



Extravagant Giving

This is the 4th in a group of series that are all connected.

- a. Prosperity.**
- b. Spirit of Increase.**
- c. Seedtime and Harvest**
- d. This is #4 > Tithing and Financial Giving**

Message #1 - "A Love Issue"

Love is the Core / Base of all Giving

Love Gives in all realms - including Money

We Give to what we Love

The Word “Tithe” means 10%.

Strong’s Concordance (H6237)

“a primitive root (ident. with 6238); to accumulate; but used only as denominative from 6235; to tithe, i.e. to take or give a tenth:--X surely, give (take) the tenth, (have, take) tithe(-ing, -s), X truly.

What is the Purpose for the people Tithing / Giving Financially?

- 1) To return to God what is actually his.**
 - > The Tithe money doesn’t belong to humans.**

2) To supply for God's work on earth.

3) To test our hearts. (Do we Love him?)

**4) To provide a way that opens an avenue of
Blessing / Prosperity in every way
(including Financial) for Believers.**

**God looks at our Financial Giving as a test
to see the sincerity of our Love for Him.
It is the Proof of that Love.**

2 Corinthians 8:7-8, 24

Message #2 - "Abraham's Covenant"

A. Here is the beginning of Tithing:

1. Who was Melchizedek:

“The priest of God most High”.

(King of Salem / Jerusalem)

2. What was Melchizedek celebrating with Abram?

The defeat of Abram’s enemies.

• (When he rescued Lot)

3. How were they celebrating that victory?

Celebrating the Covenant.

(Bread & Wine - Communion)

4. In the Celebration, Blessings were spoken by the Priest / Official Representative of God.

The Reciprocation to the Blessing by Abraham was him Giving the Tithe.

**Tithing hasn't changed since Abraham,
because it flows out of Abraham's
Covenant.**

**As a signifier of the Covenant, Abraham
initiated Tithing.**

**Message #3 – "Abraham's Covenant &
Tithing in the New Testament"**

Moses' Covenant (Law)____> Jesus' Covenant_____>

Abraham's Covenant_____>

Noah's Covenant.

_____>

Tithing flows from the Abrahamic Covenant, and continues on under that Covenant, and Melchizedek representing Jesus. Jesus is the Priest who came in the "Order" of Melchizedek.

Hebrews 7:1-8 (NIV)

1 This Melchizedek was king of Salem and priest of God Most High. He met Abraham returning from the defeat of the kings and blessed him, **2** and Abraham gave him a tenth of everything. (Principle cf. - Genesis 14:18-20; Romans 15:26-27; 1 Corinthians 9:9-11; Hebrews 7)

Hebrews 7:1-8 (NIV)

First, his name means king of righteousness; then also, king of Salem means king of peace. **3** Without father or mother, without genealogy, without beginning of days or end of life, like the Son of God he remains a priest forever.

Hebrews 7:1-8 (NIV)

4 Just think how great he was: Even the patriarch Abraham gave him a tenth of the plunder! 5 Now the law requires the descendants of Levi who become priests to collect a tenth from the people that is, their brothers even though their brothers are descended from Abraham.

6 This man, however, did not trace his descent from Levi, yet he collected a tenth from Abraham and blessed him who had the promises. (Principle cf. - Genesis 14:18-20; Romans 15:26-27; 1 Corinthians 9:11-12; Hebrews 7) **7 And without doubt the lesser person (Abraham) is blessed by the greater (Melchizedek).**

8 In the one case, the tenth is collected by men who die; but in the other case, by him who is declared to be living. (Principle cf. - Genesis 14:18-20; Romans 15:26-27; 1 Corinthians 9:11-12; Hebrews 7)

Hebrews 7:8 (NKJV)

8 Here mortal men receive tithes, but there he receives them, of whom it is witnessed that he lives.

- Jesus is the Priest in the Order of Melchizedek, and he is the one currently receiving tithes. (Hebrews 7:14-17; Psalms 110:4)**

To determine the form and tense of the word “receive” in Hebrews 7:8 in the New King James Version (NKJV) Bible, we need to examine the verse and its underlying Greek text, as the NKJV is a translation from the Greek New Testament.

The NKJV rendering of Hebrews 7:8 is:

“Here mortal men receive tithes, but there he receives them, of whom it is witnessed that he lives.”

