

How is the  
church  
spending the  
Lord's money?

Act 4:32 And the congregation of those who believed were of one heart and soul; and not one *of them* claimed that anything belonging to him was his own, but all things were common property to them.

Act 4:33 And with great power the apostles were giving testimony to the resurrection of the Lord Jesus, and abundant grace was upon them all.

Act 4:34 For there was not a needy person among them, for all who were owners of land or houses would sell them and bring the proceeds of the sales

Act 4:35 and lay them at the apostles' feet, and they would be distributed to each as any had need.

Act 4:36 Now Joseph, a Levite of Cyprian birth, who was also called Barnabas by the apostles (which translated means Son of Encouragement),

Act 4:37 and who owned a tract of land, sold it and brought the money and laid it at the apostles' feet.

Act 5:1 But a man named Ananias, with his wife Sapphira, sold a piece of property,

Act 5:2 and kept back *some* of the price for himself, with his wife's full knowledge, and bringing a portion of it, he laid it at the apostles' feet.

Act 5:3 But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back *some* of the price of the land?

Act 5:4 "While it remained *unsold*, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to God."

Our money is our own.

Our money is our own.

If we give it away, it is no longer ours.

Our money is our own.

If we give it away, it is no longer ours.

The church is not spending our money.

We have the example of using funds from the church treasury to provide for the physical needs of the brethren.

# Use of the Lord's money:

1. Care for needy saints

Rom 15:25 but now, I am going to Jerusalem serving the saints.

Rom 15:26 For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem.

Rom 15:27 Yes, they were pleased *to do so*, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things.

Rom 15:25 but now, I am going to Jerusalem serving the saints.

Rom 15:26 For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem.

Rom 15:27 Yes, they were pleased *to do so*, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things.

Joh 6:1 ... Jesus went away to the other side of the Sea of Galilee (or Tiberias).

Joh 6:2 A large crowd followed Him...

Joh 6:10 Jesus said, "Have the people sit down." Now there was much grass in the place. So the men sat down, in number about five thousand.

Joh 6:11 Jesus then took the loaves, and having given thanks, He distributed to those who were seated; likewise also of the fish as much as they wanted.

Joh 6:24 ...when the crowd saw that Jesus was not there, nor His disciples, they themselves got into the small boats, and came to Capernaum seeking Jesus.

Joh 6:25 When they found Him on the other side of the sea, they said to Him, "Rabbi, when did You get here?"

Joh 6:26 Jesus answered them and said, "Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves and were filled.

Joh 6:66 As a result of this many of His disciples withdrew and were not walking with Him anymore.

*Feeding people to bring them Christ didn't even work for Jesus.*

1Co 16:1 Now concerning the collection for the saints, as I directed the churches of Galatia, so do you also.

1Co 16:2 On the first day of every week each one of you is to put aside and save, as he may prosper, so that no collections be made when I come.

1Co 16:3 When I arrive, whomever you may approve, I will send them with letters to carry your gift to Jerusalem;

1Co 16:4 and if it is fitting for me to go also, they will go with me.

# Use of the Lord's money:

## 1. Care for needy saints

- specifically authorized by approved example.

# Use of the Lord's money:

1. Care for needy saints
2. Preaching

1Co 9:11 If we sowed spiritual things in you, is it too much if we reap material things from you?

1Co 9:12 If others share the right over you, do we not more? Nevertheless, we did not use this right, but we endure all things so that we will cause no hindrance to the gospel of Christ.

1Co 9:13 Do you not know that those who perform sacred services eat the *food* of the temple, *and* those who attend regularly to the altar have their share from the altar?

1Co 9:14 So also the Lord directed those who proclaim the gospel to get their living from the gospel.

Php 4:14 Nevertheless, you have done well to share *with me* in my affliction.

Php 4:15 You yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church shared with me in the matter of giving and receiving but you alone;

Php 4:16 for even in Thessalonica you sent *a gift* more than once for my needs.

# Use of the Lord's money:

1. Care for needy saints

2. Preaching

- specifically authorized by approved example.

# Use of the Lord's money:

1. Care for needy saints
2. Preaching
3. Teaching

Mat 28:18 And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

Mat 28:19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,

Mat 28:20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

We have a direct command to teach.

The apostles were to teach others. They were in turn to teach others. Eventually, we were taught and we are to teach others.

Act 2:42 They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

2Ti 2:2 The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.

Act 15:35 But Paul and Barnabas stayed in Antioch, teaching and preaching with many others also, the word of the Lord.

*Preaching and teaching are closely linked.*

Preaching is a special form of teaching.

1Co 9:14 So also the Lord directed those who proclaim the gospel to get their living from the gospel.

Preaching is a special form of teaching.

Evangelism encompasses both preaching and teaching.

1Co 9:14 So also the Lord directed those who proclaim the gospel to get their living from the gospel.

Preaching is a special form of teaching.

Evangelism encompasses both preaching and teaching.

If we can use the Lord's money to pay preachers, then we should be able to do the same for teachers.

1Co 9:14 So also the Lord directed those who proclaim the gospel to get their living from the gospel.

Preaching is a special form of teaching.

