

## 2 Corinthians 8:7

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[ 0 : 0 0 ] We shall turn now to the second epistle of Paul to the Corinthians, and the eighth chapter, second Corinthians chapter eight.

We shall read it verse seven of this chapter, verse seven. Therefore, as he abound in everything, in faith and utterance and knowledge and in all diligence, and in your love to us, see that he abound in this grace also.

I speak not by commandment, but by occasion of the forwardness of others, to the sincerity of your love. Now, we have often seen that one of the great principles of the New Testament is the intimate connection between Christian doctrine and Christian practice.

We find that so often the apostle Paul especially knows from the sublime theology to very elementary and very basic questions of conduct within the compass of a very few verses.

We find this right through this epistle, because it contains at many points some of the profoundest doctrine to be found anywhere in the word of God.

[ 1 : 5 6 ] teaching with regard to the death of Christ, whom God made sin for us. Teaching with regard to the glory of a believer in the world to come.

And yet, mixed up with all those sublimities, we have constant allusion to very elementary problems of behavior among the Lord's people.

And I find the same combination in this chapter itself. In verse 9, we have one of the greatest statements anywhere on the incarnation of Jesus Christ, the one who was rich, but for our sakes became poor, that we through his poverty might become rich.

And one could very easily isolate that text from its context and treat it as a statement in its own right.

And one in which we could lose ourselves in reflection on the glory of our Savior. And yet the text for all its glory and all its quotability is rooted immovably in the context of very, very simple questions of Christian conduct.

[ 3 : 4 2 ] In fact, Paul's theme in the whole chapter is the obligation of Christian giving. And the reference to Christ and his incarnation, glorious though it is, is yet incidental and almost a parenthesis.

It is only an aside in the onward movement of Paul's great argument. Now I'm going to come to this particular verse eventually, but I want first of all this morning to focus your attention on what is the Apostle's primary concern.

That is the principles that must underlie Christian giving. Because that is what Paul is directly concerned with.

And you will see that Paul's argument is relevant on two different levels. It seems to me, first of all, that there are fundamental principles here for those who administer the Christian church.

And then there are fundamental principles here for the ordinary Christian in a practice of his own Christian giving. And I want to gather Paul's teaching in the whole chapter under those two great headaches.

[ 5 : 19 ] First of all, and more briefly, the principles which are laid down are which are implied for the guidance of those who administer the affairs of the Christian church.

Paul is making an appeal.

He's talking about money, talking about funds, talking about a collection. But those to whom he is writing or talking have an absolutely clear understanding of the reason for which the money is required.

That seems to me to be utterly basic to administration in the church of God.

That if we make known to the church that money is required whether on a regular or on an occasional basis, then the church must know exactly what the money is required for.

[ 6 : 50 ] Now I fear often that many of our people are only vaguely aware of the purpose for which we do collect and for which they do give.

The Corinthians knew the money was going to relieve the poor saints at Jerusalem. That was quite precise. We sometimes know in our situation that the money is going, for example, towards the Lactedon Hospital Fund or some special fund of that kind.

But there is an obligation on those who administer. an obligation that I accept from my side of the whole equation to make known to the church what it is that is being done with the money that is subscribed.

Now I think that in a vague and general way our people do know what the collections are for. But there is a lingering suspicion it is largely undefined, vague, unspecified that it is disappearing somewhere in an Edinburgh bureaucracy.

And people are not sufficiently aware of the fact that the subscription of funds and provision of money is an order to the proclamation of the Christian gospel.

[ 8 : 33 ] In actual fact, the free church spends a very small proportion of its income on administration. The bulk of the money subscribed goes towards salaries.

And those salaries are the salaries of Christian pastors and Christian missionaries. there are some congregations which in isolation on their own could support a minister.

I knew of course of one of these. But there are many, many other congregations that are dependent totally on the giving of the stronger congregations for the maintenance of a ministry.

ministry. And I think we must bear in mind with the talk one hears more and more often about the need to economize, the need for retrenchment, that we are not talking of bureaucratic economy.

We are not talking of retrenchment and administration. We are talking of the curtailment of ministry. It appears to me that linkages amount virtually always to suppression.

[ 10 : 03 ] They amount to curtailment. And I'm absolutely convinced that the economies which alone could ease our financial pressures would have disastrous spiritual consequences.

I've gone through a phase when I was all for retrenchment and I was all for linkages. I have emerged into the conviction that there must be no retrenchment, there must be no suppression, there must be no curtailment of our missionary effort or of home missionary effort that we must maintain every possible agency.

