

Title: Our Christian Walk – A Life of Charity and Giving

Before we begin, I want to be clear about the focus of this Bible study. Tonight, we are not dealing primarily with giving *within the church*—such as tithes and offerings. That is a subject with its own biblical foundation and should rightly be taught and explained by the **pastor**, who oversees the spiritual and financial integrity of the local body.

That said, we will touch briefly on it, because all biblical giving flows from the same Spirit—whether it's giving to the house of God, or to the hurting on the street. It comes from a heart surrendered to Jesus, and a spirit that understands **we are stewards, not owners**.

But tonight, we're going to spend our time in the Word walking through what it means to live a life of **charity**—of generosity, of compassion, of open-handed giving toward others, especially the poor, the broken, the marginalized, and those in need. Because this is not just a suggestion. It is an inseparable part of **our Christian walk**.

Everything about the Christian life flows from this one truth:
God is a giver.

The very first act of divine generosity was not financial—it was **eternal**.

“For God so loved the world, that he gave his only begotten Son...”

(John 3:16, KJV)

God did not loan. He did not lease. He **gave**. And He gave not because He had to—but because love always gives. Love doesn't clutch, hoard, or hesitate. Love sees a need and moves. That is the foundation of all Christian giving. We give because our God gave—and still gives.

God Is the Source of Every Good Thing

**“Every good gift and every perfect gift is from above,
and cometh down from the Father of lights...”** *(James 1:17, KJV)*

If you have it—it came from Him. Your job, your health, your income, your talents, your breath—it **all came from God**. You are not the owner. You are the **steward**. And stewards are accountable for how they handle what belongs to someone else.

Before we move into giving to others, let's be honest—**this is the part where people get uncomfortable**. Many today argue against tithing. Some claim it's only Old Testament. Others say we should only give if we feel led.

But let's see what the Word says:

“Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee?

In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation.”

(Malachi 3:8–9, KJV)

This is not a cultural command. It is a **covenant principle**. Tithing was practiced **before** the Law (Abraham gave tithes to Melchizedek – *Genesis 14:20*), **during** the Law, and **after** the Law.

Jesus Himself affirmed tithing in the New Testament:

“...for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.”

(Matthew 23:23, KJV)

Jesus was rebuking hypocrisy—but **He affirmed the tithe**.

We don't give to manipulate God. We give because we are covenant people. We give to the church to support the work of the ministry, to honor God with the firstfruits, and to obey the Word. But tonight—we shift our focus.

Because beyond the tithe, **there is a lifestyle of giving** that overflows into the world around us. **Charity**.

Our Christian walk does not stop at the sanctuary door. If your generosity only shows up on Sunday when the offering plate is passed, but disappears when you see someone in need on Monday—then it's not the Holy Ghost leading your giving, it's **habit**.

God is not just watching what you give at the altar. He's watching how you respond to the hurting, the hungry, the homeless, and the hopeless. And the early church didn't just give to fund the temple—they gave to **meet needs**.

“Distributing to the necessity of saints; given to hospitality.”

(Romans 12:13, KJV)

“Only they would that we should remember the poor; the same which I also was forward to do.”

(Galatians 2:10, KJV)

**“He that hath pity upon the poor lendeth unto the Lord;
and that which he hath given will he pay him again.”** *(Proverbs 19:17, KJV)*

We're not giving **to get**. But the Word says when we give to the poor, we're not losing—we're **lending to God**, and He never defaults on His promises.

Giving—especially to those in need—is not something we do to “feel good” or improve our public image. **Charity is not philanthropy**. It is not image-based generosity. It is not a tax write-off. It is the visible outworking of a Spirit-filled life. When someone has been truly changed by God, **it will show up in how they treat others**.

And Scripture does not leave this vague—it draws a clear line between the true believer and the empty professor by looking at the fruit of charity.

Let's look at what Paul says in 1 Corinthians 13. While the word *charity* here can be translated as *love*, the King James preserves something deeper—it is not simply affection, it is **love in action**. **Love expressed through giving**, through sacrifice, through kindness.

**“Though I speak with the tongues of men and of angels, and have not charity,
I am become as sounding brass, or a tinkling cymbal.”** *(1 Corinthians 13:1, KJV)*

“And though I have the gift of prophecy, and understand all mysteries, and all knowledge;

and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.” (v.2)

**“And though I bestow all my goods to feed the poor, and though I give my body to be burned,
and have not charity, it profiteth me nothing.” (v.3)**

This may seem like a contradiction: how can someone *give all their goods to feed the poor* and still not have charity? Because true charity isn’t about the **act alone**—it’s about the **motive and the Spirit behind the act**.