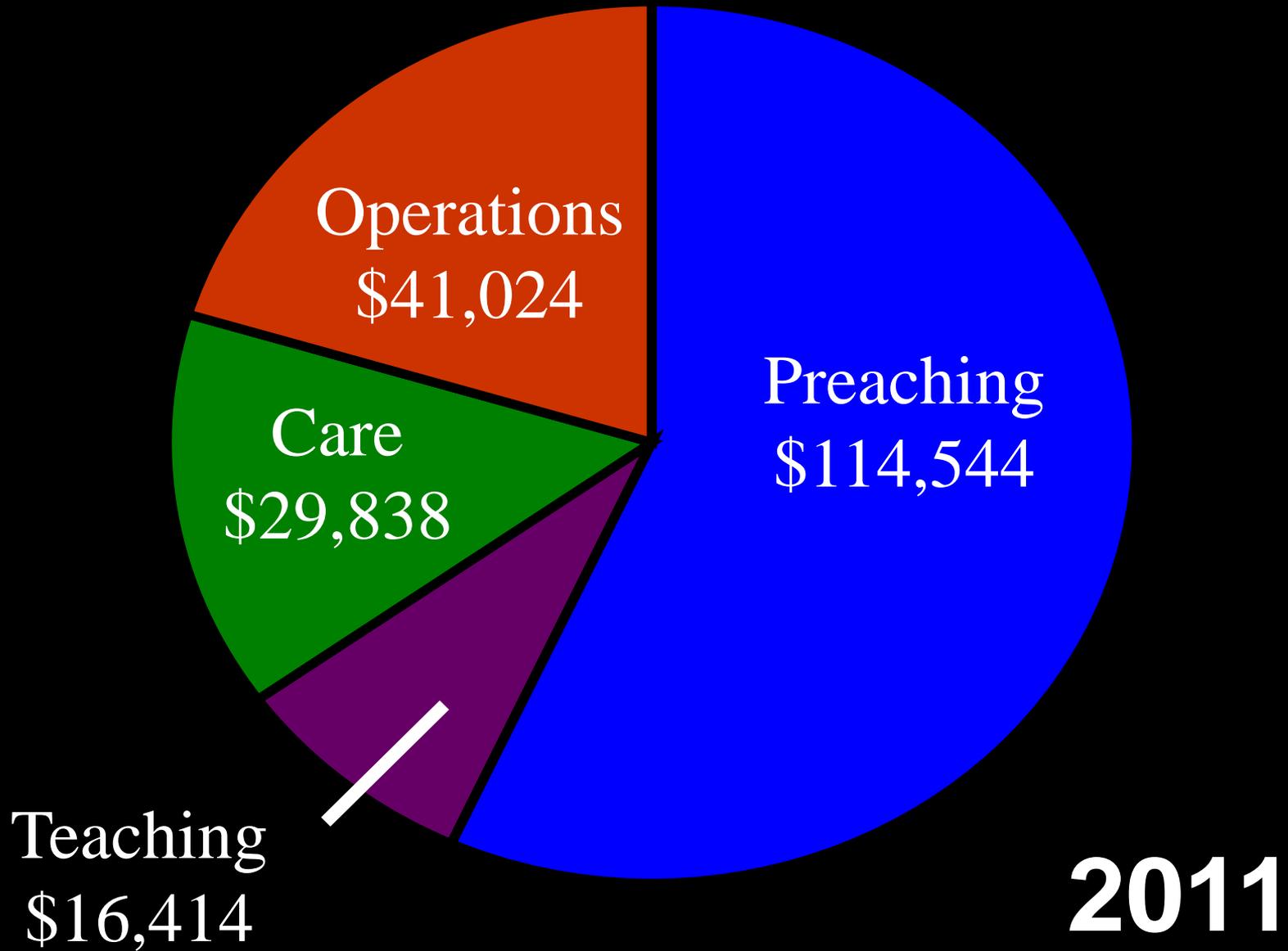
Evangelism encompasses both preaching and teaching.

If we can use the Lord's money to pay preachers, then we should be able to do the same for teachers.

Conclusion - Teaching is an expense that is authorized to be paid from the church treasury.

