

Tuesday Night Teaching

Bible Study

SHILOH BAPTIST CHURCH

JUNE 12, 2018

PRINCIPLES OF PROSPERITY

“PROMISE OF GIVING”

Principle of Giving

II Corinthians 9:8

II Corinthians

- ▶ Paul responding to Church Issues
 - ▶ Defense of His Ministry - He was unimpressive and unqualified to be an apostle
- ▶ Opposition from false teachers
- ▶ Paul is responding to a disgruntle church reluctant in their giving

Promise of Giving

- ▶ Dynateo (δυνατέω; *doo-nat-eh'-o*;) – be powerful
 - ▶ to be able, show one's self able or powerful, (*non occ.*)
 - ▶ to *be efficient* (fig.):—be mighty.

Bullinger, E. W. (1908). *A Critical Lexicon and Concordance to the English and Greek New Testament* (Fifth Edition, Revised, p. 498). London: Longmans, Green, & Co.

Strong, J. (2009). *A Concise Dictionary of the Words in the Greek Testament and The Hebrew Bible* (Vol. 1, p. 24). Bellingham, WA: Logos Bible Software.

Concepts of Power

- ▶ **The Concepts of Power in the Greek and Hellenistic World.** The term *dýnamis* shows that all life in the cosmos is viewed dynamically. *dýnamis* is a cosmic principle.
- ▶ **The Idea of Power in the OT.** The decisive difference in the OT is that the power of a personal God replaces the neutral force of nature that is equated with deity. Traces of a neutral idea of power may be found in the OT (cf. the power of the ark), but unlike the nature gods, Yahweh is a God of history, so that originally naturalistic elements are all subsumed.

Concepts of Power

- ▶ **The Concept of Power in the NT.** God's power operates in the weak and corruptible sphere of human existence. It is thus visible only to faith, but for this very reason it is known as divine, not human power.

Kittel, G., Friedrich, G., & Bromiley, G. W. (1985). *Theological Dictionary of the New Testament* (p. 187). Grand Rapids, MI: W.B. Eerdmans.

God is Able

- ▶ **God has the ability, capacity and power to do whatever. This is why God is able!**

God is Able

- ▶ We wrestle with stewardship because we have yet to grasp the capability of God and His sovereignty. If we truly believed that God is sovereign it would change our entire perspective and approach to life!
- ▶ This is why we can trust the promise. God can give favor!!!

Promise of Giving - Grace

- ▶ Favour – practical application of goodwill, (*a sign of*) *favor, gracious deed/gift, benefaction*
- ▶ Its goal is every good work
- ▶ as a religious technical term for God's attitude toward human beings *kindness, grace, favor, helpfulness*

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed., p. 1079). Chicago: University of Chicago Press.

Kittel, G., Friedrich, G., & Bromiley, G. W. (1985). *Theological Dictionary of the New Testament* (p. 1305). Grand Rapids, MI: W.B. Eerdmans.

Friberg, T., Friberg, B., & Miller, N. F. (2000). *Analytical lexicon of the Greek New Testament* (Vol. 4, p. 407). Grand Rapids, MI: Baker Books.

Promise of Giving - Abound

- ▶ Abound – to make superabundant
- ▶ to be over and above, more than enough;
transitive, to make or cause to abound.

Bullinger, E. W. (1908). *A Critical Lexicon and Concordance to the English and Greek New Testament* (Fifth Edition, Revised, p. 20). London: Longmans, Green, & Co.

Strong, J. (2009). *A Concise Dictionary of the Words in the Greek Testament and The Hebrew Bible* (Vol. 1, p. 57). Bellingham, WA: Logos Bible Software.

Promise of Giving - Abound

- ▶ to *superabound* (in quantity or quality), *be in excess, be superfluous*; also (trans.) to *cause to superabound* or *excel*:—(make, more) *abound*, (have, have more) *abundance*, (be more) *abundant*, *be the better, enough and to spare, exceed, excel, increase, be left, redound, remain (over and above)*.
- ▶ God has richly poured out his grace on the churches, and these *superabound* for every good work (2 Cor. 9:8).