You can give out of pride. You can give out of guilt. You can give out of pressure. But when you walk in **charity**, you give because **you’re rooted in love**, because you see people the way Jesus sees them, because you recognize their value, and because you’re compelled by the compassion of Christ.

Real Charity Flows From a Heart Changed by God

John speaks boldly on this in his first epistle:

**“But whoso hath this world’s good, and seeth his brother have need,
and shutteth up his bowels of compassion from him,
how dwelleth the love of God in him?”**

(1 John 3:17, KJV)

John isn’t asking for volunteers—he’s issuing a test:

If you have resources, and you see someone in need, and you do **nothing**—how can you say the love of God is in you?

He’s not talking about enabling laziness or rewarding sin. He’s talking about **needs**—real ones. A hungry family. A struggling widow. A cold child. A lonely stranger. And the man or woman who calls themselves a Christian but refuses to respond is **exposing a spiritual problem**.

**“My little children, let us not love in word, neither in tongue;
but in deed and in truth.” (1 John 3:18, KJV)**

Words are easy. Deeds are costly. And the true believer doesn’t just say they care—they show it.

Jesus Himself Made Charity the Measure of Righteousness

In Matthew 25, Jesus gives us one of the most sobering pictures of the final judgment. He divides the people like a shepherd separates sheep from goats—and look at the criteria He uses:

“Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink:

I was a stranger, and ye took me in: Naked, and ye clothed me:

I was sick, and ye visited me: I was in prison, and ye came unto me.”

(Matthew 25:34–36, KJV)

They ask, “When did we ever do that for You?”

And Jesus replies:

“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” (v.40)

Then He turns to those on the left—the ones who didn’t feed, didn’t visit, didn’t clothe, didn’t give. And He says:

“Depart from me...” (v.41)

This is stunning. Jesus does not measure righteousness here by doctrinal precision, spiritual gifts, or even church attendance—but by whether or not they showed **charity** to the least of these.

Why?

Because charity is the visible fruit of a heart surrendered to Him. Because when the Spirit of Jesus truly lives in you, **you will treat people the way He treated people.**

Matthew 25:40 – “The Least of These My Brethren”

“And the King shall answer and say unto them,

Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren,

ye have done it unto me.”

(Matthew 25:40, KJV)

This was not a parable about the world—it was about the **final judgment**. And the King, Jesus, makes a distinction—not based on church attendance, not on national identity, not on outward displays of religion—but on **how people treated “the least of these.”**

Let’s examine this phrase:

1. Who Are “The Least of These”?

The word “least” in the Greek is *elachistos* (ἐλάχιστος), meaning:

- Smallest in importance
- Lowest in status
- Youngest or most insignificant
- Least esteemed

These are the people the world ignores.

The ones with no influence.

The ones with no vote.

The ones who don’t own land or have documents.

The ones who are sick, weak, poor, imprisoned, displaced, rejected, forgotten, or marginalized.

And Jesus says something revolutionary: **“What you did to them, you did to Me.”**

He does not say, “They reminded Me of Me.”

He says, **“You did it to Me.”**

That means how you treat the most vulnerable people in society is how you are treating **Jesus Christ Himself.**

This is not just compassion—it’s **identification**. Christ so closely aligns Himself with the broken that **to bless them is to bless Him**, and **to ignore them is to reject Him.**

2. “My Brethren” – Kingdom, Not Country

Note carefully that Jesus calls them **“my brethren.”** This is not about national allegiance. This is not about shared ethnicity, citizenship, or culture. Jesus is identifying with the humble, the hurting, and the helpless—not with the proud, powerful, or well-positioned.

Nowhere in this judgment scene does Jesus ask,

- “Were they legal?”
- “Were they citizens?”
- “Did they follow the rules?”

He does not say, “You housed Me legally.”

He says, “You took Me in.” (v.35)

3. Charity Is the Measure, Not Patriotism

There is a dangerous spirit rising in our time—a mixture of **nationalism cloaked in religion**, where faith is used not to **welcome the stranger**, but to justify rejection. Where scriptures are quoted in the service of **self-preservation**, not **self-sacrifice**. Where the flag is lifted higher than the cross.

That is not Christianity.

That is not Kingdom.

That is not Jesus.

Jesus **was a refugee**. Jesus **was homeless**. Jesus **was rejected**.

And He said, “If you shut the door on them, **you shut it on Me.**”

“I was a stranger, and ye took me in.” (*Matthew 25:35, KJV*)

The Greek word for “stranger” is *xenos*—a foreigner, an outsider, someone not from your land.

We are not judged by how loyal we were to our country.

