

A Study in the Book of Numbers



By Cecilia Perh



Entrusting the Word
to the Faithful

Book	Genesis	Exodus	Leviticus	Numbers	Deuteronomy
Key Idea	Beginnings	Redemption	Worship	Wandering	Renewed Covenant
The Nation	Chosen	Delivered	Set Apart	Directed	Made Ready
The People	Prepared	Redeemed	Taught	Tested	Re-taught
God's Character	Powerful, Sovereign	Merciful	Holy	Just	Loving Lord
God's Role	Creator	Deliverer	Sanctifier	Sustainer	Rewarder
God's Command	"Let there be!"	"Let My people go!"	"Be holy"	"Go in!"	"Obey!"

Numbers in the Pentateuch

Genesis	Exodus	Leviticus	Numbers	Deuteronomy
ORIGINS of the nation	DELIVERANCE of the nation	LIFE of the nation	TEST of the nation	REMINDERS to the nation
THEOCRACY BORN	THEOCRACY ESTABLISHED		THEOCRACY TESTED AND PREPARED FOR THE NEW HOME	

COVENANT
IS AMPLIFIED
“Keep my covenant to be a peculiar treasure:
“Kingdom of priests”
“holy nation”
(Exo. 19:5-6)

LAWS
ARE PRESCRIBED
“which if a man do, he shall live in them: I am the LORD”
(Lev. 18:5)

Irvin L. Jensen, p 102
(Jensen’s Survey of the OT)

Numbers is the story of God leading His people, Israel, through wildernesses on their way to Canaan, the rest land He promised.

The journey moves from Mount Sinai to the plains of Moab, opposite Jericho.

- It was a brief journey in the dark unknown, demanding the utmost in trust and patience (Numbers 1:1-10:10).**
- It is a long, aimless wandering in judgment for unbelief, consuming all but two of first census, 20 years and above (Numbers 10:11-20:29).**
- It is a new and swift journey by the next generation with a few of the old leaders, to enter into the land of rest and blessing (Numbers 21:1-36:13)**

Numbers: Journey to God's Rest



The Generation of Those Who Had Come Out of Egypt

Preparation

- organization
- consecration
- instruction

The Test

- of faith
- of obedience

The Judgment

- wandering
- death

Wilderness

SINAI

KADESH



A New Generation

Reorganisation

- repair

Plains of Moab

MOAB

The theme of Numbers is the consequence of disbelief and disobedience to the holy God. The Lord disciplined His people but remained faithful to His covenant promises in spite of their fickleness.

Numbers displays the patience, holiness, justice, mercy, and sovereignty of God toward His people.

It teaches that there are no shortcuts to His blessings – He uses trials and tests for specific purposes.

Numbers was written to trace the history of Israel’s wanderings from Sinai to Moab. But the fact that there was almost no record of the 38 years of wandering shows that Numbers is a very thematic history. It selects those events that are important to the development of God’s redemptive program. The sins of the first generation were written as a reminder and a warning to the second generation. They must implicitly trust God before they can possess the land of blessing.

Theme and Purpose

The Old Generation			The Tragic Transition				The New Generation																						
1	4	5	10:10	10:11	14	15	16	17	20	21	25	26	30	31	33	34	36												
Counting and Ordering of the People			Cleansing of the People			Complaints and Disbelief of the People			Instructions for Life in Canaan			The Rebellion of Korah			Aaron, the Levites and Moses			Serpent of Brass and Story of Balaam			Second Census and Laws of Israel			Settling east of Jordan			Preparations for Settling in Canaan		
Preparation			Preparation			Postponement			Postponement			Promise			Promise			Promise			Promise			Promise					
Waiting			Waiting			Wandering			Wandering			Waiting			Waiting			Waiting			Waiting			Waiting					
Census, Instruction, Travel			Census, Instruction, Travel			-			-			-			Travel, Census, Instruction			Travel, Census, Instruction			Travel, Census, Instruction			Travel, Census, Instruction					
At Sinai			At Sinai			To Moab			To Moab			To Moab			At Moab			At Moab			At Moab			At Moab					
Sinai to Kadesh			Sinai to Kadesh			Wilderness			Wilderness			Wilderness			Kadesh to Moab			Kadesh to Moab			Kadesh to Moab			Kadesh to Moab					
Preparation for the Journey			Preparation for the Journey			The Journey			The Journey			The Journey			At the Gate of the Land			At the Gate of the Land			At the Gate of the Land			At the Gate of the Land					
About 2 months (39%)			About 2 months (39%)			38 years (17%)			38 years (17%)			38 years (17%)			A few months (44%)			A few months (44%)			A few months (44%)			A few months (44%)					
Mobilizing the People Numbers 1-9			Mobilizing the People Numbers 1-9			Displeased with His People Numbers 10-19			Displeased with His People Numbers 10-19			Displeased with His People Numbers 10-19			Reading a New Generation Numbers 20-36			Reading a New Generation Numbers 20-36			Reading a New Generation Numbers 20-36			Reading a New Generation Numbers 20-36					
Getting Ready to Possess the land			Getting Ready to Possess the land			Steps to Disqualify Self from Serving the ORD			Steps to Disqualify Self from Serving the ORD			Steps to Disqualify Self from Serving the ORD			An Examination of their Readiness to enter the Lord's Land			An Examination of their Readiness to enter the Lord's Land			An Examination of their Readiness to enter the Lord's Land			An Examination of their Readiness to enter the Lord's Land					
Structuring			Structuring			Testing			Testing			Testing			Enduring			Enduring			Enduring			Enduring					

Leviticus covered only one month, but Numbers stretches over almost 39 years (about 1444 BC to 1405 BC – traditional dating).

It records Israel's movement from the last 19 days at Mt Sinai (1:1; 10:11) to the arrival in the plains of Moab in the 40th year (22:1; 26:3; 33:5; Deut 1:3).

Most of this time was spent wandering in and around Kadesh-barnea. Their tents occupied several square miles whenever they camped since there were over 2.5 million people. God miraculously fed and sustained them in the desert – He preserved their clothing and gave them manna, meat, water, leaders, and a promise.

