

Restoration of Life Ministries International



NEW MEMBER ORIENTATION GUIDE

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*“Upon this rock I will build my church, and the gates of hell shall not prevail
against It” ...*

Matthew 16: 1

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INTRODUCTION

The purpose of this booklet is to orientate our new members to the Body of Christ (new converts) and membership at Restoration of Life Ministries International. It is our desire that each member finds his/her place in the body of Christ and functions to the glory and honor of God.

With this goal in mind, we will deal with four critically important subjects essential for a new convert and/or new members to get his/her bearing in the ministry of our Lord and Savior Jesus Christ.

More specifically, this booklet is designed to:

1. Help each new member understand God's simple plan of salvation and to know for certain that he/she is saved.
2. Help each member understand the reality of sin, the presence of the sinful nature, and how-to appropriate God's provision for forgiveness.
3. Teach each member the fundamental doctrine of the Church and its Ordinances.
4. Help each member understand and accept his/her responsibilities as a steward over God's resources.

Not specifically mentioned, but implied, is the necessity of personal Bible study. No Christian will fully mature in Christ without daily Bible study and prayer.

NOTE: *THE SCRIPTURAL REFERENCES USED THROUGHOUT THIS BOOK HAVE BEEN TAKEN FROM THE KING JAMES VERSION OF THE HOLY BIBLE.*

THE MEANING OF SALVATION

Nothing can be more important to a Christian than to know for certain that he/she is saved. Many Christians live frustrated and defeated lives because of a failure to understand God's plan of salvation.

I. The Fall of Man Necessitated the Provision of Salvation.

A. The "fall" of Adam brought about a rupture in our spiritual fellowship with God. (Genesis 2:17, 3:6)

1. *"Wherefore, as by one-man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned."* (Romans 5:12)

2. *"For since by man came death. . ."* (I Corinthians 15:21)

3. *"For as in Adam all die. . ."* (I Corinthians 15:22a)

B. Sin is Universal.

1. *"For there is not a just man upon earth, that doeth good and sinneth not."* (Ecclesiastes 7:20)

2. *"For all have sinned, and come short of the glory of God;"* (Romans 3:23)

II. What God Did—Atonement (at—one—ment).

A. God sent His Son to die for us. (John 3:16)

1. “*For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh:*” (Romans 8:3)
2. “*So Christ was once offered to bear the sins of many. . .*” (Hebrews 9:28a)

III. The Conversion Experience.

A. *CONVERSION* is our response to the provision of salvation. Conversion is often used interchangeably with *REGENERATION*. But, the two are not the same experience. Conversion is on the human side of the salvation experience while regeneration is on the Divine side of the salvation experience. Conversion simply means to turn about. In conversion, we turn to God from our sins. We do not and cannot turn from our sins without God. (I Thessalonians 1:9)

1. *CONVICTION* is the first step in conversion. The salvation experience starts with conviction, which is being aware of one’s final condition. It is not a good feeling. It is a remorseful feeling. (Acts 2:37) For total conviction, awareness must be

followed by the desire to be saved. (Acts 26:28) A person can remain under conviction (awareness) for many days—even weeks and months.

2. REPENTANCE involves sorrow for sin, (II Corinthians 7:9,10) but includes a change of mind toward sin (Psalms 38:4, 17-18). It must be volitional—the exercise of one’s personal will. Repentance can be expressed verbally and emotionally (tears, discountenance, etc.). The requirement for repentance is seen in Acts 2:38.
3. FAITH is the third step in conversion. Hebrews 11:1 says, “*Now faith is the substance of things hoped for, the evidence of things not seen.*” A one-word definition of faith is ‘trust.’ Faith is not synonymous with belief. Faith precedes belief. At this step, a person is trusting in Christ—trusting that He can save him. We cannot minimize the absolute necessity of faith. The Scripture says, ‘*without faith it is impossible to please God.*’ (Hebrews 11:6a) Our faith is not of ourselves. It is not self-produced. (Ephesians 2:8; II Peter 1:1) The three steps of conversion were presented in sequence, however, they can occur simultaneously.