# Use of the Lord's money:

1. Care for needy saints
2. Preaching
3. Teaching



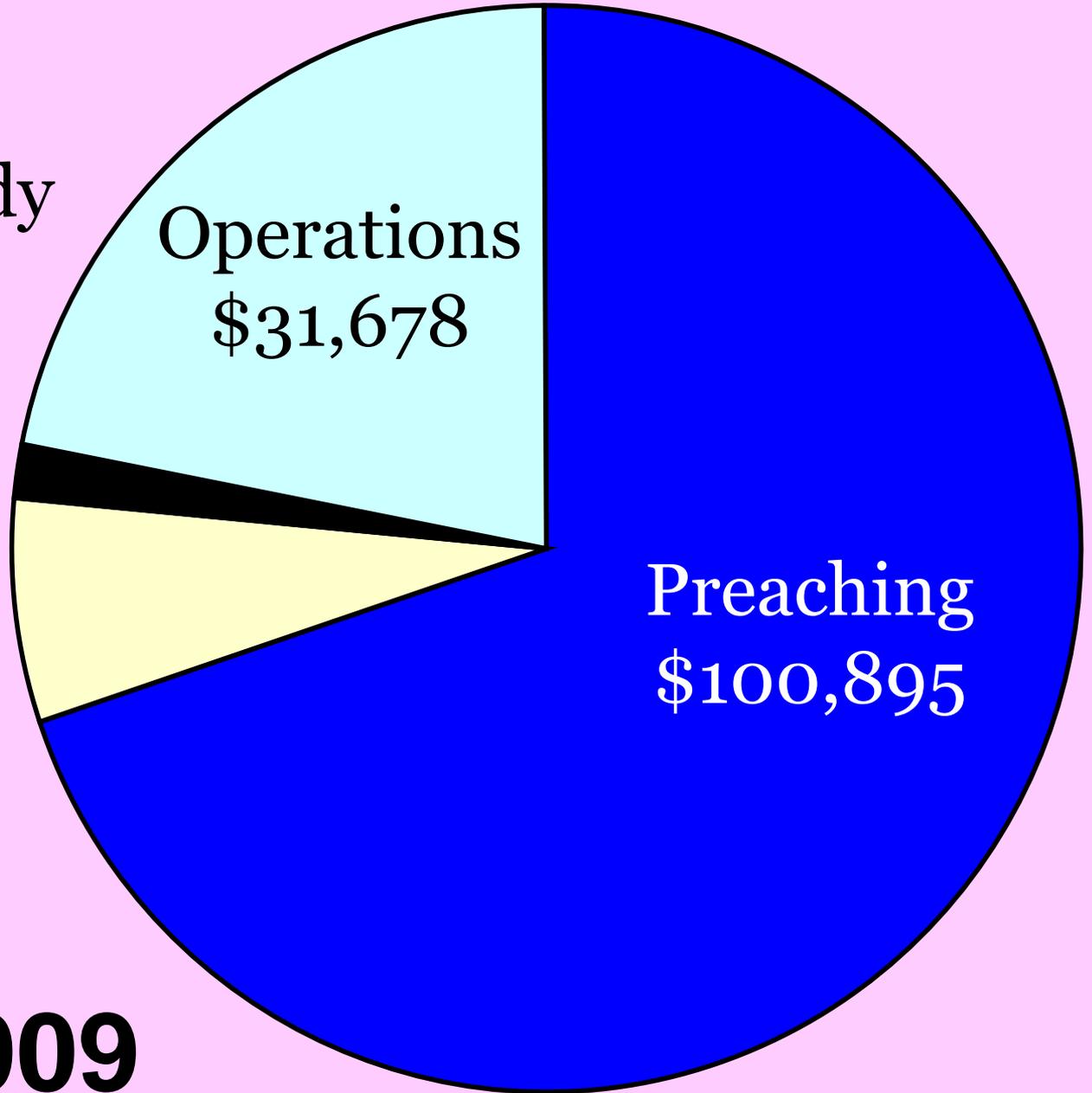
Care For Needy  
Saints  
\$2,376

Teaching  
\$9,792

Operations  
\$31,678

Preaching  
\$100,895

**2009**



Col 3:16 Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with thankfulness in your hearts to God.

Having songbooks is expedient to fulfilling the command to sing.

Act 2:38 Peter *said* to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.

Having a baptistery with water readily available is expedient to fulfilling the command to baptize.

Heb 10:24 and let us consider how to stimulate one another to love and good deeds,

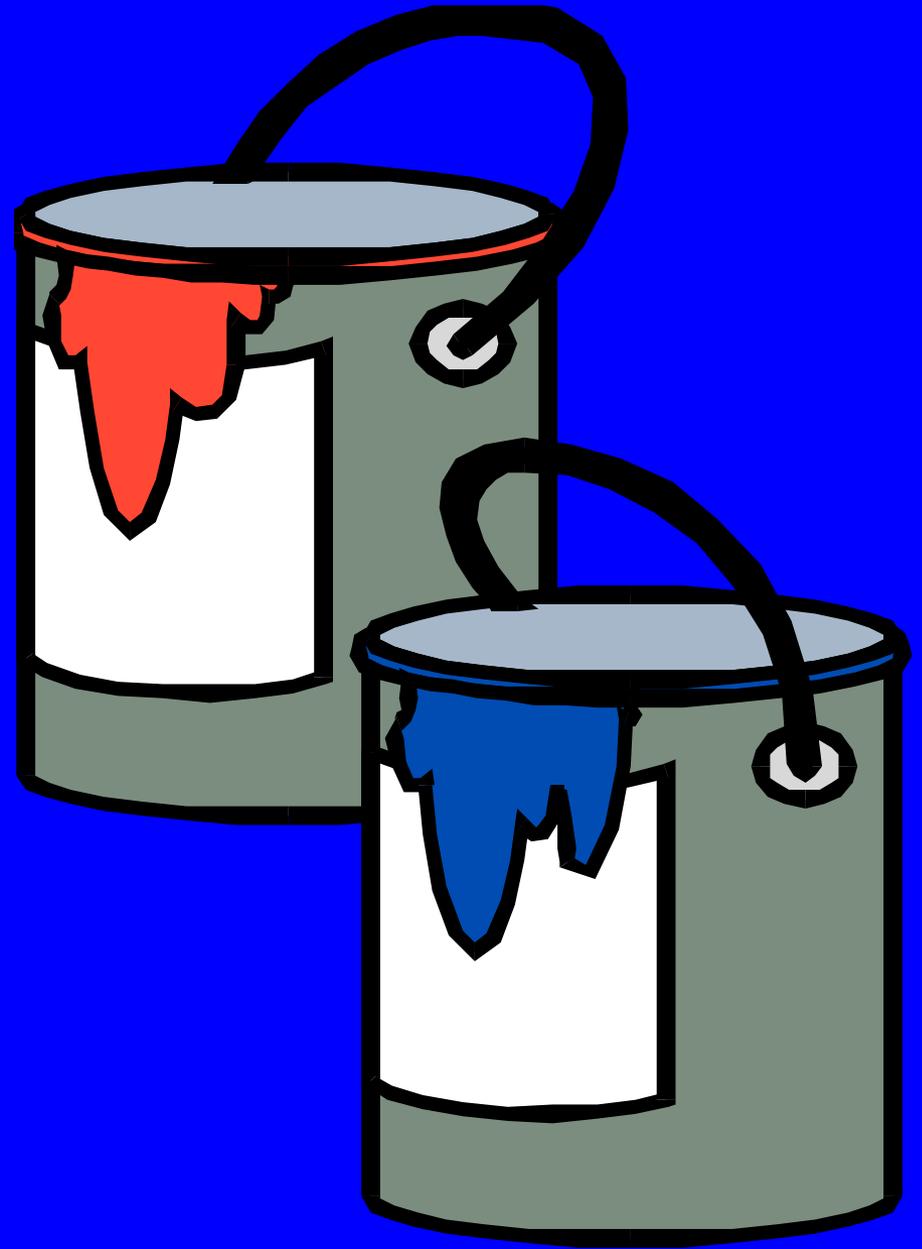
Heb 10:25 not forsaking our own assembling together, as is the habit of some, but encouraging *one another*; and all the more as you see the day drawing near.