Date and Setting of the Book of Numbers



Entrusting the Word to the Faithful

Detailed Outline of the Book of Numbers

I. Preparations for Travel (Numbers 1:1-10:10)

- A. The First Census (chapter 1)
- B. The Order of the Tribes (chapter 2)
- C. The Census and Duties of the Levites (chapters 3-4)
- D. Cleansing and Consecration (chapters 5-6)
- E. The Tabernacle Service (chapters 7-8)
- E. The Supplementary Passover (chapter 9:1-14)
- F. The Fiery Cloud and the Silver Trumpets (chapters 9:15-10:10)

II. The Journey to Kadesh Barnea (Numbers 10:11-14:45)

- A. The Departure from Sinai (chapters 10:11-36)
- B. The Rebellion of the People (chapter 11)
- C. The Rebellion of Miriam and Aaron (chapter 12)
- D. Spying out the Promised Land (chapter 13)
- E. God's Judgment on Unbelief (chapter 14)

III. The Journey to the Plains of Moab (Numbers 15:1-22:1)

- A. Covenant Statutes Reviewed (chapter 15)
- B. The Rebellion of Korah (chapter 16)

- C. The Budding of Aaron's Rod (chapter 17)
- D. The Responsibility of Priests and Levites (chapter 18)
- E. The Red Heifer Sacrifice (chapter 19)
- F. The Waters of Meribah, Edom, Aaron's death (chapter 20)
- G. Journey to Moab (chapters 21:1-22:1)
- F. Balak and Balaam (chapters 22:2-24:25)
- G. The Idolatry of Israel (chapter 25)

IV. Final Preparations for Entering Canaan (Numbers 26:1-36:13)

- A. The Second Census (chapter 26)
- B. Daughters of Zelophehad (chapter 27:1-11)
- C. Joshua appointed as Moses' Successor (chapter 27:12-23)
- D. Laws concerning Offerings and Vows (chapters 28-30)
- E. The War against Midian (chapter 31)
- F. Inheritance of Eastern Tribes (chapter 32)
- G. Resume of the journey from Egypt (chapter 33:1-49)
- H. Final Instructions about Conquest and Inheritance (chapters 33:50-36:13)



[Numbers 13 – Exploring the Promised Land](#)

- v1-3 The Command to Send
- v4-16 The 12 Leaders Sent Out
- v17-20 Moses' Commands to the Spies
- v21-24 The Foray into the Promised Land
- v25-29 The Report of the 10 Spies
- v30 Caleb's Counter to the Bad Report
- v31-33 The Bad Report of the 10 Spies

[Numbers 14 – Crisis Time at Kadesh-barnea](#)

- v1-4 The Congregation Grumble
- v5-10 Caleb and Joshua's Attempts to Quiet the People
- v11-12 The Lord's Offer to Moses
- v13-19 Moses' Intercession
- v20-35 The Lord's Judgments
- v36-37 The 10 Spies Die
- v38-45 The Disobedience of the People

[Numbers 15 – Laws for the Promised Land](#)

- v1-31 Various Offerings
- v32-36 Sabbath Breaking Punished
- v37-41 Tassels as Reminder to Obey God

[Numbers 16 – Korah's Rebellion](#)

- v1-3 Korah's Accusation
- v4-7 Moses' Answer
- v8-11 Moses Defends Aaron
- v12-14 Dathan and Abiram Defy Moses
- v15-19 Moses' Proposal to Korah and 250 Men
- v20-21 The Lord's Judgment
- v22 Moses and Aaron Intercede for the People
- v23-24 The Lord's Mercy
- v25-27 Moses' Word to the Congregation
- v28-30 Moses' Word to the Rebels
- v31-35 The Judgment Falls on the Rebels
- v36-38 The Lord's Word to Eleazar
- v39-40 Eleazar's Obedience
- v41-50 The Aftermath of Korah's Rebellion

[Numbers 17 – Aaron's Authority Confirmed](#)

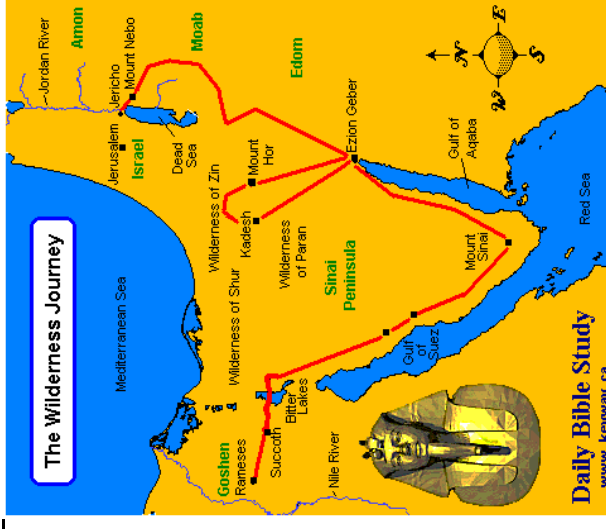
- v1-7 The Lord Proposes a Test
- v8-11 Aaron's Rod Buds
- v12-13 The People's Foolish Response

[Numbers 18 – Duties of the Levites](#)

- v1-7 Guarding the Sanctuary
- v8-20 Caring for the Priests
- v21-32 Caring for the Levites and Aaron

[Numbers 19 – The Red Heifer Sacrifice](#)

- v1-10 The Preparation
- v11-22 The Application



The Modern
Wilderness of Paran



- Numbers 18 - Aaron being now fully established in the priesthood abundantly to his own satisfaction, and to the satisfaction of the people (which was the good that God brought out of the evil opposition made to him), in this chapter God gives him full instructions concerning his office or rather repeats those which he had before given him. He tells him,
- I. What must be his work and the care and charge committed to him, and what assistance he should have the Levites in that work (Num_18:1-7).
 - II. What should be his and the Levites' wages for this work.
 1. The perquisites or fees peculiar to the priests (Num_18:8-19).
 2. The settled maintenance of the Levites (Num_18:20-24).
 - III. The portion which must be paid to the priests out of the Levites' maintenance (Num_18:25-32). Thus every one knew what he had to do, and what he had to live upon.

Matthew Henry on Numbers 18



Entrusting the Word to the Faithful

v1-7 Guarding the Sanctuary

1 So the LORD said to Aaron, "You and your sons and your father's household with you shall bear the guilt in connection with the sanctuary; and you and your sons with you shall bear the guilt in connection with your priesthood."

BBC - Verse 1 is in two parts. **"You and your sons and your father's house with you"** refers to all the Levites, including the priests. **"You and your sons"** refers to the priests alone. The former bore **the iniquity related to the sanctuary**; the latter bore the **iniquity associated with their priesthood**. To **"bear the iniquity"** means to be responsible for any neglect or failure to comply with **sacred duties**. The Levites were assistants to the priests but were not to enter the **tabernacle on priestly service . . . lest they die**.

Numbers 18 – The Duties of The Levites

 **E**ntrusting the Word to the Faithful

v1-7 Guarding the Sanctuary

2 **But** bring with you also your brothers, the tribe of Levi, the tribe of your father, **that** they may be joined with you and serve you, **while** you and your sons with you are before the tent of the testimony. 3 And they shall **thus** attend to your obligation and the obligation of all the tent, **but** they shall not come near to the furnishings of the sanctuary and the altar, **lest both they and you die.** 4 And they shall be joined with you and attend to the obligations of the tent of meeting, for all the service of the tent; **but** an outsider may not come near you.

Numbers 18 – The Duties of The Levites



Entrusting the Word to the Faithful

v1-7 Guarding the Sanctuary

5 "**So** you shall attend to the obligations of the sanctuary and the obligations of the altar, that there may no longer be wrath on the sons of Israel. 6 **And behold,** I Myself have taken your fellow Levites from among the sons of Israel; they are a gift to you, dedicated to the LORD, to perform the service for the tent of meeting. 7 **But** you and your sons with you shall attend to your priesthood for everything concerning the altar and inside the veil, and you are to perform service. I am giving you the priesthood as a bestowed service, but the outsider who comes near shall be put to death."