IV. Regeneration.

- A. REGENERATION, as previously stated, is on the Divine side of the salvation experience. Belief is the bridge between conversion and regeneration. When a person reaches the point of belief, then God regenerates him (saves him). God does not save at the point of conviction. God does not save at the point of repentance. God does not save at the point of faith. God saves at the point of belief. (John 3: 16; Acts 8:37, 16:31) At belief, salvation becomes our personal possession.
- B. General belief will not save. The clearest, most practical verse in the Bible on salvation is Romans 10:9. *“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.”*
- C. At no time during the salvation experience do we act independently of God. (John 6:44) We do not convict ourselves—God convicts us. (John 8:16) We do not have faith of ourselves—God gives us faith. (Ephesians 2:8; Romans 10:17) We do not repent on our own—God gives repentance. (II Timothy 2:25) We do not believe on our own—God gives us belief. (Mark 9:24) Salvation is truly a ‘gift of God.’

D. The Holy Spirit ‘seals’ the contract when we believe.
(Ephesians 1:13) The Holy Spirit baptizes us the moment we believe. (I Corinthians 12:13; Galatians 3:2) He also indwells us the moment we believe. (John 7:39; I Corinthians 3:16, 6:19)

V. Water Baptism.

A. Water Baptism is not a part of the salvation experience. Water Baptism comes after the salvation experience. There is no saving efficacy in water. Water Baptism merely symbolizes and commemorates the Lord’s death, burial, and resurrection.

B. There is no Biblical record of infant Baptism. A person must be capable of believing before being baptized. There is a distinction between a person who cannot believe, and one who will not believe. Only a believer has the right to be baptized. (Acts 8:37)

C. The proper mode of Baptism is immersion.
(Matthew 3:13-16; Acts 8:38, 39; Colossians 2:12)

VI. How To Know You Are Saved.

- A. As simple as it is to be saved, it is a very confused issue in the minds of many Christians. Many Christians honestly believe that you cannot know you are saved until you die. That is false; you can know you are saved before you die.
- B. The Word of God provides the best evidence of salvation. (I John 5:13) By the Scriptures, we are made “. . . wise unto salvation.” (II Timothy 3:15) Our salvation is predicated on the Word of God. The only assurance that the thief on the cross had of his salvation was the Lord’s Word. (Luke 23:43)
- C. Our salvation is as sure as God’s Word. The Psalmist recognized the immutability of God’s Word and said, “*Forever, O Lord, thy word is settled in heaven.*” (Psalm 119:89) God has given us His Word that He will save us if we believe. (John 3:16; Acts 16:30,31; Romans 10:9) Salvation is a one-time experience. You are saved now and for eternity. (John 10:28; Romans 5:8,9; Philippians 1:6) The joy of your salvation will intensify if you share (witness) God’s simple plan of salvation with others. Share the plan of salvation with others that they may also be saved.

THE CHRISTIAN AND SIN

The question which may arise in a believer's mind is, "Since I am saved (forgiven of sins) why do I still sin? What happens to my salvation when I sin?"

FACT I – The Bible does not teach that a believer becomes sinless or no longer has the ability to sin after being saved. *"If we say that we have no sin, we deceive ourselves, and the truth is not in us."* *"If we say that we have not sinned, we make Him a liar, and His word is not in us."* (I John 1:8,10)

FACT II – When a person is saved (Romans 10:9), a *new nature* is received (II Corinthians 5:17) to counter balance the *old nature*. (Psalms 51:5) The *new nature* is called the "new man." (Ephesians 4:24) The *old nature* is also called the "old man." (Romans 6:6; Ephesians 4:22; Colossians 3:9) When we are *born again* (spiritual birth), we are born with a spiritual nature "new nature".

NOTE: *OUR SINFUL NATURE IS NOT ERADICATED WHEN WE ARE SAVED.*

"For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I

that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man but see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.” (Romans 7:18-25)

WHAT ABOUT I JOHN 3:6,9?

“Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him, neither know Him.”

“Whosoever is born of God doth not commit sin; for His seed remaineth in him, and he cannot sin, because he is born of God.”

These verses reference the *new nature*. The *new nature* cannot sin, will not sin, hates sin. Whenever we sin we sin through our *old nature*.

DEFINITION: SIN IS THE WILLFUL TRANSGRESSION OF THE LAW OF GOD. “. . . *sin is the transgression of the law.*” (I John 3:4b) “*All unrighteousness is sin . . .*” (I John 5:17a)

I. There are two primary categories of sin.

- A. *COMMISSION*—the bad/wrong things we do.
- B. *OMISSION*—the good/right things that we don't do.
(James 4:17)

II. What is the Believer's Only Recourse When He/She Has Sinned?

A. Pray and ask forgiveness.

1. *"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."*
(I John 1:9)
2. *"I acknowledge my sin unto thee, and mine iniquity have I not hidden. I said, I will confess my transgression unto the Lord, and thou forgavest the iniquity of my sin."* (Psalms 32:5)

B. How do you know when you are forgiven?

1. *"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."*
(I John 1:9)
2. God's Word is our assurance!!!