I believe it is even at a psychological level calamities with the church to accept our retrenchment or even a purely economics mentality.

I believe instead that there should be courage, there should be daring, there should be adventure. I would measure the extent of our ministry not in terms of our actual income but in terms of Scotland's need.

And I would say not let us provide as many men as our funds can stand but let's find as many men as we need and then let's go on to provide the funds.

[ 11 : 39 ] And I do wish that you would feel more and more involved, that you would realize that what we collect is not disappearing into some impersonal bottomless pit but it's making a distinctive and a vital contribution to the maintenance of essential ministries because our collections and weekly offerings are related specifically to that ministry which we seek to conduct on a nationwide and indeed on a worldwide scale.

What we have to ask ourselves is the worth whileness of that ministry. And I put it to you that because the ministry is worthwhile that you must feel that your offering is worthwhile and you must feel that yours is a significant contribution to the maintenance of that ministry.

So the first principle which emerges here is that these people had a precise idea of what their money was required for.

You must have the same kind of idea. Your money is required for the maintenance of ministries not only in Aberdeen Meridin and Friis and Aaron and Thethless and Lewis all over the land.

We can only support gospel ordinances as we make financial provision for those ordinances. The second principle which I extract from this again very elementary one and that is Paul's meticulous care to avoid any possible misunderstanding.

[ 13 : 39 ] Now you'll find this if you turn with me to this chapter and down from verse 16 where the apostle is talking about Titus' involvement in this whole affair.

And he says to us in verse 17 that Titus accepted the exhortation to be involved and he went to the Corinthians. and says Paul we sent with him the brother who was praised the gospel throughout all the churches.

That is presumably Luke who wrote the gospel of Luke and he was praised in the gospel because they threw out all the churches. And he adds to that not that only but he was also chosen of the churches to travel with us with this grace, with this gift which we administer he says to the glory of the same Lord.

Avoiding this that no man should blame us in this abundance which is administered by us. Providing for honest or as it should be in modern English, providing for honorable things, not only in the sight of the Lord but also in the sight of man.

Now a lot of words, a lot of verses. The point is this. Paul had solicited this collection. Paul was deeply involved in it. But Paul wanted the whole thing to be above board, wanted it to be totally honorable, honorable in the sight of God, honorable also in the sight of man.

[ 15 : 22 ] And so he doesn't leave it to his own involvement his own action alone but he involves Titus. And furthermore to safeguard Titus he sent with Titus this man whose praise was in the gospel in all the churches so that no man should blame us in this abundance which is administered by us.

Now the rules are very elementary. No one man was handing the money. No one man was carrying the money. There was the involvement of Paul, of Titus, and presumably Luke.

But the great thing is this concern that the whole business should be honorable. no I'm not going to develop it.

It is obvious in itself where its application lies. The church cannot be too meticulous in its administration.

It cannot be too open. It cannot be too accountable. It is absolutely sensual that we safeguard the honor of those who are involved so that in every financial transaction we provide for the inviolability of the characters of those engaged in it.

[ 17 : 07 ] and I would simply express the hope out of bitter experience that no one ever yields to the temptation to take shortcuts in the area of accountability and with regard to matters of finance in the church of God.

Paul was absolutely determined that the thing should be utterly and totally honorable. A third principle hidden also in the same chapter is this, that the burden should be equally shared.

Now, you see how it is in verse 13. He has exalted the Corinthian church, pled with them in terms of the example of others, and he says, but I don't mean, but other men be eased and you burdened, but by an equality, that now at this time, your abundance may be a supply for their want, that there may be equality.

In other words, Paul wanted the Lord equally shared. He didn't want one church or one individual overburdened.

He wanted the whole people of God to share in the Lord. Those of us who administer the church at whatever level, whether as deacons or what else, we are bound to try to apply that same principle, the principle of equal distribution, so that taking the church as a whole, the strong will be helping the weak, it is not so much an absolute equality, it is an equality of overall ministry.

[ 19 : 13 ] There were those who had the financial resources, there were all those who lacked the financial resources, but those who lacked the finances, they might have other resources, and Paul's concern was that the whole thing would equalize.

That where there was a surplus of financial resources, it would spill over into churches where there was a deficit of financial resources, and on the other hand, where there was a surplus of spiritual resources, that that would spill over into churches where there was a deficit of spiritual resources.

In other words, Paul was anxious to avoid any sense of injustice, any sense of exploitation, any sense of inequality.

And he's giving us this example as administrators that we should be meticulously careful in this direction also.