Numbers 18 – The Duties of The Levites



Entrusting the Word to the Faithful

- **As long as the priests and Levites fulfilled their responsibilities, there would be no judgment on the people (v5)**
- **The priestly ministry was a serious matter, for if the priests didn't follow God's instructions, they might die.**
- **If they allow an unauthorized person to come near the tabernacle or to minister there, God could slay them.**

The Priestly Ministry



v8-20 Caring for the Priests

8 **Then** the LORD spoke to Aaron, "**Now behold,** I Myself have given you charge of My offerings, even all the holy gifts of the sons of Israel, I have given them to you as a portion, and to your sons as a perpetual allotment. 9 **This shall be yours** from the most holy gifts, reserved from the fire; every offering of theirs, even every grain offering and every sin offering and every guilt offering, which they shall render to Me, **shall be most holy for you and for your sons.** 10 **As the most holy gifts you shall eat it; every male shall eat it. It shall be holy to you.** 11 **This also is yours,** the offering of their gift, even all the wave offerings of the sons of Israel; I have given them to you and to your sons and daughters with you, as a perpetual allotment. Everyone of your household who is clean may eat it.

Numbers 18 – The Duties of The Levites

v8-20 Caring for the Priests

12 "All the best of the fresh oil and all the best of the fresh wine and of the grain, the first fruits of those which they give to the LORD, I give them to you. 13 The first ripe fruits of all that is in their land, which they bring to the LORD, **shall be yours;** everyone of your household who is clean may eat it. 14 Every devoted thing in Israel **shall be yours.** 15 Every first issue of the womb of all flesh, whether man or animal, which they offer to the LORD, **shall be yours; nevertheless the first-born of man you shall surely redeem, and the first-born of unclean animals you shall redeem.**

Numbers 18 – The Duties of The Levites



Entrusting the Word to the Faithful

v8-20 Caring for the Priests

16 "And **as** to their redemption price, **from a month old** you shall redeem them, by your valuation, five shekels in silver, according to the shekel of the sanctuary, which is twenty gerahs. 17 **But** the first-born of an ox or the first-born of a sheep or the first-born of a goat, you shall not redeem; they are holy. You shall sprinkle their blood on the altar and shall offer up their fat in smoke as an offering by fire, for a soothing aroma to the LORD.

18 And their meat **shall be yours; it shall be yours like** the breast of a wave offering and **like** the right thigh.

Numbers 18 – The Duties of The Levites



Entrusting the Word to the Faithful

v8-20 Caring for the Priests

19 "All the offerings of the holy *gifts*, which the sons of Israel offer to the LORD, I have given to you and your sons and your daughters with you, as a perpetual allotment. It is an **everlasting** covenant of salt before the LORD to you and your descendants with you."

18:19 a covenant of salt forever. Salt, which does not burn, was a metaphor to speak of durability. As salt keeps its flavor, so the Lord's covenant with the priesthood was durable. The Lord would provide through the offerings of His people for His priests forever.

20 **Then** the LORD said to Aaron, "You shall have no inheritance in their land, nor own any portion among them; I am your portion and your inheritance among the sons of Israel."

Numbers 18 – The Duties of The Levites



Entrusting the Word to the Faithful

- Unlike the other tribes, Levi would have no inheritance in the Promised Land, for the Lord was their inheritance (v20; Deut 10:8-9; Josh 13:14,33; 14:13; 18:7), and the Levites would be given 48 towns to live in (Num 35:1-8; Josh 21).
- Both the Priests and the Levites were cared for by means of the sacrifices, offerings, and tithes of the people. God assigned to the priests portions of the grain offering, sin offerings, guilt offerings and peace offerings (Lev 6:14-7:38) as well as the firstfruits (Deut 26:1-11) and the firstborn animals that the people brought to the Lord.
- Some of the food were eaten by the priests only, but there was much they could share with their families. Whoever eats must be clean and treat the food with reverence, because it had been sanctified by being presented to God.

Caring for His Servants, the Priests and Levites



v21-24 Caring for the Levites

21 "And to the sons of Levi, **behold**, I have given all the tithe in Israel for an inheritance, in return for their service which they perform, the service of the tent of meeting. 22 And the sons of Israel shall not come near the tent of meeting again, lest they bear sin and die. 23 Only the Levites shall perform the service of the tent of meeting, and they shall bear their iniquity; it shall be a perpetual statute throughout your generations, and among the sons of Israel they shall have no inheritance. 24 For the tithe of the sons of Israel, which they offer as an offering to the LORD, I have given to the Levites for an inheritance; therefore I have said concerning them, 'They shall have no inheritance among the sons of Israel.'"

The Levites were God's gift to the priests, relieving them of menial tasks so they could devote themselves fully to serving God and the people

Numbers 18 – The Duties of The Levites

 Etrusting the Word to the Faithful

Compare Acts 6:1-7 – 7 deacons chosen to help the apostles.

1 Now at this time while the disciples were increasing *in number*, a complaint arose on the part of the Hellenistic Jews against the *native Hebrews*, because their widows were being overlooked in the daily serving of food. 2 And the twelve summoned the congregation of the disciples and said, "It is not desirable for us to neglect the word of God in order to serve tables. 3 But select from among you, brethren, seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task. 4 But we will devote ourselves to prayer, and to the ministry of the word."

5 And the statement found approval with the whole congregation; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas, a proselyte from Antioch. 6 And these they brought before the apostles; and after praying, they laid their hands on them. 7 And the word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith.

Acts 6:1-7 The Seven Deacons

 Entrusting the Word to the Faithful

v25-28 Caring for Aaron

25 **Then** the LORD spoke to Moses, saying, 26 "**Moreover, you shall speak to the Levites and say to them, 'When you take from the sons of Israel the tithe which I have given you from them for your inheritance, then you shall present an offering from it to the LORD, a tithe of the tithe.** 27 **And your offering shall be reckoned to you as the grain from the threshing floor or the full produce from the wine vat.** 28 **So you shall also present an offering to the LORD from your tithes, which you receive from the sons of Israel; and from it you shall give the LORD's offering to Aaron the priest.** 29 **'Out of all your gifts you shall present every offering due to the LORD, from all the best of them, the sacred part from them.'**

- 18:21–24 The Levites received the tithes from the people. This was their source of income and compensation for their tabernacle service.
- 18:25–32 As the Levites themselves received the tithe, they were also required to present a tithe (a tenth) of what they received to the Lord.