C. Does this mean that a Christian is free to sin?

1. No . . . No . . . No . . .!!!

2. *“My little children, these write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.”* (I John 2:1)

III. Sin Breaks Down *Fellowship* With God Not *Relationship*.

A. The new birth gives us our RELATIONSHIP with God. (John 3:3,7)

1. Paternal relationship can never be dissolved or destroyed. You can't stop being your parent's child.
2. The spiritual birth is just as binding as the physical birth. You cannot be unborn.
3. The *FELLOWSHIP* within a *RELATIONSHIP* can be destroyed (broken), but can be restored with a confession and a request for forgiveness.
4. The “confession” in Romans 10:9 is for our relationship with God. The “confession” in I John 1:9 is for our fellowship with God. *“Beloved, now are we the children of God, and it doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.”* (I John 3:2) *“But grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ.”* (II Peter 3:18)

THE ORDINANCES AND DOCTRINES OF THE CHURCH

The opportunity to become a dedicated Christian and committed church member will be enhanced by knowing the fundamental doctrines of the Church (also called the Articles of Faith).

I. The Ordinances of the Church.

A. An *ORDINANCE* is an act or observance to be carried out by believers which is commanded by Christ that commemorates His death, burial, and resurrection. There are two such ordinances taught in Scripture—*Baptism* and the *Lord's Supper*.

1. *Baptism* is a single (one-time) observance. The prerequisite to Baptism is belief in the Lord Jesus Christ. (Mark 16:16; Acts 8:35-37, 16:30-31)

2. *The Lord's Supper* (also called *Communion*), was instituted by Christ during the Passover meal shortly before His death. (Matthew 26:26,27; Luke 22:19,20) The Lord's Supper is perpetual observance. (I Corinthians 11:26) It should be preceded by solemn self-examination. (I Corinthians 11:28,29) Every believer is summoned to the

Lord's Supper, but only the obedient believer responds.

The doctrines and ordinances of the church should be cherished by every believer. Make it your personal obligation to study the doctrines and observe the ordinances. A study of the doctrines will make you aware of what we believe, and observing the ordinances will bring you into closer fellowship with Christ.

I. The Doctrines of the Church.

A. The 18 Articles of Faith (Declaration of Faith).

1. Of The Scriptures.

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinion shall be tried.

2. Of The True God.

We believe that there is one, and only one living and true God, an infinite, intelligent Spirit,

whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth, inexpressibly glorious in Holiness, and worthy of all possible honor, confidence, and love; that in the unity of the Godhead there are three persons, the Father, the Son and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

3. Of The Fall of Man.

We believe the Scriptures teach that Man was created in holiness, under the law of his Maker; but by voluntary transgressions fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin.

4. Of the Way of Salvation.

We believe that the Scriptures teach that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God; who by the appointment of the Father, freely took

upon Him our nature, yet without sin; honored the divine law by His personal obedience, and by His death made a full atonement for our sins; that having risen from the dead, He is now enthroned in heaven; and uniting in His wonderful person the tenderest sympathies with divine perfections, He is in every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.

5. Of Justification.

We believe the Scriptures teach that the great Gospel blessing which Christ secures to such as believe in Him is justification; that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith His perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

6. Of the Freeness of Salvation.

We believe that the Scriptures teach that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by cordial, penitent and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own determined depravity and voluntary rejection of the Gospel; which rejection involves him in an aggravated condemnation.

7. Of Grace in Regeneration.

We believe that the Scriptures teach that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind that it is effected in a manner above our comprehension by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the Gospel; and that its proper evidence appears in the holy fruits of repentance and faith, and newness of life.

8. Of Repentance and Faith.

We believe the Scriptures teach that repentance and faith are sacred duties, and also inseparable

graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger and helplessness and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying on Him alone as the only and all-sufficient Savior.

9. Of God's Purpose of Grace

We believe the Scriptures teach that election is the eternal purpose of God, according to which He graciously regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting and promotes humility, love, prayer, praise, trust in God, and active imitation of His free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its

effects in all who truly believe the Gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

10. Of Sanctification.

We believe the Scriptures teach that Sanctification is the process by which, according to the will of God, we are made partakers of His holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means especially the word of God, self-examination, self-denial, watchfulness, and prayer.

