

Review

The reason for Paul's gratitude

Php 1:3 I thank my God upon every remembrance of you, (NKJV)
Php 1:4 always in every prayer of mine making request for you all with joy, (NKJV)
Php 1:5 for your fellowship in the gospel from the first day until now, (NKJV)

κοινωνία *koinonia* n. Zodhiates: "(I) <u>Participation</u>, communion, fellowship (II) Communication, distribution, a metonymy for <u>contribution</u>, <u>collection of money</u> in behalf of poorer churches (Rom. 15:26; 2 Cor. 9:13; Heb. 13:16).

Rom. 15:26 For it pleased those from Macedonia and Achaia to make a certain <u>contribution</u> [κοινωνία *koinonia* n.] for the poor among the saints who are in Jerusalem.

2Cor. 9:13 while, through the proof of this ministry, they glorify God for the obedience of your confession to the gospel of Christ, and for your liberal [generous or gracious] sharing [κοινωνία koinonia n.] with them and all men,

Heb. 13:16 But do not forget to do good and to share [κοινωνία koinonia n.], for with such sacrifices God is well pleased.

In the conclusion Paul writes:

Phil. 4:14 Still, you did well by sharing [συγκοινωνέω synkoinōneō v.] with me in my hardship.

Which mirrors Phil 1:7

Php 1:7 just as it is right for me to think this of you all, because I have you in my heart, inasmuch as both in my chains and in the defense and confirmation of the gospel, you all are partakers [συγκοινωνός sugkoinōnós n.] with me of grace. (NKJV)

Php 1:5 for your <u>fellowship</u> [κοινωνία *koinonia* n.] in the gospel from the first day until now, (NKJV)

Phil. 4:15 Now you Philippians know also that in the beginning of the gospel, when I departed from Macedonia, no church shared [κοινωνέω koinōneō v.]with me concerning giving and receiving but you only.

Php 1:7 just as it is right for me to think this of you all, because I have you in my heart, inasmuch as both in my chains and in the defense and confirmation of the gospel, you all are partakers [συγκοινωνός sugkoinōnós n.] with me of grace. (NKJV)

Phil. 4:10 ¶ But I rejoiced in the Lord greatly that now at last your care [φρονέω phroneō "thinking about me"], forme has flourished again; though you surely did care [φρονέω phroneō think about me], but you lacked opportunity.

- 2 Co 8:2 that in a great trial of affliction the abundance of their joy and their deep poverty abounded in the riches of their liberality. (NKJV)
- <u>2 Co 8:3</u> For I bear witness that according to their ability, yes, and <u>beyond their ability</u>, they were <u>freely willing</u>, (NKJV)
- 2 Co 8:4 imploring us with much urgency that we would receive the gift and the fellowship [κοινωνία koinonia n.] of the ministering to the saints. (NKJV)

What The Bible Teaches About Grace-Based Giving-OT

In the Church Age we are no longer under the Mosaic Law. At the cross, Christ abolished the Law.

Eph. 2:14 ¶ For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,

Eph. 2:15 having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace,

What The Bible Teaches About Grace-Based Giving-NT

What The Bible Teaches About Tithing in the New Testament

1. Tithing is mentioned in the gospels only in reference to the legalistic practice of the Pharisees:

1. Tithing is mentioned in the gospels only in reference to the legalistic practice of the Pharisees:

ἀποδεκατόω apodekatoō to tithe

1. Tithing is mentioned in the gospels only in reference to the legalistic practice of the Pharisees:

ἀποδεκατόω apodekatoō to tithe

a. <u>Matt. 23:23</u> ¶ "Woe to you, scribes and Pharisees, hypocrites! For you <u>pay tithe</u> of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.

Le 27:30 And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's. It is holy to the Lord. (NKJV)

Context:

In Matthew 24 Jesus pronounces 7 (MajT-8) "woes" or judgments on the Pharisees. Matt 23:23 is the fourth of these pronouncements.

Focusing on minor issues, and ignoring the big picture:

These seeds (mint, anise, cumin) were the smallest of the herb seeds known in Israel at that time.

Talmud states that this tithing of seeds was part of the oral law, not the written torah.

Example from the Talmud:

R. Phinehas happened to come to a certain inn. They placed barley before his ass, but it would not eat. It was sifted, but the ass would not eat it. It was carefully picked; still the ass would not eat it. 'Perhaps', suggested R. Phinehas, 'it is not tithed'? It was at once tithed, and the ass ate it. He, thereupon, exclaimed, 'This poor creature is about to do the will of the Creator, and you would feed it with untithed produce'! [b. Hullin 7a-b]

The tithing of the seeds was not wrong, it was part of the law. What was wrong was that they ignored the greater issues.

