

# Our Giving

Let every man give according as he purposed in his heart.

The Old Testament saints were commanded under the Law to give a tithe on all they had. If you were to add up all their tithing requirements it would cost approximately 26% of their annual income.

They had three tithes. The first was the Levitical, or sacred tithe. It was the general tithe paid to the Levites to fund the national government and to compensate the leaders for their tabernacle service (Num. 18: 21, 24).

The second was the tithe of the feasts. It was the worship tithe to be used for the celebration of convocations of worship at the sanctuary (Deut. 14:22-27).

The final tithe was for the poor. It was the welfare tithe — stored up in the individual cities to feed the Levites, the orphan, the widow, and the stranger who lived with the Israelites (Deut. 14:28, 29).

Therefore, the Mosaic tithe was used to operate the theocracy, care for the poor and to operate the tabernacle worship. After giving their structured 26% tithe (a non-adjustable—flat tax) the people offer freewill offerings.

The freewill offering was a sacrifice regulated by God's standards in the Mosaic Law, but it was completely voluntary (Leviticus 23:38). The first time a free will offering is mentioned in the Bible



is in Exodus 35:10–29. God had given instructions on how to build the tabernacle, and Moses relayed what supplies were needed for its construction. The people responded as their hearts stirred them, bringing jewelry, fine yarn, tanned skins, silver, bronze, acacia wood, onyx stones, spices, and oil. These items were all donated “as a freewill offering to the Lord” (Exodus 35:29). Centuries later, the people made similar offerings for David to pass on to Solomon to build the temple (1 Chronicles 9:1–9). In the book of Ezra, the people gave traditional animal offerings (Ezra 3:5) as well as supplies to rebuild the temple after the Babylonian captivity (Ezra 2:68; 7:16; 8:28). The

people also made animal offerings in 2 Chronicles 31 when King Hezekiah, one of Judah's best kings, led the nation in returning to God and reinstating His ceremonies. In Ezekiel 46:12, free will offerings are mentioned as being offered in the millennial kingdom.

Whether it was the sacrifice of an animal or donated supplies for a place of worship, the free will offering was to be given freely, as the Lord moved the Israelites' hearts. It was not to be used to gain prestige (Amos 4:5) or because of guilt, inducement, or force.

Today, the Mosaic form of tithing (Levitical tithe, Feast tithe and the Third-year tithe) is not taught to the New Testament saints who believed in Jesus. Remember, Christians are not under the Law of Moses, nor are we operating under the Old Testament theocracy, nor are we given a percentage of what we must give.

"For ye are not **under the law**, but **under grace**." – Rom. 6:14

Our giving should be more in line with how the Lord would have us handle our money. I suspect His giving would be well beyond the law. The New Testament Scriptures declare that,

"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 Cor. 9:7).

1. Did you know that when you give with the right motive it is followed with a promise? **Discuss the promises associated with the following verses. — Proverbs 11:24; 19:17; Luke 6:38; 2 Corinthians 9:6.**

#### **ANSWER:**

Did you know that stinginess can lead to spiritual and even financial poverty?

**Proverbs 11:24** — "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

*Another translation may help here.*

The Old Testament tithe was required by law. The Jews were under compulsion to give it. The New Testament teaching on giving focuses on its voluntary character.

"For to their power, I bear record, yea, and beyond their power they were willing of themselves" *to give* (2 Cor. 8:3).

This voluntary giving is exactly what Abraham and Jacob were doing before the institution of the Law, and is what all Christians are to be doing today.

Some say that 10% should be a good beginning base line. They reason that if Abraham gave at least 10% of his belongings to Melchizedek, and later in time Jacob gave 10% of his wealth so should we. Both freely gave a tithe long before the Mosaic Law was established.

One thing is for sure, as Christians we live under the new economy of Grace. That is why the Scriptures say, "We are not under the law of Moses." Furthermore, as we live under grace we must yield ourselves fully to the Holy Spirit. We are to walk in the Spirit. We are to be filled by the Spirit. We are to pray in the Spirit. We are not to grieve the Holy Spirit, and when it comes to giving we are to be led by the Spirit. Giving in the New Testament is a Spirit-energized grace.

“One gives freely, yet grows all the richer; another withholds what he should give, and only suffers want.”

When giving is exercised properly God promises to bless the giver.

**Proverbs 19:17** — “He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again” – Proverb 19:17

In other words, God will regard your generosity.

This follows the principle of sowing and reaping. It is mentioned through-out Scripture. What you sow is what you reap:

**Luke 6:38** — “Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye (use/measure with) *mete withal* it shall be measured to you again” – Luke 6:38

Have you notice what is happening with our breakfast cereal boxes. First, the boxes got smaller and second, the content inside the box settles in shipping so it now only fills two-thirds of the box. When you open the box, you feel ripped off. But that is not the image the Scriptures give of God. When He gives, He first uses a good measure. There is no rip off. No 13ozs in a 16oz container.