11. Of the Perseverance of Saints.

We believe the Scriptures teach that such only are real believers as endure to the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

12. Of the Harmony of the Law and the Gospel.

We believe the Scriptures teach that the Law of God is the eternal and unchangeable rule of His moral government; that it is holy, just and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arise entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the Gospel, and of the Means of Grace connected with the establishment of the visible church.

13. Of a Gospel Church.

We believe the Scriptures teach that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights, and privileges invested in them by His Word; that its only scriptural officers are Bishops or Pastors, and Deacons whose Qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

14. Of Baptism and the Lord's Supper.

We believe the Scriptures teach that Christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; to show forth in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior, with its effect, in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation; and to the Lord's Supper, in which the members of the church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

15. Of the Christian Sabbath.

We believe the Scriptures teach that the first day of the week is the Lord's Day, or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreations, by the devout observance of all the means of grace, both private and public, and by preparation for that rest that remaineth for the people of God.

16. Of Civil Government.

We believe the Scriptures teach that civil government is of divine appointment, for the interest and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the Kings of the earth.

17. Of the Righteous and the Wicked.

We believe the Scriptures teach that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His esteem; which all such as continue in impenitence and unbelief are in His sight wicked, and under the curse; and this distinction holds among men both in and after death.

18. Of the World to Come.

We believe the Scriptures teach that the end of the world is approaching; that at the last day, Christ

will descend from heaven, and raise the dead from the grave for final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

III. The Church Covenant

Having been led, as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Savior; and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now in the presence of God, angels and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church in knowledge and holiness; to give it a place in our affections, prayers and services above every organization of human origin; to sustain its worship, ordinances, discipline and doctrine; to contribute cheerfully and regularly, as God has prospered us, towards its expenses, for the support of a faithful and evangelical

ministry among us, the relief of the poor and the spread of the Gospel throughout the world. In case of difference of opinion in the church, we will strive to avoid a contentious spirit, and if we cannot unanimously agree, we will cheerfully recognize the right of the majority to govern.

We also engage to maintain family and secret devotion; to study diligently the word of God; to religiously educate our children; to seek the salvation of our kindred and acquaintance; to walk circumspectly in the world; to be kind and just to those in our employ, and faithful in the service we promise others; endeavoring in the purity of heart and good will towards all men to exemplify and commend our holy faith.

We further engage to watch over, to pray for, to exhort and stir up each other unto every good word and work; to guard each other's reputation, not needlessly exposing the infirmities of others; to participate in each other's joys, and with tender sympathy bear one another's burdens and sorrows; to cultivate Christian courtesy; to be slow to give or take offense, but always ready for reconciliation, being mindful of the rules of the Savior in the Eighteenth chapter of Matthew, to secure it without delay; and through life, amid evil report, and good report, to seek to

live to the glory of God, who hath called us out of darkness into His marvelous light.

When we remove from this place, we engage as soon as possible to unite with some other church where we can carry out the spirit of this covenant and the principles of God's word.

STEWARDSHIP--YOUR PERSONAL OBLIGATION

(The Biblical View of Money)

Stewardship (giving), needless to say, is one of the most critical and difficult areas of spiritual development. Many Christians fail miserably in their responsibility to give according to God's plan. Money is one of our many gifts from God, but money is the least of God's gifts. (Luke 16:10,11) Money serves as a test of our spirituality. *"For where your treasure is, there will your heart be also."* (Matthew 6:21) A *STEWARD* is a person who holds in trust or administers the property of another person.

I. The Message of Stewardship Permeates the Entire Bible.

A. The first lesson taught to man was his position as a steward.

"And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: But of the tree of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Genesis 2:16,17)

B. Christ taught more about stewardship of things (money) than any other subject.

1. The rich fool. (Luke 12:16-20)

2. The parable of the talents. (Matthew 25:14-30)

3. The unjust steward. (Luke 16:1-8)

II. Giving is Worship.

A. *“ . . . where is He that is born King of the Jews? For we have seen His star in the east, and are come to worship Him. And when they were come into the house, they saw the young child with Mary, His mother, and fell down, and worshipped him; and when they had opened their treasures, they presented unto Him gifts: gold, and frankincense, and myrrh.”* (Matthew 2:2,11)

B. *“Give unto the Lord, O ye kindreds of the people; give unto the Lord glory and strength. Give unto the Lord the glory due unto His name; bring an offering, and come into His courts. Oh, worship the Lord in the beauty of holiness; fear before Him, all the earth:”* (Psalms 96:7-9)

NOTE: WE CAN GIVE WITHOUT WORSHIPPING, BUT WE CANNOT WORSHIP WITHOUT GIVING. IN MANY WORSHIP SERVICES THE OFFERING IS NOT GIVEN THE SACRED SIGNIFICANCE IT DESERVES.

