

GROWING PROSPERITY PRODUCTIONS PRESENTS:

GIVING AND RECEIVING



An Additional Paper Written
Especially for
"The Path To Wealth"



Rev. John Pollard, D.D.

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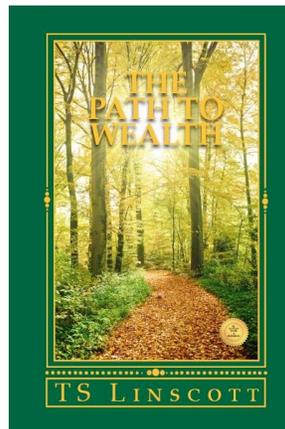


“Giving and Receiving”

An additional paper on systematic beneficence,
written especially for

“The Path to Wealth; or, Light From My Forge.”

This paper was included with the original published book in 1888.



“The Path To Wealth” by T.S. Linscott
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Giving and Receiving

By Rev. John Pollard, D.D.

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Be Blessed To Be A Blessing!



GIVING AND RECEIVING

By Rev. John Pollard, D.D.



**“To remember the words of the Lord Jesus, how He said,
It is *more blessed to give than to receive.*” -- Acts 20:35**



“MORE blessed to give than to receive?” Who believes that? Some would deny it at once even as a bare theory. Some, whatever they might think of it as a naked proposition, would promptly discredit it as a rule of life: they think it would ruin them to act on it. Others might not feel authorized to discard it in any sense; and yet they stand in doubt of it. After the statement, “It is more blessed to give than to receive,” they would write a stupendous interrogation point(?), as if to say, “Is that true?” “Can it be true?”

What I propose to do is to help your faith in the doctrine of the text by, showing that, however strange or absurd it may appear, it is in perfect accord with common sense and sound reasoning. At first it may seem a glittering fallacy; on examination it is found a solid, sober truth.

Several preliminary remarks must be made. Your thoughts have perhaps already darted to your pocket-books.

1. Let us not suppose that the giving and receiving here referred to are the giving and receiving of money alone. They are of course included; but the passage before us embraces much more. It embraces the giving and receiving of sympathy, of prayers, of kind words, of kind acts, of anything, of everything that relieves, establishes, comforts, helps.
2. One act of receiving must precede all giving in the highest sense. It is that act of receiving referred to by John when he says, “But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” (John 1:12) We must be filled and enriched by the presence of Christ with us and in us before we can become givers to the world about us.

3. Christ, when on earth, acted on the principle of the text, "The Son of man came not to be ministered unto, but to minister" (Matthew 20:28): which is equivalent to saying, "I came not to receive, but to give; I came not to set the current of benefits from the world to me, but to turn that current from me to the world." We have but to read the history of our Lord to see how fully the acts of His hands confirmed the utterance of His lips. His whole life, as well as His death, was a giving, not a receiving. The Son of God, being possessed of infallible wisdom, must have sought the object that was most desirable and most blessed.

Now we proceed to the main argument.

1. ***The analogies of nature and life give us no slight intimations of the teaching in the text.*** Your writing-desk gives: from it you draw your materials for correspondence or any literary work you may propose to yourself. Your waste-basket receives. You think much more of your writing-desk than of your waste-basket. You take your writing-desk and put it on the table - the post of honor: you take your waste-basket and put it under the table - the station of inferiority and humiliation. The fountain gives: the sewer receives. The fountain is pure, and sparkling, and attractive: the sewer is dark, and filthy, and repulsive. Those substances in nature that receive all the rays of the sun and absorb in themselves as much as they receive are black - a color symbolic of woe. Those substances that receive all the rays of the sun, and, absorbing none, give back all, are white - the color emblematic of purity and glory. There is an inland sea that has no outlet: - the Dead Sea, in Syria. It has an inlet through which the rapid Jordan is emptied into its bosom. It receives but does not give. Its shores are a desert, on its surface no sail is spread, through its waters no fishes swim, in its tide no wild fowl bathe their plumage. Amid frowning cliffs it lies, forsaken of men, and accursed of God.
2. ***Look at the traits nourished by the two processes.*** Receiving tends to nourish selfishness. It makes the man purse-proud, and sordid, and earthly. The horizon of this world completely bound his vision. He will see nothing beyond this world, and consequently he will become narrow in his views and sympathies. We might suppose that, in the person that much receives and nothing gives, at least one excellent quality would be nourished - gratitude. But even here we find ourselves disappointed. The person that only receives is never grateful. His numberless and never-ceasing blessings come to be regarded by him as matter of course. He sees not God the Giver in one of them. His greedy, eager gaze is too closely fixed on the gift, for him to see the hand that bestows it. He is like the swine beneath the oak, too busy eating the acorns to look up to the boughs from which they fall. Such are the traits nourished by receiving. What are the

qualities developed by giving? Generosity, benevolence, fraternity, tenderness of soul, largeness of view, and resemblance to Him that gives to all life, breath, and all things. These are the traits that giving fosters; and these are the traits that exalt and ennoble human nature. They as far surpass the qualities nourished by receiving as fine gold surpasses the basest metal.