Having a church building is expedient to fulfilling the command to assemble.

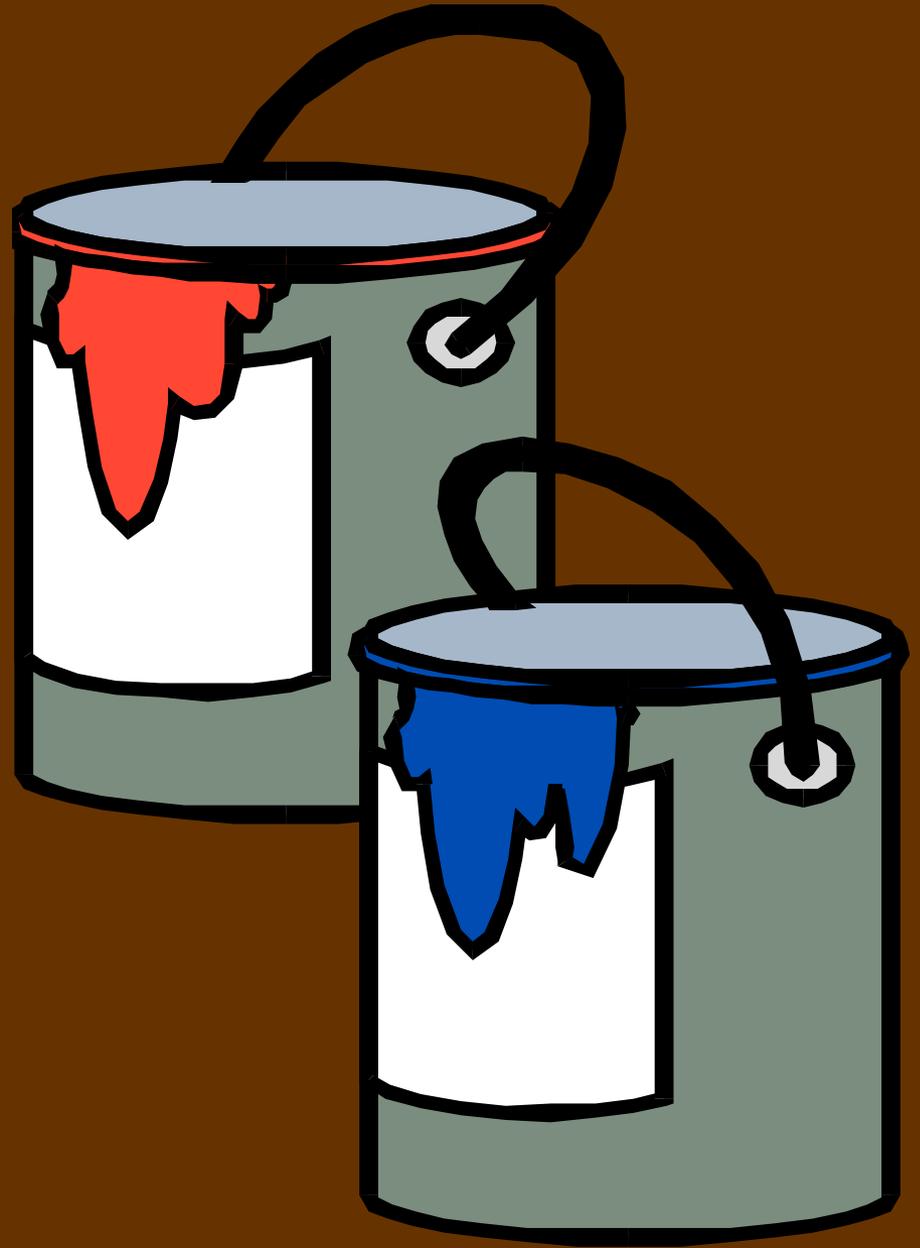
# Use of the Lord's money:

1. Care for needy saints
2. Preaching
3. Teaching
4. “general authority” for expediency in fulfilling the Lord's commands.