The word “receive” appears twice in this verse. The first instance refers to “mortal men” (levitical priests), and the second refers to “he” (Melchizedek, in context). The question asks about the form and tense of “receive,” specifically whether it is past tense or ongoing.

Step 1: Identify the Greek Word

The NKJV translates from the Greek Textus Receptus for the New Testament. In Hebrews 7:8, the Greek verb behind “receive” is λαμβάνω (lambanō), which means “to take” or “to receive.” To determine the tense and form, we need to look at the specific conjugation of this verb in the verse.

Step 2: Analyze the Greek Text

In Hebrews 7:8, the verb λαμβάνω appears in two forms corresponding to the two instances of “receive”:

1. For “mortal men receive tithes”:

- The Greek phrase is οἱ δεκάτας λαμβάνοντες ἄνθρωποι (hoi dekatas lambanontes anthrōpoi).
- The verb form is λαμβάνοντες (lambanontes), a present participle active, masculine plural nominative.
- The present participle indicates an ongoing or continuous action. In this context, it suggests that mortal men (the Levitical priests) are continually or habitually receiving tithes.

2. For “he receives them”:

- The Greek phrase is ἐκεῖ δὲ λαμβάνων (ekei de lambanōn).
- The verb form is λαμβάνων (lambanōn), a present participle active, masculine singular nominative.

- **Like the first instance, this is a present participle, indicating an ongoing or continuous action. It implies that Melchizedek (or the one referenced) is continually receiving tithes in the context of the argument.**

- **Step 3: Tense and Form Conclusion**
 - Both instances of “receive” in Hebrews 7:8 are translated from present participles (λαμβάνοντες and λαμβάνων), which denote ongoing, continuous, or habitual action in the present tense relative to the context of the passage.
- Neither instance is in the past tense (which would typically be indicated by an aorist or imperfect tense in Greek, such as ἔλαβον [elabon] for aorist or ἐλάμβανον [elambanon] for imperfect).
- The use of the present participle suggests a timeless or ongoing quality, particularly in the case of Melchizedek, where the text emphasizes his eternal priesthood (“of whom it is witnessed that he lives”).

Step 4: Contextual Interpretation

- **For “mortal men,” the ongoing reception of tithes reflects the regular practice of the Levitical priesthood under the Mosaic Law.**
- **For Melchizedek, the present participle underscores the theological point that his priesthood is eternal, as Hebrews 7 contrasts the temporary Levitical priesthood with the eternal priesthood of Melchizedek. The phrase “he lives” reinforces this, suggesting that the “receiving” is not confined to a past event but is presented as an ongoing reality in the argument.**

Final Answer

The word “receive” in Hebrews 7:8 (NKJV), in both instances (“mortal men receive” and “he receives”), is a present participle in the Greek text, indicating an ongoing or continuous action. It is not past tense but reflects a habitual or timeless action in the context of the verse.

Sources:

Greek New Testament (Textus Receptus):

Greek Lexical Resources:

- Strong’s Concordance (for basic word definitions and forms).**
- Standard Greek grammars, such as those by Daniel B. Wallace or A.T. Robertson, for understanding tense and participle usage in Koine Greek.**

Message #4

"New Testament Scriptures on Tithing"

How is the church supposed to get it's money to operate?

a. 1 Corinthians 9:13-14

- Ministers eat the things of the temple, and the things of the altar.

**b. cf. - Numbers 18:8-32;
Deuteronomy 18:1-5**

**c. Numerous verses given in that
message.....**

**d. Previous point: Hebrews 7:8 -
Jesus continues to receive Tithes
for his church.**

Message #5
"Tithing Produces Prosperity"

**The Malachi 3:10-12 principle found in 2
Corinthians 9:6-11**

2 Corinthians 9:6-11 (NIV)

6 Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. 7

Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.

v. 6 - His point: We determine the amount of our Harvest.

- This is not just the Tithe. It applies to any form of giving (sparingly giving.....)**

N.T. version of opening the windows of heaven

8 And (1) God is able to make all grace abound to you, (2) so that in all things (3) at all times, (4) having all that you need, (5) you will abound in every good work. 9 As it is written: He has scattered abroad his gifts to the poor; his righteousness endures forever.

Message #6

"In Covenant We Exchange - Everything"

A. Covenant Exchange is such a huge principle, that once it's understood and the power in it - the Tithe seems like a small thing to give as part of the exchange.

B. You see in Covenant, the 10% financial reciprocation on having received the Blessing of the Covenant – is merely a token of the exchange.