Numbers 18 – The Duties of The Levites



Entrusting the Word to the Faithful

v29-32 Caring for the Levites

30 And you shall say to them, **When** you have offered from it the best of it, **then** *the rest* shall be reckoned to the Levites **as** the product of the threshing floor, and **as** the product of the wine vat. 31 And you may eat it anywhere, you and your households, **for** it is your compensation in return for your service in the tent of meeting. 32 And you shall bear no sin by reason of it, when you have offered the best of it. But you shall not profane the sacred gifts of the sons of Israel, lest you die."

Numbers 18 – The Duties of The Levites



- The Jews were obligated to give 3 different tithes: a tithe to the Levites (v21-24), a tithe “eaten before the Lord” (Deut 14:22-27) and a tithe every 3 years that was given to the poor (Lev 27:28-29).
- **The Principle: those who serve the Lord and His people should be supported from the material blessings God gives His people.**
- Luke 10:7 - “the laborer is worthy of his wages” .
- Also see Matthew 10:10; 1 Corinthians 9:14; 1 Timothy 5:17-18; Philippians 4:10-19)

The Tithes of the People

- **The Jews didn't always obey this law and bring their tithes to the Lord and as a result, the ministry at the tabernacle and the temple suffered (see Nehemiah 10:35-39; 12:44-47; 13:10-14; Malachi 1:6-2:9).**
- **If the priests and Levites didn't have food for their families, then they had to leave the sanctuary and go to work in the fields (Nehemiah 13:10).**
- **It's tragic when God's people don't love the Lord and the Lord's house enough to support it faithfully.**

The Tithes of the People

 Entrusting the Word to the Faithful

4:14 Nevertheless,

kalos, adv. 37x, beautifully, finely, excellently, well, nobly, commendably
you have done well to share with me

poieo, aor act ind, to do

Affliction

4:15 And

oida, perf act ind with pres meaning, to know

you yourselves also know, Philippians,

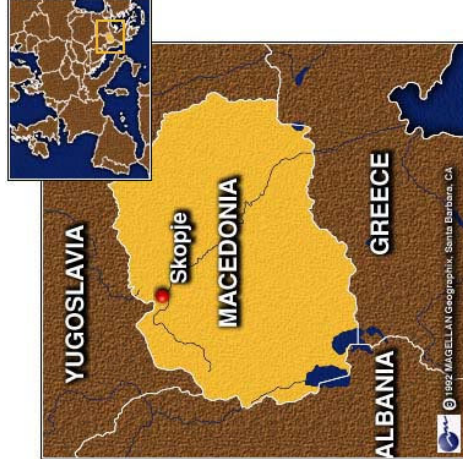
that at the first preaching of the gospel,

exerchomai, aor act ind, 222x, to go or come forth of

after I departed from Macedonia,

koinoneo, aor act ind, 8x, to become a sharer, be made a partner

no church shared with me



Philippians 4:14-19

sugkoinoneo, aor act ptc, 3x, to become a partaker together with others, or to have fellowship with a thing
in my affliction.

thlipsis, 45x, metaph. oppression, affliction, tribulation, distress, straits

Right Giving (v14-16)

dosis, 2x, a giving, a gift & doma refers to giving or a thing given, cf. a medical dose.

Doron refers to a present yet not always gratuitous or wholly unsuggestive of recompence; *dorea* differs from *doron* in denoting a gift which is also a gratuity, hence of the gift of a sovereign. *Dosis* is what God confers as a possessor of all things / 1) as an action *giving* (PH 4.15); 2) as what is given *gift* (JA 1.17)

in the matter of giving

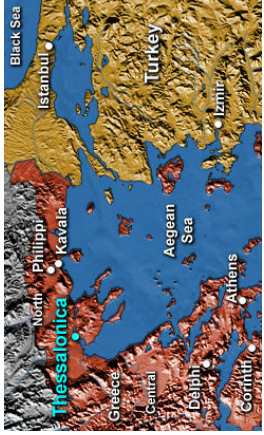
and

lempsis, receiving as an action receiving, credit, related to the acceptance of monetary gifts (PH 4.15)
receiving

Phi 4:15 - In the matter (*eis logon*). "As to an account." No other church opened an account with Paul. Of giving and receiving (*doseos kai lempseos*). Credit and debit. A mercantile metaphor repeated in verse 17 by *eis logon humon* (to your account). Paul had to keep books then with no other church, though later Thessalonica and Berea joined Philippi in support of Paul's work in Corinth (2Co 1:8f.). **But ye only** (*ei me humeis monoi*). Not even Antioch contributed anything but good wishes and prayers for Paul's work (Ac 13:1-3). (Robertson)

but

you alone;



4:16

for

Paul's Commendation (v14-19)

Right Giving (v14-16)

even in Thessalonica

chreia, 49x, necessity, need

pempo, aor act ind, 81x, to send

you sent a gift more than once for my needs.

doma, 4x, a gift (Mt 7:11; Lk 11:13; Eph 4:8). *doma* refers to giving or a thing given, cf. a medical dose.

4:17 Not that **I seek the gift itself,**

epizeteo, pres act ind, 14x, to enquire for, seek diligently; to wish for, crave; to demand, clamour for

but

epizeteo, pres act ind, 14x *karpos*, 66x, fruit; advantage, profit

I seek for the profit which ~~increases~~ to your account

apecho, pres act ind, 11x, have, to have wholly or in full, to have received; to "have in full" and was commonly used on business receipts to mean "paid in full". No payment or service was expected to follow the close of the transaction.

4:18 But

I have received everything in full,

perisseuo, pres act ind, 39x, to exceed a fixed number of measure, to be left over and above a certain number or measure, to be abundantly furnished with, to have in abundance

have an abundance;

pleroo, perf pass ind, 90x, to make full, to fill up, i.e. to fill to the full, to furnish or supply liberally, I am liberally supplied

I am amply supplied,

dechomai, aor mid ptc, 59x, to receive

having received from Epaphroditus what you have sent,

"A mercantile metaphor repeated in verse 17 by *eis logon humôn* (to your account). Paul had to keep books then with no other church, though later Thessalonica and Berea joined Philippi in support of Paul's work in Corinth (2Co 11:8f)." (Rob)

Phi 4:18 - I have all things (*apechô panta*). As a receipt in full in appreciation of their kindness. *Apechô* is common in the papyri and the ostraca for "receipt in full" (Deissmann, Bible Studies, p. 110). See Mt 6:2,5,16 (Rob).

Paul the Banker

Right Receiving (v17-19)

Right Receiving (v17-19)

euodia, 3x, a sweet smell, fragrance *osme*, 6x, a smell, odour
a fragrant aroma,
dektos, adj, 5x, accepted, acceptable *thusia*, 29x, a sacrifice

an acceptable sacrifice,

euarestos, adj, 9x, well pleasing, acceptable
well-pleasing to God.

The Supply of God

4:19 And

chreia, 49x, necessity, need

my God shall supply all your needs

pleroo, *fut act ind*, 90x, to make full, to fill up,
i.e. to fill to the full, to furnish or supply
liberally, I am liberally supplied

Paul's Commendation (v14-19)

ploutos, 22x, riches, wealth, abundance
of external possessions, fulness,
abundance, plenitude

according to His riches in glory

in Christ Jesus.