How far does  
this “general  
authority”  
extend for  
spending the  
Lord’s  
money?



Just because  
we can do  
something  
doesn't mean  
that we  
should.



Joh 12:1 Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead.

Joh 12:2 So they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining *at the table* with Him.

Joh 12:3 Mary then took a pound of very costly perfume of pure nard, and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the perfume.

Joh 12:4 But Judas Iscariot, one of His disciples, who was intending to betray Him, \*said,

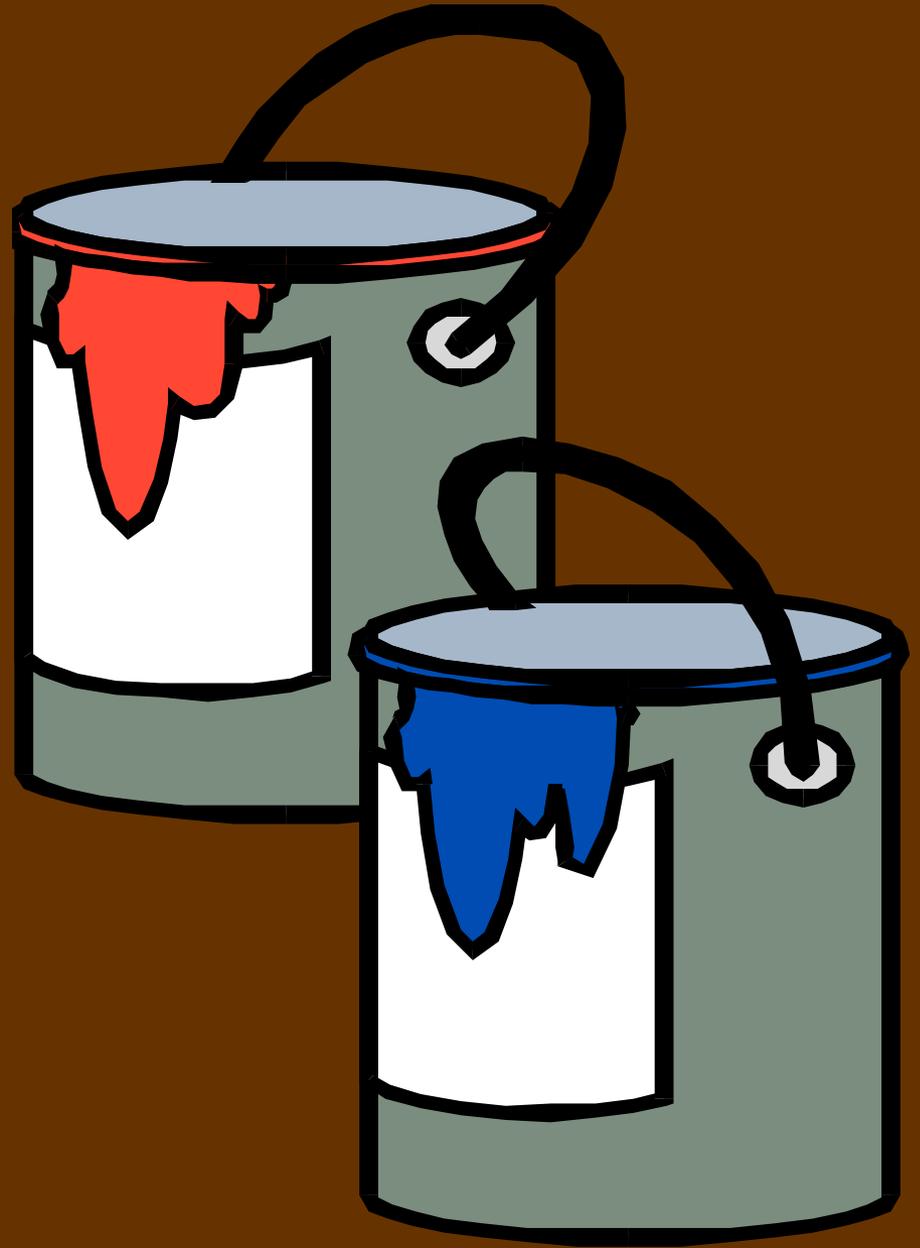
Joh 12:5 "Why was this perfume not sold for three hundred denarii and given to poor *people*?"

Joh 12:6 Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it.

Joh 12:7 Therefore Jesus said, "Let her alone, so that she may keep it for the day of My burial.

