them can by any means redeem his brother, nor of his soul is precious, and it ceaseth for ever."

That he should live for ever, and not see corruption." The One who was infinitely rich paid all that He had to set us free. This was the Lord Jesus Christ. He knew that we had nothing to pay for, we were dead in our sins, but this was His principle of Love. He would tell us, "when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee." (Luke 14:13-14). Is He not blessed above all, more than all, when we were miserable and poor and blind and naked, He took off His very own robe of righteousness and covered all our sins. How could we ever repay Him?

"But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, for ye shall be the children of the Highest." (Luke 6:35). Instruction was also given that "They who labour in the word and doctrine." (1Tim. 5:17) should be given reward. Supporting financially those who do not get paid for their work is not charity, giving in the word is not charity; it is service and compensation for services rendered. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17) Giving was that which was given to us in salvation, when we had no means of redeeming ourselves, by our own efforts, whether of our own accord, or through the poor results in helping the poor. "The scripture saith, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. And, The labourer is worthy of his hire." (Mt. 25:42). Paul told the Corinthians, "Do not know that they which preach the gospel should live of the things of the world?" (2Cor. 12:14) Paul knew that the apostle Paul gave the church as a principle in the Bible, that the riches in glory by Christ Jesus, "they who labour in the word and doctrine, shall be the children of the Highest; for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful." (Luke 6:35)

So we see that the giving in the early church was not to some organization, nor was it compensation for services rendered, with the pay to be provided by those who receive the benefit of their labors. "They who preach the gospel should live of the things of the world." (2Cor. 12:14) Paul said it is a most wonderful principle, in the Bible, the labourer is worthy of his hire. This is how our love for the Lord is manifested, "But who hath loved the love of God, whom he hath seen, how can he not love his brother whom he hath not seen?" (1 John 4:19). The result was that of the early church of their charitable giving, they were "rich in good works, ready to distribute, willing to communicate, according to their abilities in every good work, and to abound in every good work." (2Cor. 9:10)

"Which among you, being a farmer, going out to plant vineyards, when he harroweth them, doth he pluck up the weeds? Doth he presently pluck them up? No, but let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." (Mt. 13:24-30) Paul told the Galatians, "But we be under grace, where there is no condemnation; who shall criticise any man?" (Rom. 8:1) He also said, "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which thou shalt command me, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth … Thou shalt surely give him, and thine heart shall not be hardened thine heart, because that thou hast opened thine hand wide unto thy brother to thy needy, in thy land." (Deut. 15:7-8, 10-11)

"For all things have been provided for us with all things. The fact that you have nothing to offer, is it not because you first received it? David acknowledged, "He left not himself his need, in that which he wanteth … Thou shalt surely give him, and thine heart shall not be hardened thine heart, because that thou hast opened thine hand wide unto thy brother to thy needy, in thy land." (Deut. 15:7-8, 10-11)

When we think of giving and receiving, we must think of the One who has provided for us in salvation, when we had no means of redeeming ourselves, by our own efforts, whether of our own accord, or through the poor results in helping the poor. "They that trust in their own hearts are the perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17). Peter said, "He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again." (Psalm 41:1).
**Giving and Receiving**  
(Philippians 4:15)

In the Old Testament, the nation Israel was told “Three times a year ... Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.” (Deut. 16:16-17) These three times were the “feast of unleavened bread”, the “feast of weeks”, and the “feast of tabernacles”. These were the times that all the males were required under the Law to gather together and bring their offerings to the Lord. In the New Testament, we do not observe these holy days as they were so called, for they were a shadow of things to come (Colossians 2:17-17), but the substance is of Christ.

In the New Testament, we find but one feast that the Lords people would gather together on a regular basis, and that was on the first day of the week (Acts 20:7). The purpose for gathering together on that day was to break bread in remembrance of the Lord. This is the only “feast” (1Cor. 5:8) that we find mentioned in the New Testament that was ordained of God, to which the church would “gather together” (1Cor. 5:4), and the church was instructed not to forsake “the assembling of ourselves together” (Hebrews 10:25).

Paul gave other instructions for this day. He told the Corinthians as well as the Galatians, “Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 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.” (1Cor. 16:1-2) They were to bring their offerings not on any day, but were to set their offering aside until they gathered together on the first day of the week.

Paul said “let every one of you” give. So as God had prospered each individual that week, they were to set it aside for that day. We will notice that the offerings were not for to build a mega-church or for the support of some hierarchy, but was “for the