

# SPEEDWAY CHURCH OF CHRIST PURPOSED GIVING FORM

**“Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.” (2 Corinthians 9:**

Speedway has been a generous congregation. This stewardship program is conceivable only because of the "great confidence" we have in the membership. (2 Cor. 8:22) It is not intended for the purpose of raising more money, but as an invitation to blessing. Scripture teaches that through purposeful giving "God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work." (2 Cor. 9:8) The leaders want that abundant blessing of financial discipline and ministry to permeate every home. While we do not feel that giving must increase, nor should anyone feel under compulsion to participate, we believe that collectively and prayerfully purposing in our hearts about annual giving will bring great blessing. In the Apostle's words, we are not "looking for a gift, but [we are] looking for what may be credited to your account" before God. (Phil. 4:17) While the leaders understand there can be unforeseeable circumstances that could prevent fulfilling a purposed giving estimate, we still believe that widespread purposing will have the additional benefit of helping us to more formally and thoughtfully budget over the coming year.

	1	2	3	4	5	Totals
<b>January</b>						
<b>February</b>						
<b>March</b>						
<b>April</b>						
<b>May</b>						
<b>June</b>						
<b>July</b>						
<b>August</b>						
<b>September</b>						
<b>October</b>						
<b>November</b>						
<b>December</b>						

NOTE: The Speedway church will typically not meet some Sundays every year due to conflicts with the racing schedule at the Indianapolis Motor Speedway. This leaves only 51 Sundays a year so it is very important that weekly contributions are doubled either the Sunday prior to or the Sunday following IMS races.

**I have purposed  
to give  
\_\_\_\_\_**  
**this year.**

**Annual Total** \_\_\_\_\_

For members' use only

Optional slip for the leadership

I have purposed in my heart to give the following amounts during \_\_\_\_\_ to support the ministries, functions and facilities of the Speedway Church of Christ. I understand that this estimate is not legally binding but is made voluntarily to improve my own stewardship and to assist the church in its financial planning and in making sound budgetary decisions. I am under no obligation to sign this form before returning it. However, if I do sign below, it reflects my intention that I want to be accountable to the leadership of this congregation for my giving so they can assist me to grow and excel in this grace of giving. (2 Corinthians 8:7) **I currently estimate that my giving in \_\_\_\_\_ will be: \$ \_\_\_\_\_ per \_\_\_\_\_ (week, month, year)**

X \_\_\_\_\_  
Signature

X \_\_\_\_\_  
Signature of Spouse (if applicable)

# Bee-Attitudes

On the left side of the beatitude hive describe the people who are blessed. To the right of each verse of Matthew 's Gospel describe the blessing.



**5:3**

**5:4**

**5:5**

**5:6**

**5:7**

**5:8**

**5:9**

**5:10**

**5:11**

# Comparing and Contrasting Two Sets of Jesus' Beatitudes

## **Matt 5:3-12 (on the mountain)**

- 3 *"Blessed are the poor in spirit... for theirs is the kingdom of heaven.*  
4 *Blessed are those who mourn... for they will be comforted.*  
5 *Blessed are the meek... for they will inherit the earth.*  
6 *Blessed are those who hunger and thirst for righteousness...for they will be filled.*  
7 *Blessed are the merciful... for they will be shown mercy.*  
8 *Blessed are the pure in heart... for they will see God.*  
9 *Blessed are the peacemakers... for they will be called sons of God.*  
10 *Blessed are those who are persecuted because of righteousness...for theirs is the kingdom of heaven.*  
11 *"Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me....  
Rejoice and be glad, because great is your reward in heaven..."*

## **Luke 6:20-26 (on the plain)**

- "Blessed are you who are poor, for yours is the kingdom of God.*  
*Blessed are you who hunger now, for you will be satisfied.*  
*Blessed are you who weep now, for you will laugh.*  
*Blessed are you when men hate you, when they exclude you and insult you and reject your name as evil, because of the Son of Man. "Rejoice in that day and leap for joy, because great is your reward in heaven. For that is how their fathers treated the prophets.*

### **But**

- woe to you who are rich, for you have already received your comfort.*  
*Woe to you who are well fed now, for you will go hungry.*  
*Woe to you who laugh now, for you will mourn and weep.*  
*Woe to you when all men speak well of you, for that is how their fathers treated the false prophets.*

Similarities:

Differences:

# Hearing the Echoes of Isaiah 61

The Spirit of the Sovereign Lord is on me, because  
the Lord has anointed me to preach *good news to the poor.* (5:3)

He has sent me to *bind up the brokenhearted,* (5:8)

to proclaim freedom for the captives  
and release from darkness for the prisoners,

2 to proclaim the year of the Lord's favor and the day of vengeance of our God,  
*to comfort all who mourn,* 3 and provide for those who grieve in Zion — (5:4)

to bestow on them a crown of beauty instead of ashes,  
the oil of gladness instead of mourning,  
and a garment of praise instead of a spirit of despair.

They will be called oaks of *righteousness,* (5:6)  
a planting of the Lord for the display of his splendor.

4 They will rebuild the ancient ruins /and restore the places long devastated;  
they will renew the ruined cities /that have been devastated for generations.

5 Aliens will shepherd your flocks; /foreigners will work your fields and vineyards.

6 And you will be called priests of the Lord, /you will be named ministers of our God.  
You will feed on the wealth of nations, /and in their riches you will boast.

7 Instead of their shame my people will receive a double portion,  
and instead of disgrace they will rejoice in their *inheritance;* (5:5)  
*and so they will inherit a double portion in their land,*  
and everlasting joy will be theirs.