Matt. 23:23 ¶ "Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.

Matt. 23:24 Blind guides, who strain out a gnat and swallow a came!

Luke 11:42 ¶ "But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone.

Heb. 7:5 And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham;

b. Luk 11:41 "But rather give mercy from within, then indeed all things are clean to you.

Luke 11:42 ¶ "But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done,

without leaving the others undone.

Context:

Luke 11:37 ¶ And as He spoke, a certain Pharisee asked Him to dine with him. So He went in and sat down to eat.

Luke 11:38 When the Pharisee saw it, he marveled that He had not first washed before dinner.

<u>Luke 11:39</u> ¶ Then the Lord said to him, "Now you Pharisees make the outside of the cup and dish clean, but <u>your inward part is full of greed and wickedness.</u>

<u>Luke 11:40</u> Foolish ones! Did not He who made the outside make the inside also?

Luke 11:41 But rather give alms of such things as you have; then indeed all things are clean to you.

Luke 11:42 ¶ "But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone.

Context:

Luke 11:37 ¶ And as He spoke, a certain Pharisee asked Him to dine with him. So He went in and sat down to eat.

Luke 11:38 When the Pharisee saw it, he marveled that He had not first washed before dinner.

<u>Luke 11:39</u> ¶ Then the Lord said to him, "Now you Pharisees make the outside of the cup and dish clean, but <u>your inward part is full of greed and wickedness.</u>

<u>Luke 11:40</u> Foolish ones! Did not He who made the outside make the inside also?

Luke 11:41 But rather give alms of such things as you have; then indeed all things are clean to you.

Luke 11:42 ¶ "But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone.

c. <u>Luke 18:12</u> I fast twice a week; I give tithes of all that I possess.'

Context:

Lk 18:10 "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. (NKJV)

Lk 18:11 The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector. (NKJV)

Lk 18:12 I fast twice a week; I give tithes of all that I possess.' (NKJV)

d. Abram's tithe involved three things (Heb 7:5-9)

Hebrews 7:1 For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, Hebrews 7:2 to whom also Abraham gave a tenth part of all, first being translated "king of righteousness," and then also king of Salem, meaning "king of peace,"

Gen. 14:15 He [Avram] divided his forces against them by night, and he and his servants attacked them and pursued them as far as Hobah, which is north of Damascus.

Gen. 14:16 So he brought back all the goods [Heb. שַׂחְבֹּר ($r^e k \hat{u} sh$) property].

, and also brought back his brother Lot and his goods, as well as the women and the people.

Gen. 14:17 ¶ And the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley), after his return from the defeat of Chedorlaomer and the kings who were with him.

Gen. 14:18 ¶ Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High.

Gen. 14:19 And he blessed him and said: "Blessed be Abram of God Most High, Possessor of heaven and earth;

Gen. 14:20 And blessed be God Most High, Who has delivered your enemies into your hand." And he gave him a tithe of all.

<u>Gen. 14:21</u> ¶ Now the king of Sodom said to Abram, "Give me the persons, and take the goods [Heb. פוֹל $(r^ek\hat{u}sh)$ property] for yourself."

Gen. 14:22 ¶ But Abram said to the king of Sodom, "I have raised my hand to the LORD, God Most High, the Possessor of heaven and earth,

Gen. 14:23 that I will take nothing, from a thread to a sandal strap, and that I will not take anything that is yours, lest you should say, "I have made Abram rich'—Gen. 14:24 except only what the young men have eaten, and the portion of the men who went with me: Aner, Eshcol, and Mamre; let them take their portion."

- 2. Our Lord taught that giving was to be a private matter, between the believer and God.
- Matt. 6:1 "Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven.
- <u>Matthew 6:2</u> "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.

- a. He gave of not simply his possessions but from the recovered plunder that belonged to everyone.
- b. He did not give a tithe of his possessions but a tithe of all the plunder he recovered; the response of the Bera, king of Sodom shows this: he asks Abram to keep the possessions, and he would take the people.
- c. His gift was the result of his own freewill, and was not a recognition of any law of tithing.