All Sufficiency

- ▶ Contentment - αὐτάρκεια, self-sufficiency (*in a good sense*), sufficiency within one's self; *spoken of a mind satisfied with its lot*, contentment.
- ▶ In the NT the word is given a new dimension as part of godliness (1 Tim. 6:6). Thus Paul's apparently philosophical contentment in Phil. 4:11 ff. finds its center in "him who strengthens me" (v. 13). "Enough" also means having something to give to others too (2 Cor. 9:8).

Bullinger, E. W. (1908). *A Critical Lexicon and Concordance to the English and Greek New Testament* (Fifth Edition, Revised, p. 184). London: Longmans, Green, & Co.

Kittel, G., Friedrich, G., & Bromiley, G. W. (1985). *Theological Dictionary of the New Testament* (p. 78). Grand Rapids, MI: W.B. Eerdmans.

All Sufficiency

Our God is the God of more than enough!!! His name is such He is El Shaddai—the all sufficient One!

Sowing Sparingly

- ▶ *Do we feel that our God is the All Sufficient One?*
- ▶ *Why at times do we think we are deficient?*

All Sufficiency

- ▶ Herein lies our problem. We never think we have enough when in truth we have all that we need because we have everything in a God who ensure that we are sufficient in Him.
- ▶ You are able to excel in your stewardship when you realize that you are sufficient in Him. You must be happy in Jesus.

Pauline Views of Sufficiency

- ▶ First, for Paul αὐτάρκεια is not “self-sufficiency” but “God-sufficiency,” not reliance on one’s own inner resources apart from any outside help, but a total dependence on God’s unlimited ability to create the desire to give and to supply the resources to give.

Pauline Views of Sufficiency

- ▶ Second, for Paul αὐτάρκεια involves not “self-sufficiency” but sufficiency for self and ample resources for others. The only other NT use of αὐτάρκεια is in 1 Tim. 6:6. “Godliness (εὐσέβεια) with contentment (αὐτάρκεια) is great gain.” That is, the practice of the Christian faith yields high dividends when it is accompanied by “contentment” with one’s possessions and lot in life.

Harris, M. J. (2005). *The Second Epistle to the Corinthians: a commentary on the Greek text* (p. 638). Grand Rapids, MI; Milton Keynes, UK: W.B. Eerdmans Pub. Co.; Paternoster Press.

Good Work

- ▶ Good work – Morally excellent deed
- ▶ When God gives us our resources, God gives us more than we need, not so that we can have more, but so that we can give more to others. God does not bestow material blessings so that one can hoard them for oneself or withdraw from others but so that they might be shared with others.

Good Work

- ▶ The whole purpose of the collection, therefore, is not to establish the independence of the Gentile Christians from the Jewish Christians in Jerusalem but to deepen their interdependence.

Garland, D. E. (1999). *2 Corinthians* (Vol. 29, p. 408). Nashville: Broadman & Holman Publishers.

Christian Value of Money

- ▶ Christians should know contentment (“having enough”) in every state.
- ▶ Money is a commodity that should be used in the service of others, not something to display one’s virtue publicly, to gain honor, or to bring others into one’s orbit of power.
- ▶ Reward can only be expected from God, not from others, an Old Testament view that runs counter to Greco-Roman social expectations. Giving to others in need reaps spiritual dividends from God.

Christian Value of Money

- ▶ God bestows the material wealth that we share with others, and consequently God, not the giver, is the one who is to be blessed and thanked.
- ▶ Sharing with other Christians is identified as *koinōnia*—joining in partnership with them. In no way should the benefactors assume that the recipients of their gifts become their social inferiors or are obligated to return the favor with material benefits.
- ▶ Giving to others proves that one's confession of Christ as Lord is true.