So we see that these people knew why they were giving. We see that the whole thing was conducted in terms of the most open accountability.

[ 20 : 31 ] And we see again Paul's emphasis on equality of burden bearing us between all the various churches. And then let's move on to look for a moment at the other level at which Paul is operating.

That is the level of individual Christianity. And the lessons that can be reduced from the passage in that area for ourselves in particular.

Well I think the first point surely is this. The way that Paul appeals to the example of others. He's went into a church at Corinth.

But what he describes is not the giving at Corinth. But the giving in Macedonia. Moreover brethren, we want you to know of the grace of God bestowed on the churches of Macedonia.

We want you to know how well those churches have been giving. In other words he is appealing to them in terms of the example of others.

[ 21 : 45 ] We are going through a phase. At the moment where in many churches and deacons courts. People seem to be anxious not to give too much.

Paul's approach is the reversal of that. Paul is looking at Macedonia and saying. Look how well they are giving. And he said to the Corinthian Christians.

Can you do us well? Indeed he said to them. Can you do better? Now I've taken the liberty this week. Of using the Aberdeen situation.

As a lever in another context entirely. And I've said see how well the Aberdeen people are giving. But couldn't I also say to Aberdeen.

Look how well somebody else is giving. I do you to it. Of the grace of God bestowed on the churches. Of Macedonia.

[ 22 : 49 ] I want you to look at these churches. At their per capita contributions. At the whole spirit and motivation. The attitude that underlay their approach to this whole problem.

Let us be stirred up. Says the apostle. By the example. Of those other Christians. Let's look at them and what they did.

And I think we might often learn. Not only from other free church congregations. But we might learn by casting our eyes. Beyond their own borders. Into other situations.

Where there is such clear and dramatic evidence. Of sacrificial giving. So that is the first point. That in our giving. We should be prepared to imitate.

The levels. And the attitudes. Of other Christians. And the second point is this. In many ways it's the most important point of all.

[ 23 : 54 ] That first of all. They gave themselves. They gave themselves. To the Lord. Now you see the teaching of verse 5. This they did. Not as we hoped.

But first. Gave their own selves. To the Lord. And then unto us. By the will of God. In other words. A terrible spiritual danger.

That when we. Speak of collections. And money. People. Will respond. With collections. And offerings. And money. But Paul says.

Of the Macedonians. That they first gave their own selves. To the Lord. That is. That is. That is. And if there is. One.

Unconverted person. In this audience. This morning. I would hope. That he will not go away. And say. That man only wants my money. That is so peripheral. They first gave their own selves.

[ 24 : 57 ] To the Lord. That is. What Christ wants. First and foremost. That we should give our hearts. But I don't think.

That is all the Lord means. For us to. Learn from these words. At all. It may be. That the service Christ wants. From some of us. Is not simply.

Our offering. But ourselves. It is one of the great. Pitfalls. Of foreign missionary meetings. That people.

Who respond. To the missionaries. Reports. And a treatise. Financially. That they will not face. The possibility. That what God wants.

Is not simply. Their financial support. Or what is called. In today's jargon. Prayer support. That God wants. Themselves. And wants themselves.

[ 25 : 53 ] For the work. To the work. For the work. For the work. And I believe. That. Whether or not. God does want. All of us. For the work. In that way. That God wants.

All of us. To be absolutely. At his own disposal. So that if we are. Needed. Then we're willing. To go. God. And I'm asking.

That for not only. Have we given ourselves. To the Lord. In conversion. But have those of us. Who are the Lords. Made ourselves.

Totally available. To the Lord. Lord. And Paul adds. Significantly. Not only. Available to the Lord. But unto us.

By the will of God. To be allocated. By us. As a church. To that sphere. That the church. Thinks. Needs us.

[ 26 : 52 ] And we don't. Operate. In that way. That's to our shame. But I'm asking you. Have you given yourself. To Christ.

In conversion. And I'm asking. Further more. Whether having given yourself. You are today. Totally. Available to the Lord.

And. Fully. At the disposal. Of his church. To go. Where the church. Wants you. I'm only talking.

Of preparedness. I'm not saying. That. You must go now. To a particular sphere. I'm simply asking.

For a cemental attitude. They first. Place themselves. At the disposal. Of the Lord. And then.

[ 27 : 47 ] At our disposal. By the will of God. And I would hope that. In whatever one says. About Christian. Offering. On a financial.

On a financial. Material level. We don't lose sight. Of this. Tremendous. Personal equation. Between ourselves. And the Lord. And ourselves. And the church.