Second, when God packs His blessing He shakes the container, so the package is tightly filled. It will not settle in shipping. When you get the blessing, it is filled to the fullest. Furthermore, it is so full that when you get it, it is running over into your lap. It is more than you could ever imagine.

Listen to the beginning of this promise again, “Give, and it shall be given you . . . *and with the same measure you used, God will use to return the blessing.*” In other words, if you give with a tiny scoop, God will use that same sized scoop to return the blessing. If you use an oversized shovel when giving, then God will use a similar measure when He returns the blessing.

“For with the same measure that you give to others it shall be measured to you again.”

Hear it again in 2 Corinthians 9:6

“But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.”

It is the same thought we find in Luke 6:38. If you give a little, you will only receive a little, but if you give much, you shall reap much. I cannot find anywhere in Scripture where God has called us to be stingy and to hoard our riches.

True, there is the principle of laying up an inheritance for our children, but this is also balanced with numerous passages on giving. See Jesus’ statement in Luke 12:32-34.

“Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom. <sup>33</sup> Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. <sup>34</sup> For where your treasure is, there will your heart be also.”

It is true that these are the same passages used by the health, wealth and prosperity gospel preachers to exploit or to deceive their followers. They falsely teach God will give a “10 fold” or “100 fold” return to the giver if they send their money to their ministry. It is a spiritual scam. But, God is not saying if you give 10,000 dollars you will receive 100,000 or 1,000,000 in return. What God is

saying is He will bless the generous giver in some way. It may be a spiritual or physical blessing received in this life, or the next, or in both. Blessings do not always come in physical form. It can be the blessing of peace or the gift of joy. Think of how much people would be willing to pay to find real peace and true joy.

**2. Discuss the three type of tithes given under the Mosaic Law — Num. 18: 21, 24; Deut. 14:22-27; Deut. 14:28, 29.**

**How do these tithes fit with the New Testament concept of giving? Answer - They don't.**

**ANSWER:**

They had three tithes. The first was the Levitical, or sacred tithe. It was the general tithe paid to the Levites to fund the national government and to compensate the leaders for their tabernacle service (Num. 18: 21, 24).

Num. 18:21 And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation . . . 24 But the tithes of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

The second was the tithe of the feasts. It was the worship tithe to be used for the celebration of convocations of worship at the sanctuary (Deut. 14:22-27).

Deut. 14:22 Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. 23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always. 24 And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee: 25 Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose: 26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household, 27 And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

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“At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: 29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.”

Therefore, the structured Mosaic tithe was used to operate the theocracy, care for the poor and to operate the tabernacle worship. After giving their structured 26% tithe (a non-adjustable—flat tax) the people offered their freewill offerings.

It is clear from the above passages that the Mosaic form of tithing (Levitical, Feast and the Third-year tithe) was not taught to the New Testament saints. Remember, Christians are not under the Law of Moses, nor are we operating under the Old Testament theocracy, nor are we given a percentage of what we must give.

“For ye are not **under the law**, but **under grace**.” – Rom. 6:14.

**3. Discuss what a freewill offering was under the Old Testament Law. — Leviticus 23:38; Exodus 35:10–29;**

Lev. 23:38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

Ex. 35:10 And every wise hearted among you shall come, and make all that the LORD hath commanded; 11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, . . . 29 The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

**ANSWER:**

The freewill offering was a sacrifice regulated by God’s standards in the Mosaic Law, but it was completely voluntary (Leviticus 23:38). The first time a free will offering is mentioned in the Bible is in Exodus 35:10–29. God had given instructions on how to build the tabernacle, and Moses relayed what supplies were needed for its construction. The people responded as their hearts stirred them, bringing jewelry, fine yarn, tanned skins, silver, bronze, acacia wood, onyx stones, spices, and oil. These items were all donated “as a freewill offering to the Lord” (Exodus 35:29). Centuries later, the people made similar offerings for David to pass on to Solomon to build the temple (1 Chronicles 9:1–9). In the book of Ezra, the people gave traditional animal offerings (Ezra 3:5) as well as supplies to rebuild the temple after the Babylonian captivity (Ezra 2:68; 7:16; 8:28). The people also made animal offerings in 2 Chronicles 31 when King Hezekiah, one of Judah’s best kings, led the nation in returning to God and reinstating His ceremonies. In Ezekiel 46:12, free will offerings are mentioned as being offered in the millennial kingdom.

