfaces that's at the bottom of it all. The Corinthians hadn't finished what they started. They had a habit of bolting from the starting block at the sound of the gun like a flash of lightning, then half-way through the race, stopping to rest and forgetting to finish. God's not a quitter. He keeps His Word.

He always finishes what He starts, always. HE that has begun a good work in us; *will complete it*. He will mature us, complete us, and finally take us to spend eternity in His very presence. He is changing us and will ultimately transform us into HIS likeness. He said He would, and He keeps His word.

Many of God's most scathing rebukes in Scripture are the result of incomplete tasks. If you committed yourself to do a job in the church, finish it. If you have promised your family something, do it. If you have made a commitment to support someone or to give to something, do it. It isn't the money God's after, it's your faithfulness. It's supposed to be a reflection of His.

Now finish the work, so that your eager willingness to do it
may be matched by your completion of it, according to your
means. (II Corinthians 8:11)

Paul is saying, I don't expect you to give what you don't have; but for crying out loud, finish what you started (loose translation). Some of us need to take a deep breath, stop and ask God to bring to our minds those unfinished tasks and those incomplete commitments, those promises we made to give and to help and to support that went the way of our emotional roller coasters and never got completed. That's one of the problems with emotional pleas for money. When the emotions die, so does the motivation for giving. But when you give because God has clearly defined in His Word how to give, your motivations won't change, because the Word doesn't change. Finish what you start, Paul is saying... and give what you promised.

Then in verse 12 Paul reminds them that it isn't the size of the gift God is after, it's the size of the heart. God isn't asking you to give what you don't have, He is asking you to give what you DO have, both generously and faithfully.

Next, Paul explains the "now-and-then principle". Do you know what the now-and-then principle is? It's God way of balancing the books, and it's our way of seeing grace in action.

Paul defines the now-and-then principle in these verses where he says:

Dear Corinthians:About That Offering

Our desire is not that others might be relieved while you are hard pressed, but that there might be equality.

At the present time, your plenty will supply what they need, so that in turn their plenty will supply what you need. Then there will be equality.

As it is written, “He that gathered much did not have too much, and he that gathered little did not have too little.

(II Corinthians 8:13-15 NIV)

Paul is saying, “I’m not asking for others to have abundance at your expense, I just want you to understand God’s now-and-then principle. *Now* they have a need, and you can give, so do it. Later, you might have a need, and the very people you helped can help you.” That’s equality. Paul said, “Now you help; then they help.” It all balances out.

We’ll look at that concept in the practical sense in the next lesson from Acts chapters 2 and 4; let me just say a word to those who have been on the receiving end of the church’s giving. You owe no debt to the church. If it were a debt, it would not be a gift. But you owe it to God and to yourself, as soon as you can, to give *something* to minister to someone else. And to those who have for years been on the giving end of life and who now find themselves without means to meet their basic needs, I say this. Don’t be embarrassed to ask for help. It’s the way the body was designed to function. It’s the now and then principle. Then you gave. Now you may need to receive. Don’t cheat us out of a chance to help meet your needs.

Next, we come to verses 16-24 of chapter eight, and there we see how God views the responsibility of leadership where finances are concerned. And those of us who are elders who bear certain responsibilities for the disbursing of funds ought to simply remind ourselves that what Paul is saying in these passages is that it pays to go beyond what seems normal, if need be, in order to be above reproach where the stewardship of God’s gifts is concerned. In verse 20 he makes this statement:

We want to avoid any criticism of the way we administer this liberal gift.

(II Corinthians 8:20 NIV)

God knows we are honest, but I want everyone else to know it too. That is why we have made this arrangement.

(II Corinthians 8:21 TLB)

Paul begins chapter nine by reminding the Corinthians that

Dear Corinthians:About That Offering

it really shouldn't be necessary for him to go into such detail, but he was really trying to save embarrassment for everybody concerned. Then we read that famous verse that defines the heart of God and giving.

Each man should give what he has decided in his heart to give, not reluctantly, or under compulsion, for God loves a cheerful giver. (II Corinthians 9:7 NIV)

GOD'S PLAN FOR GIVING

1- No one should tell you how much to give. If you get a letter in the mail from some organization or church telling you how much to give, you might want to back off and take a hard look. No one but you can know how much God wants you to give (or to whom). Every man would give what HE has decided IN HIS OWN HEART.

2- Don't give reluctantly. The King James says "grudgingly". It means without conviction. Don't give without an understanding of why you are giving. Don't give wishing you didn't have to. You don't have to. You just ought to. And God is simply waiting to pour out blessings upon you once you learn how to.