Are we the Lord. And. Are we the church. So Paul is saying to them. Look at the example. Of others. Paul is saying. Also to them.

Asking the question. Have you made yourselves. Available. To the Lord. And then Paul adds this. In verse 3. Far to their power.

I bear record. Yea and beyond their power. They were willing of themselves. They gave. To the utmost of their power. They gave beyond their power.

[ 28 : 45 ] They gave all they could afford. The apostle says. Indeed he says. They gave more. Than they could afford.

First of all. They made themselves available. And then secondly. They gave more. Than was in their power.

And that surely is a very searching thing. The whole question of. Sacrificial giving. Giving to the utmost of our power.

And then giving beyond. Our power. Now I don't mean. That Christians should ever. Be so.

Foolish in their stewardship. As to put themselves. In debt. And thus to compromise the cause. Or make themselves. Unable to.

[ 29 : 48 ] Meet obligations. Which they may have to others. But I'm just. Leaving you with Paul's principle. In all its evocativeness.

In all its enigmaticalness. That we give. Beyond. Our power. We give more than we can easily afford.

Give more than we can well afford. We give beyond our power. We give beyond our power. First give ourselves. Then give financially. Beyond our power.

And another thing Paul sees. In the example of those Macedonians. Is this. That the liberality came. Out of. Very straightened circumstances.

And then the problem is. That we say so often. Of people who give well. Or churches that give well. That for them it was painless. And they could so easily afford it.

[ 30 : 56 ] But Paul is facing us. Face to face with those Macedonians. And saying to us. Look. At their particular providence. In verse two. They were assessing a great trial.

They had great affliction. Or great crushing. And they had deep poverty. And yet out of that.

There came the riches. Of their liberality. It's a remarkable tribute. To the Macedonian believers.

How did they conduct themselves. In a great trial. In a great trial of affliction. You asked the apostle Paul. Which church gave best.

To the collection. And Paul says. The Macedonians. And the questioner says. They must be very well off. They must be very prosperous.

[ 31 : 53 ] On the contrary. Says the apostle. They're going through a very difficult time. A great trial of affliction.

And how are they comporting themselves. And burying themselves. In that great trial. Ah. He says. The abundance of their joy.

You see again. Before you get to the money. You have the attitude. You have their mind. You have their emotional state.

You have their spiritual condition. You have great trial. And in that great trial. You have joy. And what happens out of that joy.

Their deep poverty. Abounds unto the riches of the liberality. You have the great paradoxes. Of abundant joy.

[ 32 : 56 ] In a great trial of affliction. And the other paradox. Of rich liberality. Out of deep poverty.

And it becomes so evident. That it isn't a question of. Objective resources. Or the extent of a man's bank book.

It is rooted in something much. More basic than that. In their joy. In their own spiritual state and condition.

And if that is right. Then affliction. Will not take our joy from us. And our poverty. Will not take away. Our liberality.

Now it seems to me. That we today live. In an affluence. Which Paul. And those others.

[ 33 : 55 ] To me writes. Would have found. Mind boggling. And the question is. Whether. In that affluence. We can match.

The liberality. Of the Macedonians. I don't mean. In absolute terms. In those terms. But in those terms. According to their power. And beyond.

Their power. They were willing. We have no great trial. Of affliction. We have no deep poverty. But it's that register.

In the riches. Of our own liberality. There's one more thing. That Paul highlights. About those Macedonians. And it is this. They gave.

Voluntarily. They gave so freely. And gave so willingly. They were. He says. Willing of themselves. In verse 3.

[ 34 : 54 ] Praying us. With much entreaty. That we would receive. The gift. And let them share. In the ministry. To the saints.

It seems to me. Behind that. Language. There is a marvelous. Human situation. In which Paul. Looked at the Macedonian. Christians.

And saw their pain. Their persecution. And saw their poverty. And hadn't the heart. To ask them. To make any contribution.

Because their providence. Was so difficult. And because they were so poor. And he hadn't the heart. To make any appeal. Or present any request.

For money. And what did he find? These poor people. Played with them. To be allowed to give.

[ 35 : 53 ] To be allowed. To be allowed. To be allowed. Now I cannot refrain. From making the obvious. Application. In our situation today.

People are concerned. To. Renegotiate targets. To talk the targets down. In other words.

They are concerned. To plead. For a minimizing. Of their involvement. They don't want. They don't want. To share. The burden. Any more. Than they have to.