We are judged by how **loyal we were to Christ’s heart**.

4. God’s People Are Known by Their Compassion

Jesus did not say, “They’ll know you by your political stance.”

He said:

**“By this shall all men know that ye are my disciples,
if ye have love one to another.”** (*John 13:35, KJV*)

Paul echoed this when he wrote:

**“As we have therefore opportunity, let us do good unto all men,
especially unto them who are of the household of faith.”** (*Galatians 6:10, KJV*)

We cannot claim the gospel while ignoring the poor.

We cannot preach about heaven while locking out the hungry.

We cannot speak in tongues while walking past someone Jesus calls “the least of these.”

5. This Is Not Politics—This Is Judgment

In Matthew 25, this is not a political policy. It is **eternal separation**.

To those who served the least, Jesus says, “Come, ye blessed...” (v.34)

To those who refused, He says:

**“Depart from me, ye cursed, into everlasting fire,
prepared for the devil and his angels.” (v.41)**

Why?

**“For I was an hungred, and ye gave me no meat:
I was thirsty, and ye gave me no drink:
I was a stranger, and ye took me not in...” (v.42–43)**

You don’t go to hell for being poor.

But according to Jesus—you can go there for **ignoring the poor**.

The gospel doesn’t fly under any national banner. It flies under the blood of Jesus. Our allegiance is not to borders—it is to the **broken**. Not to the empire of men, but to the **kingdom of God**.

The test is not, “What did you do for the powerful?”

The test is, “What did you do for the least of these?”

If Jesus Himself showed up in rags, undocumented, hungry, without ID or credentials—would the modern church receive Him?

Because He said...

“That was Me.”

A Generous Spirit Is a Spirit-Led Spirit

The book of Acts gives us a window into the life of the early church. And while we often focus on the miracles and power, we must not overlook this:

**“And all that believed were together, and had all things common;
And sold their possessions and goods, and parted them to all men, as every man had need.”**

(Acts 2:44–45, KJV)

They didn’t have to be begged to give. They didn’t need a campaign. They didn’t need a fundraiser. They gave because the Spirit of God was so real in them, and the needs around them were so urgent, that **generosity became natural**.

This wasn't communism. This wasn't government regulation. This was **voluntary, Holy Ghost-driven giving**.

And it wasn't a one-time thing.

**“Neither was there any among them that lacked:
for as many as were possessors of lands or houses sold them,
and brought the prices of the things that were sold,
And laid them down at the apostles' feet:
and distribution was made unto every man according as he had need.”**

(Acts 4:34–35, KJV)

True revival does not only manifest in the altars—it manifests in **open hands, shared burdens**, and **sacrificial giving**.

One of the greatest enemies to a holy, Spirit-led walk is **greed**. Greed does not need a mansion to live in—it will gladly live in a poor man's heart. It is not a matter of income. It is a matter of spirit. Greed whispers, “I need to keep more.” Selfishness says, “They don't deserve it.” And pride says, “I earned this.”

But giving—true, Spirit-led, sacrificial giving—**kills that voice**.

Jesus Warned Repeatedly About Covetousness

**“Take heed, and beware of covetousness:
for a man's life consisteth not in the abundance of the things which he possesseth.”**
(Luke 12:15, KJV)

That word “beware” is the same warning Jesus used when talking about false prophets. He's not being poetic—He's being serious. Greed is a spiritual danger. Possessions have a way of possessing us.

And then Jesus tells a parable of a rich man who built bigger barns to store all his increase. But God said:

**“Thou fool, this night thy soul shall be required of thee:
then whose shall those things be, which thou hast provided?”** *(Luke 12:20, KJV)*

That man wasn't called a fool because he was rich.

He was called a fool because he **stored more than he shared**, and in doing so, **he died full—but not ready**.

Giving Breaks the Grip of Mammon

Jesus didn't say money is evil—He said you can't serve it.

“Ye cannot serve God and mammon.” (*Matthew 6:24, KJV*)

Mammon is not just money—it's the **spirit of greed** behind it. And the only way to defeat that spirit is to refuse its control over your heart. Every time you give to someone who can't repay you, every time you bless a stranger, every time you meet a need with no strings attached—you are swinging a sword at that spirit.

The Early Church Overcame Selfishness With Sacrifice

The early believers lived in a culture where wealth was power. Where the poor were ignored. Where the sick were discarded. But when they were filled with the Holy Ghost, they began to do something countercultural: **they gave**. Generously. Freely. Sacrificially.