3. ***Then I appeal to your own experience.*** You have been doubting whether it was "more blessed to give than to receive," when, if you had only read aright your own history, you would have known it was true. You have sometimes received. You have felt joy in receiving. At other times you have given. And you felt joy in giving. Both experiences are then before you. Which do you prize most? Are you not perfectly conscious that your joy in giving was of a better, purer, nobler type than your joy in receiving? Do you not feel that it was a joy that better became a rational, immortal, accountable being? Do you not feel that it was a joy you would rather think of and dwell upon amid scenes of affliction, and at the hour of death? The joy of receiving is like a sparkling dew-drop which a passing footstep may brush away; but the joy of giving is like a glittering star set in the sky of night, which will shine on over decaying empires, and through revolving ages.
4. ***God has promised much to giving, nothing to receiving.*** What does Jehovah promise to giving? It would require a volume to tell you. I quote only one pledge that Jesus has made. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." (Luke 6:38) This blessed promise effectually answers those that ask, "How am I to have anything to give if I am to be giving all the time?" Give, and it shall be given unto you. You have probably seen men load drays with bagged hams. The man in the store will throw to the one on the pavement, and the man on the pavement to the man in the cart. The man on the pavement is constantly pitching the hams away from him, and yet is as constantly having a ham in his hands. Why? Because, as rapidly as he parts from one, another is thrown him. So, God deals with the liberal soul; as he parts from what he has, God gives him more. Now search out your promise to the mere receiver; and when you have found it let me know.
5. ***Receiving has no recompense in the next world: giving has.*** Dives was a man that received on earth. He was clothed in purple and fine linen, and fared sumptuously every day. But what did he get on the other shore? Nothing, absolutely nothing. In the other world, a drop of water to cool his tongue was denied him. "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art

tormented." (Luke 16:25) In contrast with this spectacle look at the reward offered in the other world to giving. Jesus says, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again and a recompense be made thee." That is, take care how you become a receiver in this world. "But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." (Luke 14:12,13,14) If receiving has its rewards only on earth, but giving its recompense both here and hereafter, surely we may no longer doubt that "it is more blessed to give than to receive."

OBJECTION

But some one may say, "The principle you advocate calls for us to discontinue all accumulation and do nothing but distribute." Not at all. Your view completely overlooks the true relation between accumulating and distributing. We are not to dispense with distributing in our accumulating: neither are we to dispense with accumulating in our distributing. But we are to accumulate in order that we may distribute. "Let him labor," says the scripture, "working with his hands that thing which is good, that he may have to give to him that needeth." (Ephesians 4:28) Receiving must go on: but go on, not as a means of accumulation, but as a means of giving. This subject teaches us many important lessons.

LESSONS

1. It rebukes the error of constantly considering what we are receiving from others. Some deal with this question almost entirely. With them the only inquiry is, "What treatment am I receiving from other people?" I have met with such persons very often. They have told me how cold, how distant, how unappreciative, how uncharitable, this one and that one are towards them. This may be a matter of some interest, but it is by no means the sole matter or the main matter. If it is true that "it is more blessed to give than to receive," the question for us to ask is not how other people are treating us, but how we are treating other people; not what we are getting from our fellow-men, but what we are meting out to them.
2. It teaches us a lesson about accounts. Few business men neglect to inquire, at stated times, what their receipts have been. But in the light of this text, I must ask whether that should be all. When at the end of a year or a month or a week, we are thinking of earnings or salary or income, we should not merely inquire

what money we have received, but we ought to add up also to see what we have given.

*"He only breathes, and never lives,
Who much receives and nothing gives,
Whom none can praise, whom none can thank,
Creation's blot, creation's blank."*

The End of "Giving and Receiving" by By Rev. John Pollard, D.D.

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Thank you for taking the time to download and read this resource on tithing.

May God Richly Bless You!

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*"Where your treasure is,
there will your heart be also."*

— Luke 12:34

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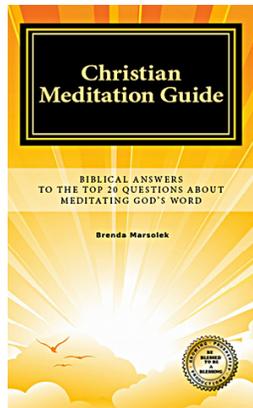
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