Here. Were people. Pleading. For a share. Of the burden. Pleading. In their pain. And their poverty. To be allowed.

To do. What Paul had. In the heart. To ask them to do. They gave. Willingly. He says. They were willing. Of themselves. And they pled.

[ 36 : 46 ] With us. To allow them. To be involved. In this ministry. In bearing. The financial load. When one would have thought.

That they ought to have been. Themselves. Beneficiaries. Of a collection. Instead. The apostles. As they pled. To be allowed. To give. To the collection. Why.

This lovely phrase. The fellowship. Of the ministering. To the saints. We want. To share. They said. In serving.

The Lord's people. And I will put it to you. That. We must try to get that. Same vision. That through our foreign missionary offerings.

The resuscitation fund offerings. And so on. We are serving. The Lord's people. Many of whom. We never see. But to enjoy.

[ 37 : 41 ] Enjoy. A pastoral ministry. Or a missionary ministry. Because. We are willing. To be involved. In ministering.

To the saints. So what is Paul saying? He's saying. Look at those. Macedonians. Look at those others. That's what he's saying. And then he's saying.

When you look for it. You see. Well he says. You see. That they gave. Beyond their power. You see. That first of all. They gave themselves.

You see. That they gave. Out of their own deep poverty. And you see. Above all. That they gave. Willingly.

No one had to plead with them. To give. Instead. They pled. To be allowed to give. Well there's Paul.

[ 38 : 38 ] The great theologian. Talking about money. Talking about Christian giving. Paul the great pastor.

Trying to motivate them. To this business. By pointing them. To the example. For their fellow Christians. And then you see. In one great glorious moment.

The pastor. Psychologist. And theologian. All merge in one. In verse nine. For you know the grace.

Of our Lord Jesus Christ. That though he was rich. Yet for your sakes. He became poor. That he through his poverty. Might become rich. It was a great thing.

For them. To have to stand. In the light. Of the liberality. Of the Macedonians. But Paul saw.

[ 39 : 40 ] There was something greater. That Christian giving. Must stand. Not only in the light. Of the example. Of other Christians.

But Christian giving. Must come. To the fruit. Of the cross. That's where everything. Must come.

That's where all. Our Christian quarrels. Must come. To the fruit. Of the cross. Where all. Our arrogance. And all. Our pride. And all.

Our boasting. All. Our lovelessness. All. Our church divisions. All. Our aggressiveness. Our competitiveness. They must all come.



To the fruit. Of the cross. What has gone wrong. With the church. With the churches. Is that we have. Lived. So far away. From the light. Of the darkness.

[ 40 : 36 ] Of Calvary. And that. Is what went wrong. With our giving. For so many decades. Until the last. Ten or twelve years. And Paul.

Wants them. Brought. Face to face. With the Macedonians. That'll do them good. But above all. He wants their collections. He wants the contents.

Of those free will offering envelopes. He wants them placed. In the light. Of the incarnation. And death. Of the Lord Jesus Christ. Let's say.

To discuss the collection. Of the fruit. Of the cross. He was rich. With the glory. Of God. He was rich.

In his. Invulnerability. To pain. And his. Invulnerability. To sorrow. But he made himself. Poor. He emptied himself.

[ 41 : 37 ] He became a child. In the manger. Foxes of holes. The birds of the air. Of nests. The son of man. Has nowhere. To lay his head.

That's what Christ did. He emptied himself. Until at last. He is crucified. Naked. Homeless. Friendless. Penniless. Outcast. On earth. Outcast. Outcast. By heaven. For saving.

By God. With nothing. He made himself. Nothing. Now says the apostle.

This collection. Let the collection. Remember that. For you know the grace. Far.

[ 42 : 37 ] Far. Far. Your collection. Is response. To Christ. Christ. Your collection. This. Emulation. Of Christ. What did Christ. Do. For the world's poor. What did. The Macedonian. Christians. Do for the poor.

They gave. Beyond their power. Well. It says Paul. Follow that. What did. Christ. Do. For the poor.

He made himself. Nothing. What is this. Follow that. You bring your theology.

To the collection. You bring your Christology. To every relationship. To every single detail.

[ 43 : 33 ] Of Christian conduct. You don't say. The person of Christ. Belongs. To. College. Classrooms. Are at most.

To the poor. No. He says. Take it. Right down. Right down. To your relationships. Right down.

To your attitudes. To others. Right down. To the way. You speak. In the courts. Of the church. Right down. To the way. You speak. In the fellowship. Right down.