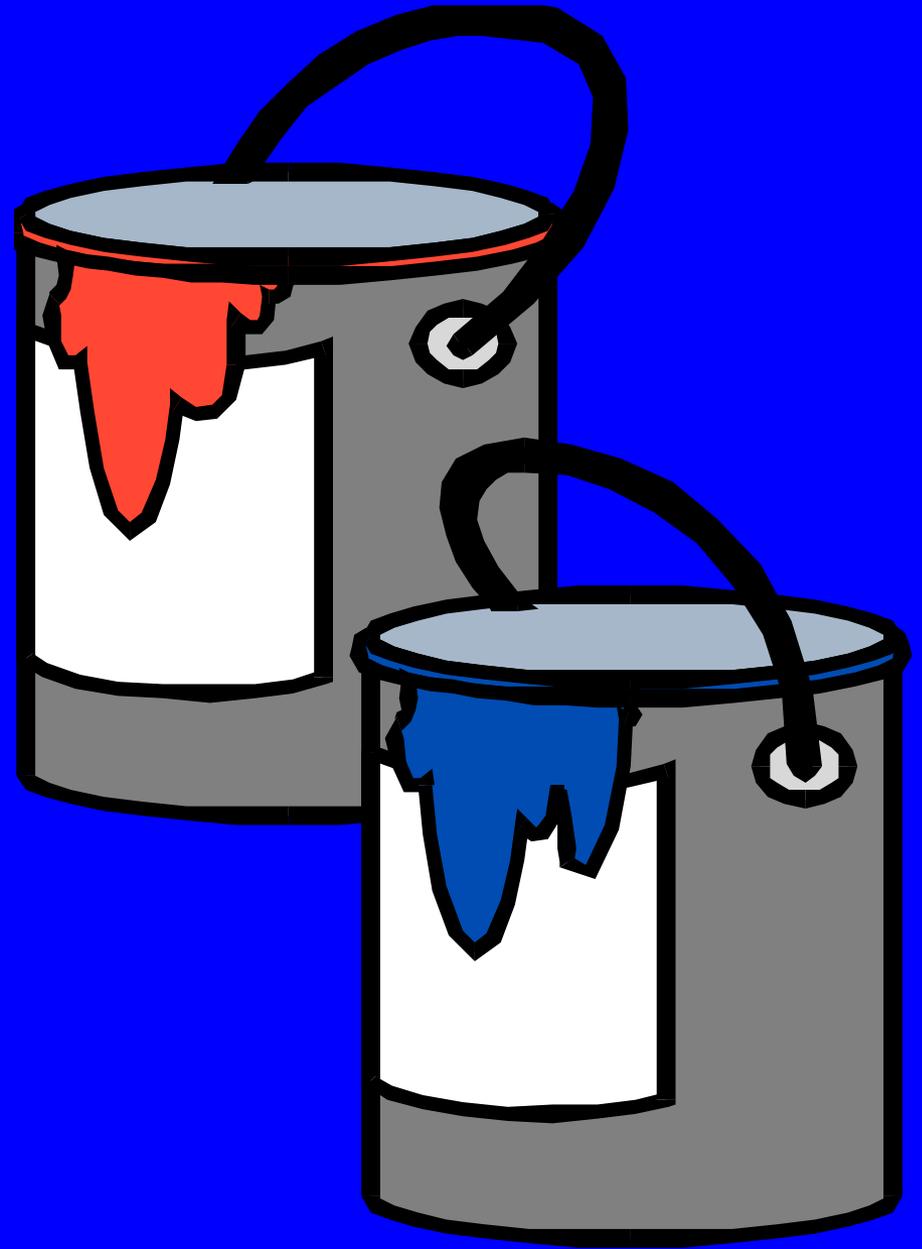
Joh 12:8 "For you always have the poor with you, but you do not always have Me."

Just because  
we can do  
something  
doesn't mean  
that we  
should.