3- Don't give under compulsion. Don't give under pressure. Don't give because some soul, even some well-meaning soul, is telling you their work will stop if you don't give. If it's God's will for you to give, God will let you know. If it's not God's will for you to give, and it *is* God's will for that work to go on, He'll let somebody else know. If nobody gives, it may be God's will for that individual or that church or that group to go before the *Lord* and determine His will for their ministry. By giving under compulsion, you may just postpone their coming to grips with what God's trying to teach them. I believe that's why people who have the gift of giving are so often turned off by pressurized appeals. They understand in their spirits that God doesn't work that way.

Paul concludes the verse by giving the reason for those three rules. He says, "God loves a cheerful giver." God loves us to give out of the abundance of love we have for Him, not out of duty or pressure or instruction from someone else. God wants our giving time to be a time when we take an attitude check and re-align our spirits with his until we are cheerful.

Did you know God had this much to say about giving in the New Testament? This is just in two chapters. We haven't

Dear Corinthians:About That Offering

scratched the surface; God wants us to learn how to give. So he made sure we had all the information we needed to do it His way.

Our passage closes with our wonderful God, as He so often does; reminding us of all the blessings He has in store for us, just because we are willing to do what we are supposed to do in the first place. (Let's read the last ten verses from the Living Bible.)

But remember this-if you give little, you will get little. A farmer who plants just a few seeds will only get a small crop, but if he plants much, he will reap much.

Everyone must make up his own mind as to how much he should give. Don't force anyone to give more than he really wants to, for cheerful givers are the ones God prizes.

God is able to make it up to you, by giving you all you need and more, so that there will not only be enough for your own needs, but plenty left over to joyfully give to others.

It is as the scriptures say, "The godly man gives generously to the poor. His good deeds will be an honor to him forever.

For God, who gives seed to the farmer to plant, and later on, good crops to harvest and eat, will give you more and more seed to plant and will make it grow so that you can give away more and more fruit from your harvest.

Yes, God will give you much so that you can give away much, (There's why God prospers us! Not so we can accumulate much. So we can GIVE AWAY much.) And when we take your gifts to those who need them they will break out into thanksgiving and praise to God for your help.

So two good things happen as a result of your gifts—those in need are helped and they overflow with thanks to God.

Those you help will be glad not only because of your generous gifts to themselves and to others, but they will praise God for this proof that your deeds are as good as your doctrine.

And they will pray for you with deep fervor and feeling because of the wonderful grace of God shown through you.

Thank God for His Son-HIS gift too wonderful for words.

(II Corinthians 9:6-15 TLB)

What a God we have. No wonder we have heard through the years, "You cannot outgive God.

Paul says, Dear Corinthians: About that offering...look what

Dear Corinthians:About That Offering

God has in store for you if you'll just learn to be faithful in giving away what He's given you. He says God, who is the Creator of both the seed and the harvest, will multiply *the seed you sow*. He cannot or at least will not multiply the seed you horde. So the law of the harvest is this: The more you give, the more bountiful your harvest; the more bountiful your harvest, the more seed God will give you to plant again. God will simply use His marvelous ministry of multiplication until you won't be able to handle the sheer magnitude of it.

Two incredible things will happen:

1- Those to whom you give will break out in praise and thanksgiving to God because God has met their needs through you, and because your deeds have proved that your doctrine is real. Yours is not a gospel of empty words and empty stomachs. Yours is not a message of living without giving, so God gets the glory and you get blessed.

2- The second incredible thing that happens, Paul concludes, is that you now have a whole new bunch of prayer partners. Those to whom you give will be moved to pray for you, and through their prayers God will multiply your power both to minister and to give. I told you that you can't lose. What a God!

Which reminds me to remind those of you who are in some form of vocational Christian work and are receiving your wages or a part of them at the expense of others as a gift, that it is your God-ordained responsibility to pray *regularly* for those who give to your support.

The church that gives a lot to missions ought to be a prayed-for church. And if you're on the mission field reading this lesson, you ought to be praying regularly for all of the people who give to you personally, and all the churches who give to you corporately. We are to pray for you, that's true, but you are to pray for us, as well. It's part of God's wonderful plan to replant some of the harvest in order to produce a new crop of blessings.

Paul then ends this epistle within an epistle by declaring what you and I ought to stop and declare this morning. He shouts,

Thanks be to God for His indescribable gift!

(II Corinthians 9:15 NIV)

In other words, any gift we give pales into insignificance when compared to the gift God has given to us. It is beyond

description. It is indescribable. And it is ours in Jesus Christ.

If you have never asked Jesus Christ into your life, we're not asking you to give God anything. We're asking you instead to take the gift He's giving you, the gift that defies comprehension. It is the gift of eternal life that was paid for when God gave Himself away for you.