- **Giving is a Love Response to God's Grace, and should be seen as such by God's people or else we will also end up the same way as Israel in the days of Malachi. Remember: God doesn't need our money but we need *His* wisdom and the willingness to surrender to God a portion of what we have is the *external* evidence of an *internal* commitment.**

Giving



Entrusting the Word to the Faithful

The Tithe in the Old Testament

Tithe = OT *ma'asrah*; NT *dekate* = a tenth, especially a tithe; to take, pay, give or collect the tenth part of anything

The basic argument for tithing in our days:

Abraham and Jacob, before the Law, gave a tenth. Thus tithing transcends the Mosaic Law and is the universal standard of giving that God demands.

Answer: Not all things done before the Mosaic Law are kept in the New Testament, for example, the sacrificial system.

Facts: Tithing before the Mosaic Law and tithing during and after the Mosaic Law is different.

There are two kinds of giving in God's Word:

Voluntary Giving – generous, whenever, whatever, sacrificial, voluntary

Required Giving – mandatory, no choice, amount stated, time stated

A. VOLUNTARY GIVING BEFORE THE MOSAIC LAW

1. Cain and Abel (Genesis 4:3–5) – offerings on altar
2. Noah (Genesis 8:20) – burnt offerings on altar
3. Abraham (Genesis 12:7, 8; 13:18) – built 3 altars
4. First mention of “tithe” in the Old Testament: Genesis 14:18–20; compare Hebrews 7:4–9
5. Second mention of “tithe” in the Old Testament: Genesis 28:20–22 – Jacob’s vow

B. VOLUNTARY GIVING DURING THE MOSAIC LAW

1. Wave offerings of the best of the land, the first fruits of their harvests (Num 18:11–12; Prov 3:9–10; cf. Prov 11:24; Mal 1:7–8)
2. Voluntary freewill giving — “whose heart moves him”, (Ex 35:1–7, 21–22; 36:5–7)
3. Proportionate Giving – according to how God has blessed you (Deut 16:10, 17)
4. The Examples of David and the leaders (1Ch 29:1–5, 6–7) provoked a corresponding response in the people (1Ch 29:8–9)

SUMMARY: Voluntary Giving was giving directed to the Lord.

It was done personally, willingly, spontaneously, as a response of love to the Lord. There were no amounts stated; the people gave whenever and whatever they had.

C. REQUIRED GIVING BEFORE THE MOSAIC LAW

1. Joseph in Egypt – 20% to Pharaoh (Genesis 41:34; 47:24)

D. REQUIRED GIVING DURING THE MOSAIC LAW

1. **The Lord's Tithe or the Levites' Tithe** (Lev 27:30–32; Num 18:21, 24; Neh 10:38).

The Levites were to give a tithe of their tithes to the High Priest (Num 18:28) – the Priestly Tithe

The Israelites paid the tithes to the Levites (2Ch 31:5–12) because Israel was a Theocracy, and the Levites and priests were the ones who ran the nation, the sacrificial and judicial system, thus to not give the tithe was to rob God (Mal 3:7–12).

2. **The Festival Tithe** (Deut 12:10, 11, 17, 18; 14:22–27) was brought to Jerusalem

• To support the religious festivals and feasts that united the nation

• For community, fellowship and national religious worship

3. **The Welfare Tithe or the Poor Tithe** (Deut 14:28) – paid every third year – about 3 1/3 %

• For the stranger, the fatherless and the widows

4. **Other Taxes**

a. **Profit Sharing Tax** – corners of harvest for the poor and the stranger (Leviticus 19:9–10)

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d. **Redemption Tax** – the firstborn of clean animals can't be redeemed (Numbers 18:17) but the firstborn of man and unclean animals must be redeemed (Numbers 18:15–16)

SUMMARY:

Tithing was giving to the government. It was a form of taxation to support the nation and its programs.

The total given was NOT a tithe (10%) but more than 25% of their income!

SUMMARY OF OLD TESTAMENT GIVING:

1. Tithing is required giving in the form of a taxation to fund the national government which was a Theocracy.

2. The three tithes and other taxes took care of “government” salaries, the social religious life of the nation and the welfare system.

3. Tithes were not gifts to God but were gifts to support the nation.

4. When it came to giving to God, there was no amount: whatever you wanted to give, whenever you wanted to give – a gift from the heart.

5. Freewill giving was purely voluntary and personal, motivated by thankfulness to God and love for Him.

6. Both types of giving are blessed by the Lord.



There are many appeals to the people of God for money to do the Lord's work. What do you do when pressure is put on you to give "seed" money, "faith" money, etc., to such and such a ministry? How do you distinguish what is or is not from God? Are there principles to guide us? How are you going to handle these appeals for your money? How are you going to handle the guilt you have especially when an emotional appeal is made, e.g., for the orphans of Rwanda or Bosnia, etc.?

Let's look at what God says in the Old Testament about Giving and Tithing.

The Tithe (OT *ma'asrah*; NT *dekate*, Hebrews 7:4), AV 4x, 1) a tenth part of anything, a tithe 1a) the tenth party of booty taken from an enemy 1b) the tithes of fruits of the earth and of flocks, which by the law of Moses were presented to the Levites in the congregation of Israel

The Tith

 Entrusting the Word to the Faithful

The basic argument for tithing in our days:

Abraham and Jacob, before the Law, gave a tenth. Thus tithing transcends the Mosaic Law and is the universal standard of giving that God demands.

Answer:

Not all things done before the Mosaic Law are kept in the New Testament, for example, the sacrificial system.

Facts:

Tithing before the Mosaic Law and tithing during and after the Mosaic Law is different.

The Tithe

 Entrusting the Word to the Faithful

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Entrusting the Word to the Faithful

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The Tithe



Entrusting the Word to the Faithful

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For community, fellowship and national religious worship

The Tithe



Entrusting the Word to the Faithful

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The Tithe



Entrusting the Word to the Faithful

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The Tithes



Entrusting the Word to the Faithful

In a Nutshell

When to Give?

PAY YOUR TAXES

and

GIVE GOD

**WHATEVER YOUR
HEART TELLS YOU**

GIVE TO THE LORD

**WHENEVER
INCOME COMES IN**

The Tithe



Entrusting the Word to the Faithful

Giving in the New Testament

Is tithing carried over into the New Testament? Or does it belong to the Old Testament only? Is it right for a church to demand that all its members disclose their income in order that the clergy might check whether or not the members pay their tithes?

Two Views On Tithing

1. Tithing is not required because it is not commanded in the New Testament
2. Tithing is not rescinded (Mt 23:23; Lk 11:42; 18:12; Heb 7:5, 6, 8-9)

Tithing is not negated in the New Testament

1. Because Jesus commands us not to neglect it (Matthew 23:23; Luke 11:42)
2. Because Jesus commands to pay our taxes (tithing) (Matthew 17:24-27; 22:15-22)
3. Because tithing is required giving (mandatory) (Rom 13:7; 1 Pet 2:13-14)

Principles of Giving

1. 2 Corinthians 8-9
2. Luke 6:30-36
3. 1 Cor 16:1-4
 - a. Giving is to be regular
 - b. Giving is to be very personal
 - c. Giving is to be systematic
 - d. Giving is to be proportionate.