III. The First Offering.

A. *“And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat*

thereof. And the Lord had respect unto Able and to his offering but unto Cain and to his offering he had not respect. . .” (Genesis 4:3-5a)

NOTE: *MONEY WAS NOT IN WIDE CIRCULATION IN EARLY BIBLICAL HISTORY, SO MEN GAVE OF THEIR SUBSTANCE. AS A MONETARY ECONOMY WAS ESTABLISHED, MONEY WAS SUBSTITUTED FOR GRAIN, CATTLE, FRUIT, ETC. (Mark 12:41; Acts 4:30-37)*

IV. The Tithe (Tenth Part).

A. The significance of ten or the tenth part is that it symbolizes wholeness. The giving of the Tithe symbolized the giving of the whole. *“And he blessed him, and said, God, who hath delivered thine enemies into thy hand, and he gave him tithes of all.”* (Genesis 14:19-20)

B. How did Abraham arrive at 10% amount?

1. By faith.

2. *“. . . faith comes by hearing, and hearing by the word of God.”* (Romans 10:17)

NOTE: *IT TAKES A COMBINATION OF LOVE, FAITH AND OBEDIENCE TO TITHE.*

V. The Tithe (Tithing) was Included in the Law of Israel.

- A. The Lord's Tithe. (Leviticus 27:30)
- B. Second Tithe. (Deuteronomy 12:10, 11, 17, 18)
- C. Third Tithe. (Deuteronomy 14:28,29)

VI. Should a Christian Tithe?

- A. No!!! A Christian should give more than a Tithe. Tithing is a good place to start, but it is a bad place to stop.
- B. Christians are taught to give "Cheerfully" (II Corinthians 9:7), "Liberally (II Corinthians 8:7), "Willingly (II Corinthians 8:12), "Bountifully" (II Corinthians 9:6).
- C. How does a Christian give "Liberally," etc., if he gives less than a Tithe? HE CAN'T!
 1. *“. . . For unto whomsoever much is given, of him shall be much required. . .”* (Luke 12:48)
 2. *“Therefore, as ye abound in everything, in faith and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace (giving) also.”* (II Corinthians 8:7)
 3. *“But this I say, he who soweth sparingly shall reap also sparingly; and he who soweth bountifully shall reap also bountifully.”* (II Corinthians 9:6)

D. We have the assurance of divine provision when we give.

1. *“Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye measure it shall be measured to you again.”* (Luke 6:38)

2. *“And God is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound to every good work.”* (II Corinthians 9:8)

3. *“But this I say, he who soweth sparingly shall reap also sparingly; and he who soweth bountifully shall reap also bountifully.”* (II Corinthians 9:6)

VII. **Giving is Investing with God (Giving in addition to the Tithe).**

A. Giving sacrificially (beyond your means).

“And there came a certain poor widow, and she threw in two mites, which make a farthing; For all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living.” (Mark 12:42,44)

B. Giving Proves Faithfulness to God.

“He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in

much. If, therefore, ye have not been faithful in the unrighteous mammon (money), who will commit to your trust the true riches?” (Luke 16:10-11)

C. Give Restitutionally.

“And Zacchaeus stood, and said of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.” (Luke 19:8)

D. Give to Meet Needs.

“And sold their possessions and goods, and parted them to all men, as every man had need.” (Acts 2:45)

E. Giving Proves Your Love For God.

“I speak not by commandment, but by occasion of the earnestness of others, and to prove the sincerity of your love.” (II Corinthians 8:8)

F. Grace Giving.

“Every man according as he purposes in his heart, so let him give, not grudgingly, or of necessity for God loveth a cheerful giver.” (II Corinthians 9:7; c.f. Exodus 35:29)

G. Give According to Prosperity.

“Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.” (I Corinthians 16:2)

H. Give Cheerfully and Regularly.

“. . . so let him give, not grudgingly, or of necessity; for God loveth a cheerful giver.” (II Corinthians 9:7)

I. Give to Your Minister (Pastor).

I Corinthians 9:7-11

J. Give to the Poor.

“He that has pity upon the poor lendeth unto the Lord, and that which will He (God) pay him again.” (Proverbs 19:17)

This chapter can best be summarized in the words of the apostle Paul, *“Moreover, it is required in stewards, that a man be found faithful.”* (I Corinthians 4:2)