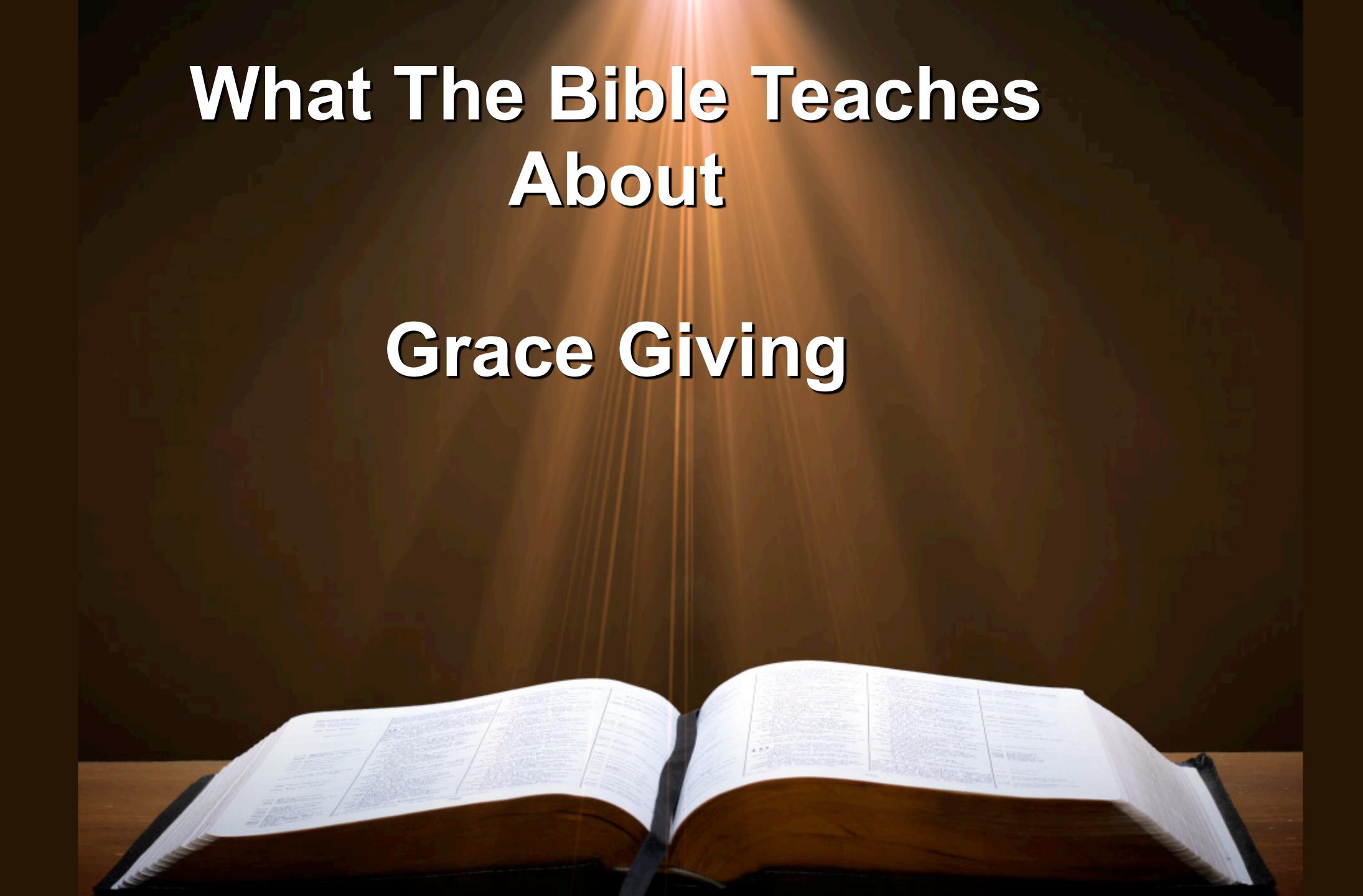
3. The New Testament recognizes freewill giving based on gratitude in the soul and not on the basis of some prescribed per centage.

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."

5. Tithing is not a synonym for giving and is not a substitute for grace-giving.



1. New Testament principles for giving are located in three central passages:

1 Cor 16:1ff; 2 Cor. 9:4-15; Matt. 6:1-4;

1 Corinthians 16:1 Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also: [NKJV]

1 Corinthians 16:1 Now about the collection for the

1 Corinthians 16:1 Now about the collection for the saints: You should do the same as I instructed the Galatian churches. [HCSB]

ὁ ho Article + λογεία (logeia), collection (of money), tax.

- a. The collection was for believers.
- b. The article indicates they knew of the collection, thus were informed ahead of time.
- c. Paul was not afraid to mention money or solicit contributions or to direct them regarding their responsibilities to give. "as I directed diata,ssw, diatasso, "to put into an orderly arrangement, to give instructions for performing a task."
- d. This was a collection made during his 3rd journey to be taken afterward to Jerusalem.
- e. Poverty dominated the believers in Jerusalem, so other believers were solicited to aid financially. many of the Jerusalem believers had lost their possessions because of their faith in Christ.

