

Genesis Series

Lesson #087

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Dean Bible Ministries

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Grace-Giving: Generosity and Gratitude

1. Prior to the Mosaic Law there are two instances where “tithe” is referenced.

A. Abraham, Gen. 14:18–20;

B. Jacob, Gen. 28:20–22.

Genesis 28:20, “Then Jacob made a vow, saying, ‘If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on,

Genesis 28:21, “ ‘so that I come back to my father’s house in peace, then the LORD shall be my God.

Genesis 28:22, “ ‘And this stone which I have set as a pillar shall be God’s house, and of all that You give me I will surely give a tenth to You.’ ”

2. The Mosaic Law

a. Tithing included possessions, not simply money.

- “Thus all the tithe of the land, of the seed of the land or of the fruit of the tree, is the Lord’s; it is holy to the Lord” (Lev. 27:30).

2. The Mosaic Law

b. The first tithe supported the bureaucracy of the theocracy.

- “to the sons of Levi, ... for an inheritance, in return for their service which they perform, the service of the tent of meeting” (Num. 18:21–23).

2. The Mosaic Law

c. A second tithe provided for a national celebration of the grace and generosity of God (Deut. 14:22–24).

2. The Mosaic Law

d. Each third year another 10 percent was to be given for use in supporting “the Levite, ... the alien, the orphan and the widow” (Deut. 14:28–29).

3. Free-will or grace giving

- **“Honor the Lord from your wealth, and from the first of all your produce; so your barns will be filled with plenty, and your vats will overflow with new wine” (Prov. 3:9–10).**

3. Free-will or grace giving

- **“There is one who scatters, yet increases all the more, and there is one who withholds what is justly due, but it results only in want” (Prov. 11:24).**

3. Free-will or grace giving

- Moses raised money through a freewill offering: “Tell the sons of Israel to raise a contribution for Me; from every man whose heart moves him you shall raise My contribution” (Ex. 25:1–2; cf. 35:5, 21).**

3. Free-will or grace giving

- **Other passages: Lev. 22:28–23; 23:38; 27:30; 27:30–31; Num. 15:3; Deut. 12:6; Ezra 1:4; 3:5**

4. The national bank for storing the tithes was in the house of God, simply referred to as the house.

5. God chastised the nation for failing to fulfill their Mosaic Law responsibilities by bringing their tithes to the storehouse. (Mal. 3:8, 10)

6. In the Church Age we are no longer under the Mosaic Law. Christ was the end of the Law, Rom. 10:4;

the Old Covenant has been superseded or replaced by the New Covenant (Heb. 8:13)

“When He said, ‘a New Covenant,’ He made the first obsolete.”

Key Principles

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- a. **Giving, even under the Mosaic Law was not part of means of spiritual growth. It is the outworking of genuine grace orientation and gratitude in the soul for all God has provided.**

Key Principles

- b. Grace does not mean you don't have an obligation or responsibility to give, but that it is up to your volition.**

Key Principles

c. Grace doesn't mean its free.

Tithing in the New Testament

**1. Tithing is mentioned in the gospels only in reference to the legalistic practice of the Pharisees:
Luke 11:42, 18:12**

2. Our Lord taught that giving was to be a private matter, between the believer and God.

Matthew 6:2, “Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward.”

Matthew 6:3, “But when you do a charitable deed, do not let your left hand know what your right hand is doing,

Matthew 6:4, “that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly.”

Luke 21:2, “and He saw also a certain poor widow putting in two mites.”

Luke 21:3, “So He said, ‘Truly I say to you that this poor widow has put in more than all;

Luke 21:4, “ ‘for all these out of their abundance have put in offerings for God, but she out of her poverty put in all the livelihood that she had.’ ”

4. Abram's tithe involved three things (Heb. 7:5–9)

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- a. He gave of not simply his possessions but from the recovered plunder that belonged to everyone.**

4. Abram's tithe involved three things (Heb. 7:5–9)

- b. He did not give a tithe of his possessions but a tithe of all; the response of the Bera, king of Sodom shows this: he asks Abram to keep the possessions, and he would take the people.**

**4. Abram's tithe involved three things
(Heb. 7:5–9)**

- c. His gift was the result of his own freewill,
and was not a recognition of any law of
tithing.**

5. New Testament principles for giving are located in four central passages:

1 Cor. 16:1ff;

2 Cor. 9:4–15;

Matt. 6:1–4;

Luke 21:2, 3

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

1 Corinthians 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.”

1 Corinthians 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.”

euwodo, w, euodoo present passive subjunctive

3rd person singular;

“to be led along a good road.” To have the road of life go well, to succeed,

This expresses the standard for giving, proportionality, proportional to God’s blessing and your gratitude.

6. New Testament Grace giving follows the same pattern as the old: both mandated giving, in terms of the support of a government or national entity in taxation.

Required Giving:

Taxes (Rom. 13:6), just as the Israelites were to give tithes to support the divinely ordained system under which they lived (Matt. 17:24–27; 22:15–21).

And we are to give to the Lord whatever we purpose in our hearts, “not grudgingly or under compulsion; for God loves a cheerful giver” (2 Cor. 9:7), just as the Israelites gave out of their hearts to the Lord. The Lord has *always* loved a cheerful and sacrificial giver.

2 Corinthians 9:5, “Therefore I thought it necessary to exhort the brethren to go to you ahead of time, and prepare your generous gift beforehand, which you had previously promised, that it may be ready as a matter of generosity and not as a grudging obligation.”

2 Corinthians 9:6, “But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.”

2 Corinthians 9:7, “So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.”

2 Corinthians 9:8, “And God is able to make all grace abound toward you, that you, always having all sufficiency in all things [*panti. pa,ntote pa/san, **panti pantote pasan***], may have an abundance for every good work.”

2 Corinthians 9:9, “As it is written: ‘He has dispersed abroad, He has given to the poor; His righteousness endures forever.’ ”