SUMMARY:

Required Giving (tithing and taxes) in the NT is the same as Required Giving (tithing and taxes) in the OT.

Freewill Giving in the NT is the same as Freewill Giving in the OT

The same principles apply to both the OT and NT

Biblical ways to get rich:

- a. Work
 - b. Save
 - c. Invest
- a. Proverbs 6:6-11 – learn to be busy and hardworking like the ant
B. Proverbs 10:4-5 – be diligent
c. Proverbs 22:29 – be skilled in your work
d. Eccl 5:15-19 – enjoy your labour
e. Col 3:22-25 – obey your masters, do your work heartily
f. Eph 6:5-8 - serve your earthly masters as you would serve the Lord
g. 2Thess 3:10-15 – won't work = can't eat

ATTITUDE TOWARD WORK

ATTITUDE TOWARDS MONEY

One danger sign is an independent spirit -- his money/her money attitude.

Marriage is not a 50/50 relationship, it is a 100/100 relationship (Gen 2:24).

- a. Prov 23:4-5 – cease from considering how to get rich
- b. Matt 6:19-34 – don't lay up treasures on earth but in heaven (v19), serve God only (v24), don't be anxious about food, drink, clothing or tomorrow (vv25,31,34)
- c. 1 Tim 6:6-11 – be content, don't love money, flee these things & pursue righteousness, godliness, faith, love, perseverance and gentleness

How to handle anxiety:

- a. Philippians 4:6-7 – be anxious for nothing but in everything pray to God
- b. Philippians 4:11-12 – be content in any and every circumstance
- c. 1 Peter 5:6-7 – cast your cares on the Lord



Let's look at giving in the New Testament. We all want God's blessings to be showered bountifully in our lives and God does bless obedience to His Word. The longer you obey the Lord, the greater the blessings because God's blessings have a cumulative effect and He adds no sorrow to it (Proverbs 10:22).

Proverbs 10:22

**It is the blessing of the LORD that makes rich,
And He adds no sorrow to it.**

Thus we need to know whether Tithing is carried over into the New Testament, or does it belong to the Old Testament only. Is it right for a church to demand that all its members disclose their income in order that the clergy might check whether or not the members pay their tithes?

Giving in the New Testament



Entrusting the Word to the Faithful

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2. Tithing is not rescinded ([Matthew 23:23](#); [Luke 11:42](#); [18:12](#); [Hebrews 7:5, 6, 8-9](#))
 - [Matthew 23:23](#) - "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others.
 - [Luke 11:42](#) - "But woe to you Pharisees! For you pay tithe of mint and rue and every *kind* of garden herb, and yet disregard justice and the love of God; but these are the things you should have done without neglecting the others.
 - [Luke 18:12](#) - 'I fast twice a week; I pay tithes of all that I get.'
 - [Hebrews 7:5-9](#) – 5 And those indeed of the sons of Levi who receive the priest's office have commandment in the Law to collect a tenth from the people, that is, from their brethren, although these are descended from Abraham. 6 But the one whose genealogy is not traced from them collected a tenth from Abraham, and blessed the one who had the promises. 7 But without any dispute the lesser is blessed by the greater. 8 And in this case mortal men receive tithes, but in that case one *receives them*, of whom it is witnessed that he lives on. 9 And, so to speak, through Abraham even Levi, who received tithes, paid tithes,

Giving in the New Testament



Entrusting the Word to the Faithful

- What is the stand of your church?
- What is your stand?
- Although there are two views on tithing, yet we know that tithing is not negated in the New Testament because tithing in the New Testament is equated to Involuntary Giving, to Taxes.

Tithing is not negated in the New Testament

1. Because Jesus commands us not to neglect it (**Matthew 23:23; Luke 11:42**)
 - **Matthew 23:23** - "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others.
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Giving in the New Testament



Entrusting the Word to the Faithful

2. Because Jesus commands to pay our taxes (tithing) (Matthew 17:24–27; 22:15–22)

- **Matthew 17:24-27** - 24 And when they had come to Capernaum, those who collected the two-drachma tax came to Peter, and said, "Does your teacher not pay the two-drachma tax?" 25 He said, "Yes." And when he came into the house, Jesus spoke to him first, saying, "What do you think, Simon? From whom do the kings of the earth collect customs or poll-tax, from their sons or from strangers?" 26 And upon his saying, "From strangers," Jesus said to him, "Consequently the sons are exempt. 27 "But, lest we give them offense, go to the sea, and throw in a hook, and take the first fish that comes up; and when you open its mouth, you will find a stater. Take that and give it to them for you and Me."
- **Matthew 22:15-22** - 15 Then the Pharisees went and counseled together how they might trap Him in what He said. 16 And they sent their disciples to Him, along with the Herodians, saying, "Teacher, we know that You are truthful and teach the way of God in truth, and defer to no one; for You are not partial to any. 17 Tell us therefore, what do You think? Is it lawful to give a poll-tax to Caesar, or not?" 18 But Jesus perceived their malice, and said, "Why are you testing Me, you hypocrites? 19 Show Me the coin used for the poll-tax." And they brought Him a denarius. 20 And He said to them, "Whose likeness and inscription is this?" 21 They said to Him, "Caesar's." Then He said to them, "Then render to Caesar the things that are Caesar's; and to God the things that are God's." 22 And hearing *this*, they marveled, and leaving Him, they went away.

Giving in the New Testament



Entrusting the Word to the Faithful

- Note that the people were under a heavy burden of taxation in Jesus' day - Levites' Tithes, Festival Tithes, Welfare Tithes, and other taxes were being paid in Jesus' day. There were 13 trumpet shaped receptacles in the Temple into which the people dropped their taxes. Roman taxes were exorbitant – Jews were conscripted to be their tax–collectors.

3. Because tithing is required giving (mandatory) (Rom 13:7; 1 Pet 2:13–14)

Romans 13:7

Render to all what is due them: tax to whom tax is due; (*phoros is the tribute paid to a subject nation, Luke 20:22*), custom to whom custom; (*telos is tax for support of civil government, Matt 17:25*), fear to whom fear; honor to whom honor.

1 Peter 2:13–14

Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, or to governors as sent by him for the punishment of evildoers and the praise of those who do right.

Giving in the New Testament



Entrusting the Word to the Faithful

How then should we give? Following the view that I've given on the previous page, that 'Tithing in the Old Testament' which is 'Involuntary Giving', is equated to 'Taxes in the New Testament', which is also 'Involuntary Giving', I also believe that 'Freewill or Voluntary Giving in the Old Testament' is equated to 'Giving in the New Testament'.