1Cor. 16:2 On the first day of the week let each one of you lay something aside, storing up as he may <u>prosper</u>, that there be no collections when I come. NKJV 1Cor. 16:2 On the first day of the week, each of you is to set something aside and save in keeping with how he <u>prospers</u>, so that no collections will need to be made when I come.

euvodo, w, eudoo

In the Greek, the verb to prosper means "to be led along a good road." To have the road go well, to succeed, This expresses the standard for giving, proportionality, proportional to God's blessing and your gratitude. a. Giving should be thought through, according to a plan, giving should be regular and consistent.

b.Some people like to give to special events or at special times, This is wonderful but most organizations need two types of giving, regular consistent giving and targeted gifts.

i.e., the pastors conference missionary task building plan estate planning c. Paul was not hesitant about giving instructions to give for specific purposes above and beyond the normal operating expenses of the ministry.

1 Corinthians 16:3 And when I come, whomever you approve by your letters I will send to bear your gift to Jerusalem.

2. New Testament Grace giving follows the same pattern

On the one hand—we are required to give taxes to support the government under which we live (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).

On the other hand—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.

3. Paul points out the example of the Macedonians



2Cor. 8:1 Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia: 2Cor. 8:2 that in a great trial of affliction the abundance of their joy and their deep poverty abounded in the riches of their liberality.

2Cor. 8:3 For I bear witness that according to their ability, yes, and beyond their ability, they were freely willing, 2Cor. 8:4 imploring us with much urgency that we would receive the gift and the fellowship of the ministering to the saints.

4. The motivation for giving is our orientation to God's grace.

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.

εὐλογία *eulogia*Noun fem sing acc blessing

- 2Cor. 9:6 ¶ But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.
- 2Cor. 9:7 So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a <u>cheerful</u> giver.
- 2Cor. 9:8 And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work.
- 2 Cor 9:9 As it is written: "He has dispersed abroad, He has given to the poor; His righteousness endures forever."

ίλαρός; hilaros, cheerful, joyous: one who gives gladly

- 6. Giving is a partnership in service.
- 2 Corinthians 8:4 imploring us with much urgency that we would receive the gift and the <u>fellowship</u> of the ministering to the saints.

κοινωνία koinōnia
fem sing acc
fellowship, financial
partnership

- 3. The foundation is to place first priority on your relationship with God. Giving does not produce spirituality it is the <u>result</u> of spirituality.
- 2 Corinthians 8:5 And not only as we had hoped, but they first gave themselves to the Lord, and then to us by the will of God.

- 4. The foundation is understanding God's gift of salvation
- 2 Corinthians 8:9 For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.

5. The importance of consistency

2 Corinthians 8:11 but now you also must complete the doing of it; that as there was a readiness to desire it, so there also may be a completion out of what you have.

6. The issue is volition

- 2 Corinthians 8:12 For if there is first a willing mind, it is accepted according to what one has, and not according to what he does not have.
- 2 Corinthians 8:13 For I do not mean that others should be eased and you burdened;

7. Grace means generosity

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.

The reason for Paul's gratitude

Php 1:3 I thank my God upon every remembrance of you, (NKJV)
Php 1:4 always in every prayer of mine making request for you all with joy, (NKJV)
Php 1:5 for your fellowship in the gospel from the first day until now, (NKJV)

κοινωνία *koinonia* n. Zodhiates: "(I) <u>Participation</u>, communion, fellowship (II) Communication, distribution, a metonymy for <u>contribution</u>, <u>collection of money</u> in behalf of poorer churches (Rom. 15:26; 2 Cor. 9:13; Heb. 13:16).

Phil. 4:10 ¶ But I rejoiced in the Lord greatly that now at last your thoughtfulness toward me has flourished again; though you surely were thoughtful, but you lacked opportunity.

Phil. 4:11 Not that I speak in regard to need, for I have learned in whatever state I am, to be content:

Joy/Inner Happiness/Tranquility of Soul James 1:3; John 15:11; 17:13

Personal Love for God Deut 6:5

Biblical Love for All; Christian Love for Other Believers Lev 19:18; Jn 13:34,35

Occupation With Christ Heb 12:2; Phil 3:20

Personal Sense of our Eternal Destiny Col 3:24; 1 Pet 1:4

Faith Rest Drill Prov 3:5,6

Grace Orientation Eph 2:8,9 2 Pet 3:18 Doctrinal Orientation 2 Pet 3:18

Walking by the Spirit/Filled by the Spirit Gal 5:16; Gal 5:25:26

Confession of Sin, 1 John 1:9

Paul in Spain