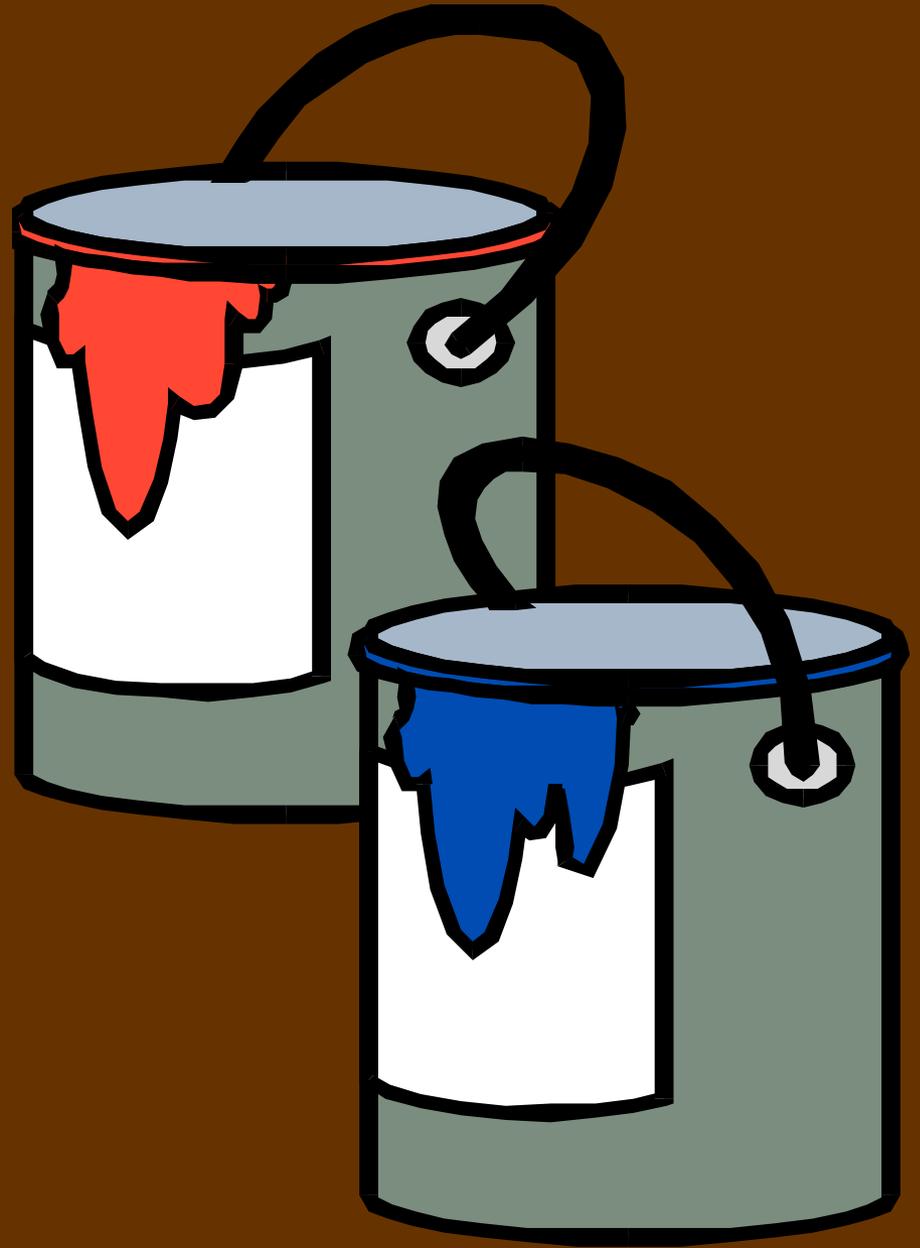


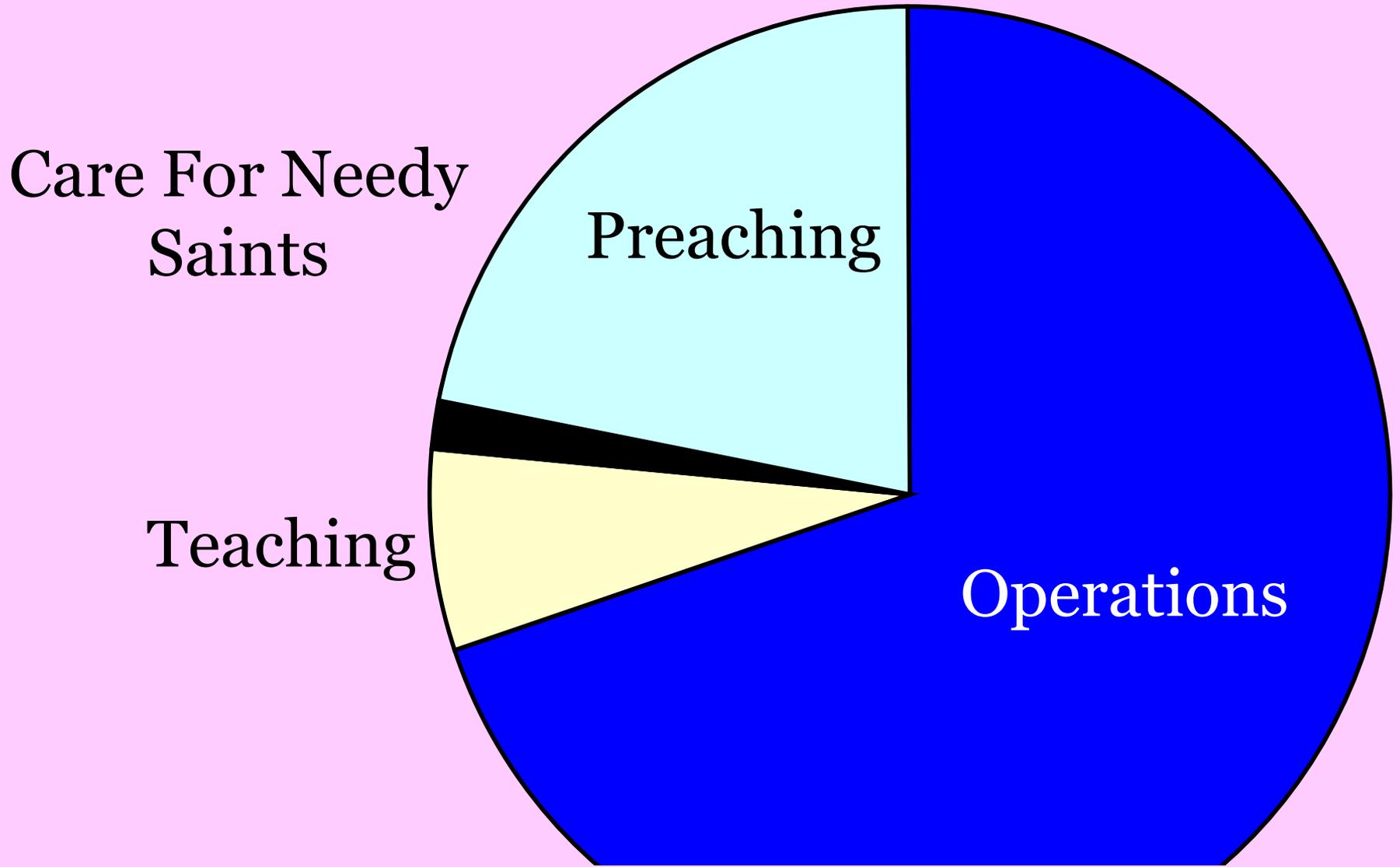
What about  
programs?

What about  
fellowship  
halls?



Just because  
we can do  
something  
doesn't mean  
that we  
should.