So, how then do we give ultimately to our churches? What commands did God give us and how are we to give so that we are consciously obeying God which will always bring a blessing to our lives?

Principles in NT Freewill or Voluntary Giving



Examples of Giving

- a. Macedonians -- churches in Philippi, Thessalonica and Berea (2 Cor 8:1-5)
- b. [The Example of Our Lord Jesus Christ \(2 Cor 8:9\)](#)
"For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, that you through His poverty might become rich."

How They Gave

- 1) motivated by God's grace (2 Cor 8:1)
- 2) transcended their difficult circumstances (2 Cor 8:2)
- 3) with joy ((2 Cor 8:2)
- 4) not hindered by poverty (2 Cor 8:2)
- 5) liberal/generous (2 Cor 8:2)
- 6) proportionate (2 Cor 8:3) – "According to their ability"
- 7) sacrificial (2 Cor 8:3) – "beyond their ability"
- 8) voluntary (2 Cor 8:3) – "of their own accord"
- 9) viewed as a privilege not an obligation (2 Cor 8:4)
- 10) an act of worship (2 Cor 8:5)
- 11) in submission to their pastor (2 Cor 8:5-6) – "to us"
- 12) in connection with other Christian virtues (2 Cor 8:7)
- 13) a proof of love (2 Cor 8:8)

Principles of Giving

- a. Giving was voluntary - amount was up to you (2 Cor 8:10-11)
- b. Giving was according to what you have (2 Cor 8:12)
- c. Giving is not to afflict you, but by way of equality (2 Cor 8:13-14)
- d. Giving is to supply the "want" of others (2 Cor 8:14)
- e. God's Eternal Principle of Returns (2 Cor 9:6)
- f. Giving is to be purposeful (2 Cor 9:7)
- g. Giving is to be voluntary (2 Cor 9:7) – "not grudgingly or under compulsion"
- h. Giving is to be hilarious (2 Cor 9:7)
- i. Giving is in response to God=s promises (2 Cor 9:8-11)
- j. Giving is to glorify God (2 Cor 9:12-14)
- k. Giving is in response to God's love (2 Cor 9:15)
- l. Give to anyone without expecting anything in return (Luke 6:30-31, 34-36)

Why They Gave

- a) **they understood what giving was:**
 - i. a ministry which requires God's grace (8:1)
 - ii. a proof of the sincerity of your love (8:8)
 - iii. a proof of your faith (9:13)
 - iv. obedience to Christ (9:13)
- b) **they understood what giving does/produces:**
 - i. stirs up zeal (9:2)
 - ii. causes you to be enriched in everything for all liberality (9:11)
 - iii. produces thanksgiving to God (9:11-12)
 - iv. fully supplies needs of saints (9:12)
 - v. causes others to glorify God (9:13)
 - vi. produces love and prayer for you (9:14)
 - vii. causes others to yearn for you (9:14).



Example of the Macedonian Churches (v1-6)

a1) they understood that giving was a ministry which requires God's grace (v1)

2 Corinthians Chapter 8:1-15

1) motivated by God's grace (v1)

1 Now, brethren, we *wish to make known to you the grace of God*

which has been given in the churches of Macedonia,

2) transcended their difficult circumstances (v2)

3) with joy ((v2)

2 that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality.

4) not hindered by poverty (v2)

5) liberal/generous (v2)

6) proportionate (v3)

7) sacrificial (v3)

3 **For** I testify that according to their ability, and beyond their ability they gave of their own accord,

8) voluntary (v3)

4 begging us with much entreaty for the favor of participation in the support of the saints,

9) viewed as a privilege not an obligation (v4)



Example of the Macedonian Churches (v1-6)

5 and **this**, not as we had expected, but they first gave themselves to
10) an act of worship (v5)
the Lord and to us by the will of God.

11) in submission to their pastor (v5) – “to us”

6 **Consequently** we urged Titus that **as** he had previously made a
beginning, **so** he would also complete in you this gracious work as
well.

Exhortation to the Corinthians (v7-15)

7 **But just as** you abound in everything, in faith and utterance and
knowledge and in all earnestness and in the love we inspired in you,
see that you abound in this gracious work also.

12) in connection with other Christian virtues (v7)



Exhortation to the Corinthians (v7-15)

8 I am not speaking *this* as a command, but as **proving through the earnestness of others the sincerity of your love also.**

aii) they understood that giving was a proof of the sincerity of their love (v8)

13) a proof of love (v8)

9 For you know **the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, that you through His poverty might become rich.**

Example of the Lord Jesus Christ (v9)

10 And I give *my* opinion in this matter, for **this is to your advantage,** who were the first to begin a year ago not only to do *this*, but also to desire *to do it*.

a. Giving was voluntary - amount was up to you (v10-11)

11 **But now finish doing it also;** that just as *there* was the readiness to desire it, so *there may be* also the completion of it by **your ability.**

12 For if the readiness is present, it is acceptable according to what a man has, not according to what he does not have.
b. Giving was according to what you have (v12)

13 For *this* is not for the ease of others and for your affliction, but by way of equality –
c. Giving is not to afflict you, but by way of equality (v13-14)

14 at this present time your abundance *being a supply* for their want, that their abundance also may become a *supply* for your want, that there may be equality;
d. Giving is to supply the “want” or needs of others (v14)

Exhortation to the Corinthians (v7-15)

15 as it is written, “He who *gathered* much did not have too much, and he who *gathered* little had no lack.”



¹⁶ But thanks be to God, who puts the same earnestness on your behalf in the heart of Titus. ¹⁷ For he not only accepted our appeal, but being himself very earnest, he has gone to you of his own accord. ¹⁸ And we have sent along with him the brother whose fame in *the things of the gospel has spread* through all the churches; ¹⁹ and not only *this*, but he has also been appointed by the churches to travel with us in this gracious work, which is being administered by us for the glory of the Lord Himself, and *to show our readiness*, ²⁰ taking precaution that no one should discredit us in our administration of this generous gift; ²¹ for we have regard for what is honorable, not only in the sight of the Lord, but also in the sight of men. ²² And we have sent with them our brother, whom we have often tested and found diligent in many things, but now even more diligent, because of *his* great confidence in you. ²³ *As for Titus, he is my partner and fellow worker among you; as for our brethren, they are messengers of the churches, a glory to Christ.* ²⁴ Therefore openly before the churches show them the proof of your love and of our reason for boasting about you.