**“And laid them down at the apostles' feet:
and distribution was made unto every man according as he had need.”**

(*Acts 4:35, KJV*)

There is no record of Paul or Peter begging for funds. The church gave—not from guilt or manipulation—but because **the Spirit of Christ had changed their relationship with money**.

Paul Taught Generosity as a Spiritual Discipline

**“But this I say, He which soweth sparingly shall reap also sparingly;
and he which soweth bountifully shall reap also bountifully.
Every man according as he purposeth in his heart,
so let him give; not grudgingly, or of necessity:
for God loveth a cheerful giver.”** (*2 Corinthians 9:6–7, KJV*)

Notice the Spirit behind the command: not guilt, but **willingness**. Not pressure, but **purpose**. And when you give with the right heart, you're not losing—you're sowing.

**“Being enriched in every thing to all bountifulness,
which causeth through us thanksgiving to God.”** (*v. 11*)

Your giving doesn't just help people—it causes others to thank God. Your charity becomes a testimony. And every time you open your hand, your heart gets freer, and your walk becomes purer.

Selfishness Killed a Couple in the Early Church

Let's not forget what happened to **Ananias and Sapphira** in Acts 5. They sold land, kept part of the money, but told the apostles they gave all of it. Why did they die?

Not because they didn't give everything—but because they **lied** about it. Because they wanted the **praise of generosity** without the **sacrifice of generosity**. It was pride disguised as charity. And God judged it immediately—not because He needed the money, but because the integrity of the church was on the line.

That's how seriously God takes the **spirit** behind our giving.

Giving Humbles You

One of the greatest effects of charity is that it humbles the giver. You're reminded that **you are not the source—God is**. You are not the Savior—you are the servant. You are not giving because you are better—you are giving because **He has blessed you**, and it is your joy to bless someone else.

- ✦ Giving starves greed.
- ✦ Giving crucifies pride.
- ✦ Giving exalts Christ.
- ✦ Giving transforms the one who receives—and the one who gives.

We've read the verses. We've studied the teachings. We've looked at Jesus' words, the apostles' examples, and the commands of scripture. Now the question remains: **Will we live it?**

Because Christianity is not a theory. It is a walk. It is a way of life. And that walk—**our Christian walk**—is not complete without **charity**.

The Spirit-Filled Life Is an Open-Handed Life

You cannot be full of the Holy Ghost and stingy at the same time. You cannot claim to walk in the power of God and walk past the needs of others.

“Freely ye have received, freely give.” (*Matthew 10:8, KJV*)

That command was given to the disciples as they were sent out. But it rings true for us today. We have received **freely**—salvation, mercy, healing, provision, forgiveness. Now we are called to give freely—to bless others out of the overflow.

Open hands are a sign of open hearts.

Let God Search Your Spirit

**“Search me, O God, and know my heart: try me, and know my thoughts:
And see if there be any wicked way in me, and lead me in the way everlasting.”** (*Psalms 139:23–24, KJV*)

Sometimes, selfishness doesn’t look like sin. It hides under wisdom. It disguises itself as caution. It says, “I can’t afford to help.” It says, “They should take care of themselves.” But often, that’s not wisdom—it’s fear. It’s control. It’s a closed spirit that doesn’t trust God to replenish what is poured out.

Let the Lord search you.

Let Him show you where greed still lingers.

Where pride still whispers.

Where compassion has dried up.

Make It Personal

Ask yourself:

- Who have I walked past?
- Who has God nudged me to help—but I ignored the prompting?
- Where has God blessed me—but I’ve kept it to myself?
- Have I ever given in a way that cost me something?
- Have I ever blessed someone who could never pay me back?

This is not about guilt. It's about **growth**.

It's about becoming like Jesus—who gave *everything* and asked nothing in return but obedience and love.

A Simple Prayer of Rededication

“Lord, You have given me more than I deserve.

You have fed me, clothed me, and covered me—both in the natural and in the Spirit.

I don't want to live closed off to the needs around me.

I want Your heart. I want Your eyes. I want Your compassion.

Make me generous—not just with my money, but with my time, my words, and my love.

Teach me to give the way You gave—freely, sacrificially, joyfully.

I open my hands. I open my heart.

Lead me in a life of charity. In Jesus' name. Amen.”

You don't need a million dollars.

You don't need a platform.

You don't need a committee, a title, or a perfect plan.

You just need to care.

You just need to listen.

You just need to open your hand and say, “Lord, whatever I have—it's Yours.”

Let God use you to bless your neighbor.

Let your generosity preach louder than your opinions.

Let your giving be the altar where someone else meets Jesus.

**“Let your light so shine before men, that they may see your good works,
and glorify your Father which is in heaven.”** (*Matthew 5:16, KJV*)