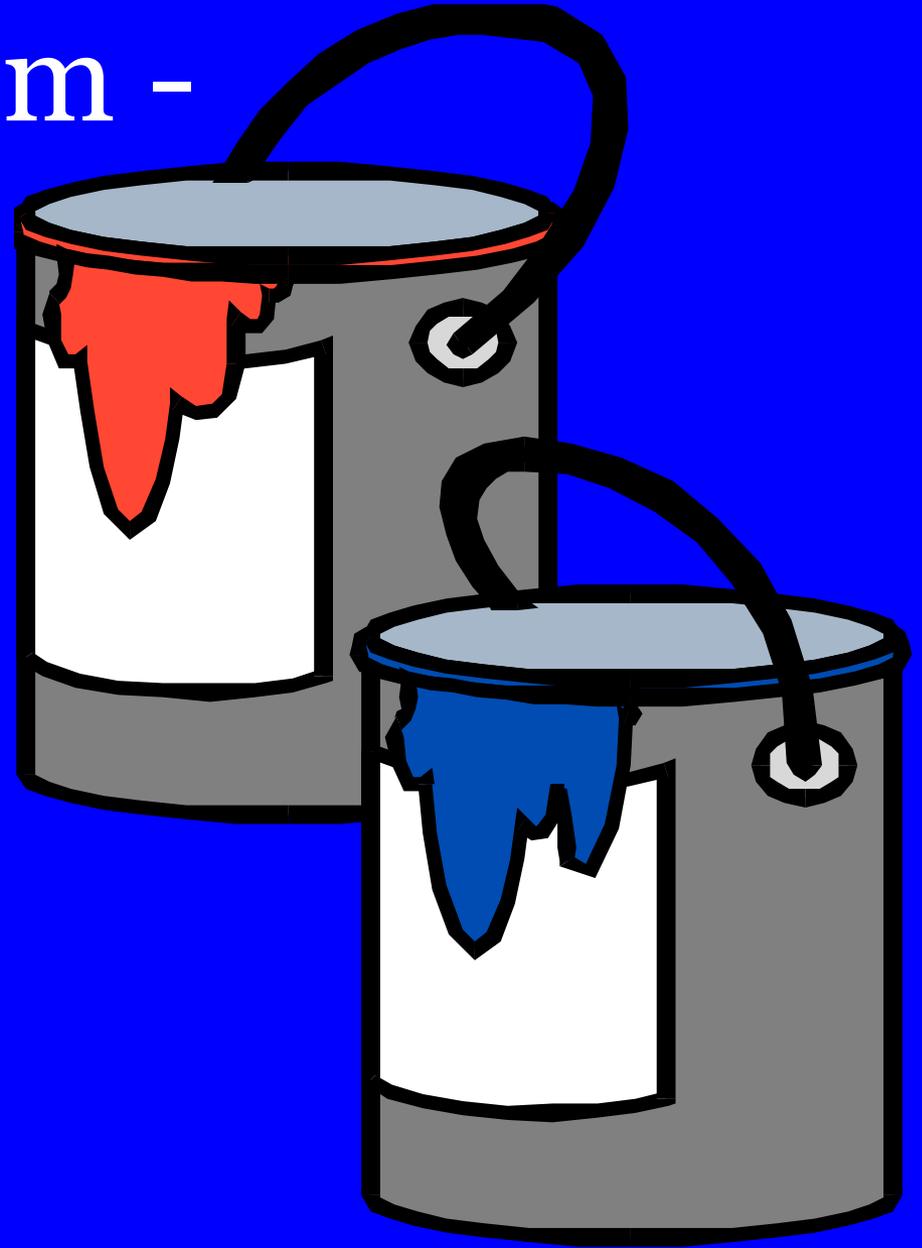




What's wrong with this picture?

# Institutionalism -

How far  
does  
“general  
authority”  
go?



In the United States after World War II there was division among the churches over whether or not the church could use the Lord's money to fund collective missionary efforts and children's homes.

The basic issue is a question of authority. How far does “general authority” for the sake of expediency go?

Conservative brethren coined the term “institutionalism” as the practice of supporting a man-made institution from the church treasury.

Liberal brethren coined the term “anti” for those churches that do not support children’s homes from the church treasury.

Know that most brethren nowadays are unaware of this issue.

There was division way back when, and it has not been discussed much since then.

There is a lot of information on the internet.

Do a search on “institutionalism”.

So what?

1Co 10:1 For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea;

1Co 10:2 and all were baptized into Moses in the cloud and in the sea;

1Co 10:3 and all ate the same spiritual food;

1Co 10:4 and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ.

1Co 10:5 Nevertheless, with most of them  
God was not well-pleased; for they were laid  
low in the wilderness.

Heb 3:17 And with whom was He angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness?

Heb 3:18 And to whom did He swear that they would not enter His rest, but to those who were disobedient?

Heb 3:19 So we see that they were not able to enter because of unbelief.

Our whole purpose of the discussion on how to spend the church funds is this:

We want to be pleasing to  
God.

Nobody is going to heaven  
whom God finds displeasing.

1. *HEAR the Word* (Romans 10:17)
2. *BELIEVE the Word* (Hebrews 11:6)
3. *CONFESS Christ* (Romans 10:9,10)
4. *REPENT of your sins* (Luke 13:3)
5. *BE BAPTIZED into Christ* (Mark 16:16)