Titus, Paul's partner & fellow worker (v16-17,23)
Famous Brother appointed by the churches (v18-19)
our tested and diligent brother (v22)
our brethren, messengers of the churches (v23)

Administering the Gift (v16-24)

2 Corinthians Chapter 9

¹For it is superfluous for me to write to you about this ministry to the saints; ² for I know **your readiness**, of which I boast about you to the Macedonians, *namely*, that **Achaia has been prepared since last year**, and your zeal has stirred up most of them. ³ But I have sent the brethren, that our boasting about you may not be made empty in this case, that, as I was saying, you may be prepared; ⁴ lest if any Macedonians come with me and find you unprepared, we (not to speak of you) should be put to shame by this confidence. ⁵ So I thought it necessary to urge the brethren that they would go on ahead to you and arrange beforehand your previously promised bountiful gift, that the same might be ready as a bountiful gift, and not affected by covetousness.

e. God's Eternal Principle of Returns (v6)

6 **Now this / say, he who sows sparingly shall also reap sparingly; and he who sows bountifully shall also reap bountifully.**

f. Giving is to be purposeful (v7)

7 **Let each one do just as he has purposed in his heart; not grudgingly or**

g. Giving is to be voluntary (v7)

under compulsion; for God loves a cheerful giver.

h. Giving is to be hilarious (v7)

8 **And God is able to make all grace abound to you, that always having all sufficiency in everything, you may have an abundance for every good deed; ⁹ as it is written,**

i. Giving is in response to God's promises (v8-11)

“He scattered abroad, he gave to the poor,

His righteousness abides forever.”



i. Giving is in response to God's promises (v8-11)

10 **Now 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;**

bii) they understood that giving causes you to be enriched in everything for all liberality (v11)

11 **you will be enriched in everything for all liberality, which through us is producing thanksgiving to God.**

biv) they understood that giving fully supplies needs of saints (v12)

12 **For the ministry of this service is not only fully supplying the needs of the saints, but is also overflowing through many thanksgivings to God.**

j. Giving is to glorify God (v12-14)



j. Giving is to glorify God (v12-14)

aiii) they understood that giving was a proof of your faith (v13)

bv) they understood that giving causes others to glorify God (v13)

13 **Because of the proof given by this ministry they will glorify God for**

aiv) they understood what giving was in obedience to Christ (v13)

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

liberality of your contribution to them and to all,

bvi) they understood that giving produces love and prayer for you (v14)

14 **while they also, by prayer on your behalf, yearn for you because of the surpassing grace of God in you.**

bvii) they understood that giving causes others to yearn for you (v14)

k. Giving is in response to God's love (v15)

15 **Thanks be to God for His indescribable gift!**



Luke 6:30–36

I. Give to anyone without expecting anything in return (Luke 6:30-31, 34-36)

- 30 “Give to everyone who asks of you, and whoever takes away what is yours, do not demand it back.
- 31 “And just as you want people to treat you, treat them in the same way.
- 32 “And if you love those who love you, what credit is *that* to you? For even sinners love those who love them.
- 33 “And if you do good to those who do good to you, what credit is *that* to you? For even sinners do the same.
- 34 “And if you lend to those from whom you expect to receive, what credit is *that* to you? Even sinners lend to sinners, in order to receive back the same *amount*.
- 35 “But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men.
- 36 “Be merciful, just as your Father is merciful.



1 Corinthians 16:1-4

- 1 Now concerning the collection for the saints, as I directed the churches of Galatia, so do you also.
 1. Giving is to be regular
 2. Giving is to be very personal
 3. Giving is to be systematic
 4. Giving is to be proportionate
- 2 On the first day of every week let each one of you put aside and save, as he may prosper, that no collections be made when I come.
- 3 And when I arrive, whomever you may approve, I shall send them with letters to carry your gift to Jerusalem;
- 4 and if it is fitting for me to go also, they will go with me.



3 John 2

2 Beloved, I pray that in all respects you may prosper and be in good health, **just as your soul prospers.**

True Biblical Prosperity



- **Jesus Christ said more about money than about heaven and hell combined. Almost every parable was related to finances. There are four main elements:**

- 1. Christian stewardship is total, not partial. Everything you possess comes to you from God.**
- 2. Giving is an investment in eternity (2 Cor 9:6). Philipians teaches that proper use of money is fellowship (Phil. 1:2-5 with 4:15; 2 Cor 8:1-5)**

Conclusion



Entrusting the Word to the Faithful

3. Regulate money by NT requisites (1 Cor. 16:2):

“On the first day of every week let each one of you put aside and save, as he may prosper, that no collections be made when I come.”

- Giving is to be regular
- Giving is to be very personal
- Giving is to be systematic
- Giving is to be proportionate

4. Attitude is far more important than amount (Mark 12:41-44) – Giving is a spiritual barometer, a far more accurate index of your relationship to Jesus Christ!

Conclusion



Entrusting the Word to the Faithful

35,400
BENJAMIN

40,500
EPHRAIM

32,200
MANASSEH

41,500
ASHER

62,700
DAN

53,400
NAPHTALI

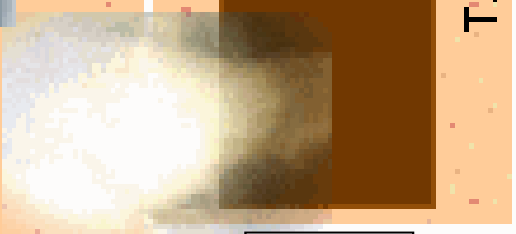
54,400
ISSACHAR

74,600
JUDAH

57,400
ZEBULUN

7,500
GERSHONITES

West



TABERNACLE



East

LEVITES

MERARITES
6,200
North

8,600
South

KOATHITES

45,650
GAD

46,500
REUBEN

59,300
SIMON

Numbers: Man's Failure and God's Faithfulness (Num 14:8-9) (Wiersbe)

I. At Sinai: Obeying the Lord (1:1-9:14)

- 1. Numbering the Soldiers (1:1-54)**
- 2. Organizing the Tribes (2:134)**
- 3. Assigning the Duties (ch 3-4)**
- 4. Purifying the People (ch 5-6)**
- 5. Dedicating the Tabernacle (ch 7-8)**
- 6. Celebrating the Passover (9:1-14)**

II. To Kadesh: Tempting the Lord

(9:15-12:16)

- 1. The Camp Marches (9:15-10:36)**
- 2. The People Complain (ch 11)**
- 3. Aaron and Miriam Criticize Moses (ch 12)**

III. At Kadesh: Rebellious Against the Lord **(ch 13-14)**

- 1. Exploring the Promised Land (ch 13)**
- 2. Refusing the Claim the Land (14:1-9)**
- 3. Turning away from the Land (14:10-45)**

IV. In the Wilderness: Learning from the Lord (15:1-20:13)

- 1. About Sacrifices (15:1-31)**
- 2. About Authority (15:32-17:13)**
- 3. About Responsibility (ch 18)**
- 4. About Purity (ch 19)**
- 5. About Humility (20:1-13)**

V. In Moab: A New Beginning from the Lord **(20:14-36:13)**

- 1. New Victories (20:14-21; 21:1-35)**
- 2. A New Priest (20:22-29)**
- 3. New Dangers (ch 22-25)**
- 4. A New Generation (ch 26)**
- 5. New Regulations (27:1-11)**
- 6. A New Leader (27:12-23)**
- 7. New Commitment to the Law (ch 28-30)**
- 8. New Commitment to Battle (ch 31-32)**
- 9. New Laws for the New Land (ch 33-36)**