Into your family. Relationships. Right down. To your collection. For you know. The grace. Of the Lord. Jesus Christ. I would love.

Today. That. We should live. In the light. Of that great. Collection. Macedonia. Where those.

[ 44 : 29 ] Empoverished people. Gay beyond. Their power. But above all. That we should live. In the light. Of Calvary. Where the Christ. Of God. Made himself.

Nothing. Made himself. An entity. Made himself. An entity. For you know.

The grace. Of the Lord. Jesus Christ. Let me wind. The whole thing up. In terms. Of one or two. Of Paul's. Concluding principles.

The first thing. Surely. Is this. Perform. The doing. Of it. He says.

In verse 11. Now therefore. Perform. The doing. Of it. That as there was. A readiness. To will. There may be. Also. Performance. Out of that.

- [ 45 : 26 ] Which ye have. Well I think. Maybe I'll close. With that. You see. The problem. Is this. I think.
- Charles. She says. All of us. Think. We are. Compassionate. So long. As we're talking. Only of our. Feelings.
- We hear. Sad. Stories. And we feel. them. We see. Sad. Pictures. And we feel. And for a moment. There is.
- The apostle. Says. So beautifully. There is. A readiness. To will. We can. Shed. The tears. Shed. And we can.
- Say. Why isn't. Somebody. Doing. Something. We feel. That. Most. Soul. Destroying. Of all. Things. Vicarious.
- [ 46 : 24 ] Virtue. The apostle. Says. Look. Let's. Get away. From this. Readiness. To will. Let's. Get. Beyond. That. Perform. The doing. Of it. You have. Been. Thinking. For long. Enough. Of doing. Something. About. This. Collection. Business.
- You. Were. Thinking. Of asking. For an. Envelope. Or. A. Reader. Covenant. Form. Or. Unincreased. Contribution. And you. Have. Felt. Very. Virtuous.
- As you. Have. Proposed. To yourself. That you. Will. Do. This. And I. Felt. Virtuous. But. He says. Perform. The doing.
- Of it. These people. He says. In verse 10. Back to. Those. Macedonians. Again. A year ago. He said.
- [ 47 : 19 ] You. Begun. Not only. To do. But also. To be. Forward. When I. Last. Saw you. You. Were. Very keen. Across.
- All. The talk. Of the church. At Corinth. And then. So sadly. Now. Perform. The doing. Of it.
- A year ago. You were. Full of. Enthusiast. Full of talk. Now. Perform. The doing. Of it. And.
- Why. Well. Because. Of what we have. In verse 8. To prove. The sincerity. Of your love. Perform.
- The doing. Of it. I speak. I speak. Not by commandment. I am not. Going to insist. That you all give. Says the apostle.
- [ 48 : 16 ] And I am certainly. Not going to legislate. As to what amount. You should give. And suppose. There are some of you.
- Who never give anything. I shall never hear of it. And it will never trouble me. Suppose. Some of you. Only give a tiny pittance. I won't hear of it.
- And it will never trouble me. No legislation. No compulsion. All I want. Is that between yourselves.
- And God. You prove. The sincerity. Of your love. That is. You love. For the Christ.
- Who made himself poor. You respond to that. And you love. For those. Who need.
- [ 49 : 12 ] The resources. Do you really love. Those poor saints. In Jerusalem. Do you really love. The boys.
- The benefit. From our Peruvian. Mission. Do you really love. The patients. In Lactin Dawn Hospital. Do you really love.
- The people of Livingston. And. The proposal to. Do evangelistic work. In that area. Do you love them. You will talk.
- About missions. You will feel deeply. About missions. You will. Criticize strongly. With regard to missions. You will be very forward.

About all these things. Well. There are agencies. In Peru. And in India.

[ 50 : 07 ] Agencies in Livingston. In the world. And these agencies. And these agencies. Need support. Need finance. If you love those agencies.

Then prove. The sincerity. Of your love. So then. Now that. Perform.

The doing of it. And prove. Prove. The sincerity. Of your love. Let us pray. O Lord.

We ask thee. To. Give us thy blessing. Upon thy word. And to give us grace. To understand it. And grace to. Respond. To it.

In our own personal lives. Sometimes. O Lord. Thy word. Thy word. Deals with. Exalted. And inspiring. Subjects.

[ 51 : 09 ] Sometimes. Without which is mundane. And temporal. But thy word. Is always. Profitable.

And we pray. O Lord. That each of us. May. Show the sincerity. Of our love. By our responsiveness. In this particular detail.

For thy glory's sake. Amen.