Whether it was the sacrifice of an animal or donated supplies for a place of worship, the free will offering was to be given freely, as the Lord moved the Israelites’ hearts. It was not to be used to gain prestige (Amos 4:5) or because of guilt, inducement, or force.

**4. In the New Testament God promises to divinely enable the believer in his or her giving. Read 2 Corinthians 9:8 and discuss how this should impact our giving.**

**ANSWER:**

“And God is able to make all grace abound toward you; that ye, **always** having all **sufficiency in all things**, may abound to every good work”

Contrary to the thinking and experience of the world, where men believe they have to do everything themselves. Where men and women believe themselves to be self-made. Here we are told that God is able to make all grace abound toward us, so that we will be able to give “at all times.”

“God is able to make all grace abound toward you; that ye, at all time – (**always**)”

Furthermore, “**having all sufficiency** means God is promising us that we will (having all we need.) Finally, Paul ends this passage with the purpose of this grace. So that “**you will abound in every**

**good work.”** Paul is speaking about a divine enabling that aids us as we give or meet the needs of others. So there is the blessing of a divine work behind our giving.

- 5. In the New Testament God promises a divine reward for those who give. Read 2 Corinthians 9:9. Discuss how this should impact our giving.**

**ANSWER:**

“As it is written, He hath dispersed abroad; he hath given to the poor: **his righteousness remaineth for ever.”**

The Apostle quotes **Psalm 112:9** which states the same thing,

“He hath dispersed, he hath given to the poor; **his righteousness endureth for ever; his horn shall be exalted with honour.**

The point is this. Our acts of giving will bring rewards either in this life, in the one to come or in both. Again, remember it may not be a physical or material blessings received in return, it may be a spiritual blessing. One of Peace, Joy, Contentment, Strength, Health, Endurance, Patience, Hope etc.

- 6. In the New Testament God promises a divine supply for those who give. Read 2 Corinthians 9:10. Discuss how this should impact our giving.**

**ANSWER:**

There is the Blessing of Divine supply. 2 Cor 9:10 says,

“Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)”

He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness.

Let’s examine this promise carefully.

He that ministers (supplies) seed to the sower is God. (It is God who supplies seed to the sower.) He that ministers (supplies) bread for your food is also God. (It is God who supplies bread to us for food.) Since this is true, then notice the rest

God will also multiply your seed sown. (In other words, as you are willing to give, God will also multiply your works.) Furthermore, He will enlarge the harvest (not necessary your earthly bank account) but certainly your heavenly bank account regarding your righteousness. God will not leave you high and dry while on earth for he has already promised to provide in such a way that you will have sufficiency in all things. (v. 8)

- 7. In the New Testament God promises a divine enrichment for those who give. Read 2 Corinthians 9:11. Discuss how this should impact our giving.**

**ANSWER:**

2 Cor 9:11a “Being enriched in every thing to all bountifulness”

To further the previous thought, we are promised that “we will be made rich in every way.” The purpose of this enrichment is "to all bountifulness" or better “so that you can be generous on every occasion.”

To the world this concept is ludicrous. They do not believe that God will divinely enable, reward, supply or even enrich us. Most people in the world think they are on their own with no help. At best they believe that some mystical karma is at work in the forces of the universe. Therefore they are hoping that the next time around they will be better off. Yet, we know that there is a divine working of God in our giving.

**8. In the New Testament God promises a divine results for those who give. Read 2 Corinthians 9:11b-12. Discuss how this should impact our giving.**

**ANSWER:**

Our giving brings testimony of God's goodness (v. 11b-12)

"Which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;"

The result of our giving brings about much thanksgiving to God. Remember, it is God who moves us to give and it is God who empowers us to give. Therefore, when properly done, men will give praise to God.

Four affects of our giving:

**a. Giving proves that God is alive \_\_\_\_\_ and working in \_\_\_\_\_ us \_\_\_\_\_.**

2 Cor 9:13a Whiles by the experiment of this ministrations they glorify God,

**Paraphrased:**

"While through the proof of this ministry, they will glorify God for your obedience

**b. Our giving gives testimony that we are submissive \_\_\_\_\_ to God and the gospel of Christ.**

2 Cor 9:13b "...for your professed subjection unto the gospel of Christ,

**Paraphrased:**

"for your obedience of your confession to the gospel of Christ,

**c. Our generosity gives testimony of our true love \_\_\_\_\_ for God**

2 Cor 9:13b-14 and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the **exceeding grace of God in you.**"

**d. Our generosity gives testimony of God's gift of salvation \_\_\_\_\_ through Jesus Christ in us.**

2 Cor 9:15 — Thanks be unto God for his unspeakable gift.

When you or I give, it demonstrates God's gift of salvation in us.