8 "For I, the Lord, love justice;/ I hate robbery and iniquity.

In my faithfulness I will reward them/ and make an everlasting covenant with them.

9 Their descendants will be known among the nations/ and their offspring among the peoples.

All who see them will acknowledge that they are a people the Lord has *blessed.*" (throughout)

10 I delight greatly in the Lord;/ my soul rejoices in my God.

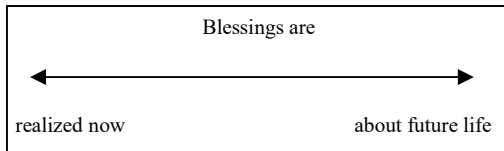
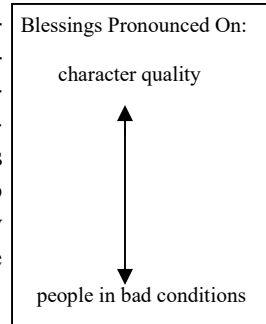
For he has clothed me with garments of salvation, /and arrayed me in a robe of *righteousness,*  
as a bridegroom adorns his head like a priest,/ and as a bride adorns herself with her jewels.

11 For as the soil makes the sprout come up,/ and a garden causes seeds to grow,  
so the Sovereign Lord will make *righteousness* and praise spring up before all nations.

It is difficult to prove that Jesus had this verse in mind when he delivered the beatitudes. If he did not, that is only because these concepts and words were so much a part of his being that he just lived and breathed Isaiah's promise to the people God would use to rebuild the Kingdom. However true this may be, I regard it as very likely that Jesus was specifically conscious of this text because he announced that he in his ministry was a fulfilling of this particular prophetic vision (Luke 4:18). I find the echoes compelling, and suggest that we at least consider reading the beatitudes as Jesus' way of reformulating this ancient promise.

# Interpretive Grid For the Beatitudes

Interpretation of the Beatitudes of Matthew 5 revolve around two axes or tensions in the history of Christian interpretation. The Nicene and Post-Nicene Fathers used the beatitudes in their pursuit of personal devotion and the cultivation of Kingdom virtue within. Thus, there is a long and distinguished tradition of reading the beatitudes as blessings announced on good character qualities. Yet, others insist that the beatitudes are pronounced—not on character qualities—but on people who are in difficult human conditions. (*see right*) Luke simply has a blessing pronounced on those afflicted by poverty. While the world often does not think so, poor people in poor conditions seem to be particularly favored by the God of the least, little, lame, lepers and the lost. While Matthew adds poor “in spirit,” this does not necessarily simply mean something akin to “humility,” Jesus may be saying people, who think they do not count because they do not have many earthly resources, need to back up and understand that they have been blessed with all the resources of the Kingdom of heaven.



The second tension or axis of interpretation is in the now-but-not yet-nature of the kingdom. Some interpreters read “theirs is the Kingdom of heaven” as an assurance of a future reward. The tense of the verb “is” is taken to be what is called the “future present.” Nevertheless, it is possible that Jesus

had in mind membership the emerging counter-cultural, non-violent insurgency which he was leading in Israel in the early part of the first century. (*see left, above*) There are any number of ways one can interpret a rich blessedness which would come through participating in what God was doing in the ministry of the earthly Jesus and later in the life of the church.

When pressed, interpreters today do not usually insist on an either/or interpretation of these options. They usually adopt a both/and approach. Yet, it is necessary to be aware of all the options in order to adopt a more expansive interpretation.

## Blessings on character qualities

<p>Four people: the rich young ruler, Sarah, Peter, Paul. A curious thread strings the four together—their names. The final three had their names changed—Saria to Sarah, Simon to Peter, Saul to Paul. But the rich young man is never mentioned by name. Perhaps that is the clearest explanation of the first beatitude. The one who made a name for himself is nameless. The one’s who call on Jesus got new names... and new life. <b>Max Lucado (The Applause of Heaven)</b></p> <p><b>Realized blessings</b></p>	<p>In this world we cannot, in any serious way, possess anything. If we manage to preserve our goods from moths and rust and burglars we cannot very long preserve...ourselves. “Blessed are the poor in spirit.” what is at stake is not just our relationship to material possessions, it is a question of our attitude—one that acknowledges our lack of control. It is a re-direction of our attention from earthly to heavenly coffers... <b>Simon Tugwell (The Beatitudes)</b></p> <p><b>Future blessings</b></p>
<p>The Beatitudes are not teachings on how to be blessed... They are illustrations of the present availability of the kingdom through following Jesus... The Beatitudes cannot be “good news” if they are understood as a set of “how-tos” for blessedness. They would then only amount to a new legalism...The gospel is that no one is beyond beatitude, because the rule of God from the heavens is available to... those who feel the most destitute... Everyone can reach it, and it can reach everyone. We respond appropriately to the Beatitudes of Jesus by living as if this were so... <b>Dallas Willard (The Divine Conspiracy 102-122)</b></p>	<p>To be blessed is to be in the realm of God. This present age is an evil time disfigured by sin, hunger, demons, sickness, violence and death. The principalities brutalize the world. But with the coming of the realm of God (or the realm of heaven) the world will be renewed with forgiveness, abundance, freedom, health, peace, and life with a capital L: unending, eternal... Poor people may be beaten down. If you are crushed, you are blessed not because you are happy right now but because God is acting to restore the world. <b>Ron Allen (Preaching the Sermon on the Mount)</b></p>

## Blessings on Difficult Conditions



\_\_\_\_\_

\_\_\_\_\_



\_\_\_\_\_

The part of the world we read about in the \_\_\_\_\_



Traditional place where Jesus preached the \_\_\_\_\_