Won't you ask Jesus Christ to come into your life right now? That's the whole reason the rest of us give. We gladly give to meet your needs, but the reason is so you will meet our Savior. We gladly give to missions, and to ministries, that you and others like you who are so dearly loved of God, might come to experience that love by accepting the gift of salvation that Jesus purchased on that Cross for you. You can invite Him into your life right now. All you need to do is acknowledge that your sins have separated you from your Heavenly Father and that you now realize that He, in the greatest act of love ever known, gave *Himself* by giving *His Son*, so that you might have eternal life...and so that all of us might come to understand what real giving is all about. In the quiet of this moment, please don't postpone reaching out and accepting the greatest gift ever given. You can receive the gift of life by receiving Jesus right this very moment. Won't you do that?

And for those of us who are believers, Paul has outlined for us this morning a pattern for New Testament giving that takes the precepts from Proverbs and draws them to their logical point of application in the Christian act of giving. May I paraphrase in closing what Paul has said. He has, in essence, said this:

*“Dear Corinthians: About that offering you promised.
Would you like to understand the real concept of giving?
Then look at churches like the Macedonian Church.
They were enduring hardship and, from man's point of
view, had nothing to give. So they mixed their poverty
with God's joy and gave all the more.”*

So if you're struggling right now, financially or otherwise, God might just be saying to you, this is a good time for you to learn what giving is really all about. The Master is our supreme example. He was rich, but he became poor so that we, through his poverty might become rich—and so that we might, by his example, be willing to become poor ourselves that others might become rich. Above all, Paul went on, *“Finish what you've started. If you've made a pledge, keep it. If you've made a commitment,*

Dear Corinthians:About That Offering

honor it. God does and so should you.”

The Now-and-Then Principle keeps the body in balance, Paul went on, *“Now you have and I don’t, so you give; later I’ll have and you won’t, so I’ll give. God will multiply His grace, test His saints, and bless His people all through the proper operation of the “now and then principle.”*

Those of us who are responsible for accepting or distributing God’s money must be beyond reproach. We must not spend God’s money carelessly, or leave even the slightest room for doubt where our integrity is concerned. It all boils down to this: God expects us to give generously; not because we have to, not because we are coerced to, but because we want to. And because when we do, at least two incredible things happen: those to whom we give overflow with praise to God both for the gift and for the evidence of the reality of our doctrine; and they in turn begin to pray for us so the seed multiplies. And the harvest is beyond our wildest expectations.

Now let’s be honest with ourselves, in closing. Very few of us, when we view it from God’s perspective, really know how to give. Some do, but most of us fall pitifully short. We meet our own needs first, and most of our own needs aren’t really needs at all. Then from the overflow of God’s bountiful provision, we give of what’s left, often grudgingly, often under pressure, seldom is it an act of dedication of ourselves first. When we are passing through the waters of adversity or poverty by our standards, instead of giving the more, we complain the more, and rather expect others to give to make us more comfortable. Not only are we missing the mark; we are missing a blessing. God wants to multiply what we give and turn it into a harvest of grace.

Some of you are relatively new Christians, and you have never fully understood what real giving is. I pray that you are beginning to, and I pray that both your giving and your living will be vitally affected. We’re not asking you to give it to us, or to this work, or to this church, not at all. That’s not even a consideration. Give it wherever God lays it on your heart to give, but give, not because you have to, because you want to. And you ought to want to, because of the unspeakable, indescribable gift that a loving God has given to you.

Dear Corinthians:About That Offering

ABOUT THAT OFFERING

Oh, what a gift; what joy divine
Jesus is life; and Jesus is mine.
The price has been paid; the gift now is free
And oh, what a marvel; the gift is for me!

I did not deserve it; I ne'er can repay
What He did on Calvary that life-changing day
But, oh, I received it... and I received HIM
And I received pardon for all of my sin.

Now, all He is asking, since I have believed
Is that I give away what I have received.
As He gave His all without counting the cost
May all my possessions I lay at the Cross.

And quietly, generously, now may I give
That others, like me, have a real chance to live.
He'll meet all my needs; what I need, He'll replace
If I'll but allow in His infinite grace,

For Him to but take what I place in His hands
And spread it like seed throughout countless lands
And as from His storehouse more blessings He'll pour
He'll but allow me to give all the more!!!

dtm DISCIPLESHIP TAPE MINISTRIES, INC.

10602 Mossbank, San Antonio, TX 78230
210-226-0000 or 1-800-375-7778
www.dtm.org • dtm@dtm.org • © Russell Kelfer

(01.11.12)