In the true exchange, God get's 100% of us. He can rightfully ask for any good Godly thing - and we have no right of refusal. (And Vice/Versa)

Message #7

******* Tithe Giving.**

(Many scriptures already given)

******* Offerings Giving**

**(Matthew 5:23-24; Luke 21:5; Acts
24:17; Phil. 2:17; Phil. 4:18;
Hebrews 13:15-16)**

******* Alms Giving**

**(Matthew 6:1-4; Luke 11:41, 12:33;
Acts 3:2-3, 10; 10:2-4, 31; 24:17)**

******* First Fruits**

**(Exodus 23:19, 34:36; Leviticus
23:10-11; Numbers 18:12-13;
Deuteronomy 25:1-2, 10-11)**

******* Extravagant Giving / Sacrificial Giving**

**(1 Chronicles 22:8, 29:1-5, 6-9;
Ezra 6:1-12; Mark 10:17-22; Acts
4:32-37; 2 Corinthians 8:1-5)**

**> This giving falls under: Fully
Understanding 'Covenant'.**

**We must understand this aspect of
Covenant.**

**A. Everything is HIS, and Everything is
OURS by Covenant / Inheritance.**

**1. God has made us Stewards /
Servants over everything on earth
that is his.**

**- Genesis 1 & 2; Psalms 8:6-8; 1
Corinthians 4:1-2**

2. Application: Everything we think we own actually belongs to God. We are stewards / servants of God taking care of it. That's why he has the right to ask for anything, even our very life.

As believers, he owns us. He Redeemed us (Bought us back) with his Blood. He now owns us. We are legally his servants, which God has chosen to restore the rights of a son and the Kingdom to us.

Extravagant Giving / Sacrificial Giving Scriptures.

A. Building of the Temple.

- 1. Total cost in today's dollars: \$520 -
520.6 Billion.**

1 Chronicles 22:14 (NKJV)

14 Indeed I have taken much trouble to prepare for the house of the LORD one hundred thousand talents of gold and one million talents of silver, and bronze and iron beyond measure, for it is so abundant. I have prepared timber and stone also, and you may add to them.

B. The amount of 1 Chronicles 22:14 in today's dollars is:

\$463.5 Billion

C. In addition to that

1. 1 Chronicles 29:2-5 (Additional Contributions by David)

\$12.75 Billion

2. 1 Chronicles 29:6-9 (Israeli Leaders Contributions)

\$21.2 Billion

3. Solomon - unspecified amount was contributed

Other Extravagant Giving in Scripture.

Governments Giving Extravagantly.

Ezra 5-6: Kings Cyrus and Darius of Persia rebuilt the walls and the temple of Jerusalem. (National resources)

Jesus Requested a person to Give Extravagantly.

Mark 10:17-22: Rich Young Ruler asked to sell all he had and give it to the poor and follow Jesus.

A Person who Gave Extravagantly.

Mark 12:41-44: The widow who put in 2 copper coins worth about 1/2 a cent. Jesus said she gave the most that day.

Individuals Giving Extravagantly.

Acts 4:32-37: Selling Lands and Houses and giving it to the church for the support of the new church community.

People / Churches Giving Extravagantly.

2 Corinthians 8:1-5: Giving beyond their ability for an offering to help the poor.

Questions & Applications.

A. Someone talked to me and asked if this could be God:

- 1. Would God ask them to sell some of their property and put the proceeds in the building fund?**
 - a. Can God rightfully do that?**
 - b. Will God do that?**

- B. Extravagant / Sacrificial giving is not in the \$\$ amount.**
 - a. Depending on what we have - that affects the \$\$.**

C. When we find Extravagant Giving in scripture, it typically surrounds special projects.

D. Scripturally: When God asks a project to be done, typically he either has already given the funds to some people, or it's imminent.

In other words: the money is already there.

E. Application of Extravagant Giving.

1. Average wage earner in Isanti County.

- Annual Median Household Income: \$86,573 (2023)
- Annual Average Household Income: \$103,027 (2023)

Age Group of Householder	Median Household Income	Notes
Under 25 years	\$45,000	Smaller sample size; higher variability.
25–44 years	\$112,562	Peak earning years; aligns with commuting to metro jobs.
45–64 years	\$112,027	Similar to 25–44 group; reflects established careers.
65 years and over	\$55,000	Influenced by retirement income; lower than working-age groups.