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GOLDEN WORDS
ABOUT OUR GOLD.

CONSISTING CHIEFLY OF PASSAGES OF SCRIPTURE HAVING REFERENCE TO THE RIGHT USE OF PROPERTY.

SELECTED AND ARRANGED
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GOLDEN WORDS
ABOUT OUR GOLD.

I. GOD HAS A RIGHT TO OUR PROPERTY, BECAUSE IT ALREADY BELONGS TO HIM.

"He hath made us, and not we ourselves." Psa. c, 3. We ourselves therefore are his, and also all we have, of which also he is the creator, and all we are and all we hope is also his. Our right to what we call our possessions is valid as against all claims of other men, but not against God. The Divine right cannot be questioned; the Divine claims are just. Our Lord may well say unto us, as did Paul to Philemon, "Thou owest unto me even thine own self besides." Philem. 19. "Hear the word of the Lord, ye children of Israel." Hosea iv, 1.

And what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? —1 Cor. iv, 7.

All the earth is mine.—Exod. xix, 5.
Both riches and honor come of thee, ... for all things come of thee, and of thine own have we given thee.—1 Chron. xxix, 12, 14.

Know ye not that ... ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.—1 Cor. vi, 19, 20.

Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine.—1 Kings xx, 3; Haggai ii, 7, 8.

Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof.—Psa. 1, 10–12.

For we brought nothing into this world, and it is certain we can carry nothing out.—1 Tim. vi, 7.

II. WE ARE INDEBTED TO GOD TO THE FULL EXTENT OF HIS DEMANDS UPON US.

If we are not owners, we must be simply stewards, whom the Master has intrusted with his goods, and we therefore owe him interest, rent, return; No. 1.
and, if he be "not a hard master," we owe him also love and gratitude for all he has loaned us, and all the kindness he has shown us. Providence and redemption especially have created a debt we can never pay.

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.—1 Pet. iv, 10.

*The parable of the Talents*, Matt. xxv, 14–30: A man . . . called his own servants and delivered unto them his goods, . . . after a long time the lord of those servants cometh and reckoneth with them.

He said unto (his servants,) Occupy till I come.—Luke xix, 13.

Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?—Luke xii, 42.

God wants faithful stewards to take charge of his goods and distribute them to his honor.

Freely ye have received, freely give.—Matt. x, 8.

No. 1.
What shall I render unto the Lord for all his benefits toward me?—Psa. cxvi, 12.

He laid down his life for us: and we ought to lay down our lives for the brethren.—1 John iii, 16.

Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.—2 Cor. viii, 9.

Let this mind be in you, which was also in Christ Jesus.—Phil. ii, 5.

If we are in debt honesty requires us to pay, at least to the utmost extent of our ability. If we fail to do so, what is the unvarnished name of the sin?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.—Mal. iii, 8.

Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.—Psa. xl, 5.

No. 1.
We ought to feel like the criminal whose pardon Dr. Doddridge had obtained. When the doctor entered the cell to give the information, the criminal fell at his feet and cried out, "Every drop of my blood thanks you, for you have had mercy on every drop of it. Wherever you go I will be yours."

III. We ought to Study the Divine Commands in Respect to Property, and then Scrupulously Obey Them.

They are the statutes of our rightful King; the commands of our heavenly Father. Ignorance of the law, especially if it be willful, is no excuse for disobedience to our Sovereign, and dishonoring to our Father. Read a few of his ordinances:

Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also [that is, the grace of giving, see context.]-2 Cor. viii, 7.

I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.—Acts xx, 35.
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Charge them that are rich in this world, ... that they do good, that they be rich in good works, ready to distribute, willing to communicate.—1 Tim vi, 17, 18.

But to do good and to communicate forget not: for with such sacrifices God is well pleased.—Heb. xiii, 16.

IV. IT IS WORTH WHILE TO GIVE SPECIAL ATTENTION TO THE NEW TESTAMENT LAW UPON THE SUBJECT.

The tithe for God is not abrogated with the Jewish ceremonials. Study carefully 1 Cor. xvi, 2, as follows:

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

Of this law observe the following characteristics:
1. It is universal. “Every one of you,” poor as well as rich; the poor, because they have little and find it not easy to give, like the man with the one talent, hide it in a napkin. Ministers as well as laymen are subject to this law, the power of their example adding special obligation to them.
People who neglect tithes drive their ministers to secularities. Read Neh. xiii, 10. Worldly ministers, on the other hand, are described by Isaiah as "greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, everyone for his gain, from his quarter." Isa. lvi, 11.

2. Periodical. On the first day of the week, as a fitting part of worship—at least have some stated time. Any time is no time at all.

3. Frequent. Weekly; in some cases daily would not be too often. Paul was not afraid of too many collections. Blessings are constant; so let returns be.

4. Proportional. "As God hath prospered him." The poorest his penny, the richest all his gains, and others all proportions of their income between these two extremes, a tenth being the average.

5. Store it away against the call for it. Put God's "pile" by itself, and yours by itself. It is not wise to mix two accounts. When the collector comes you need not give your money, but God's. You will save all the debates and pangs of selfishness. "Lay by... in store, that there be no gatherings when I come." When God's portion is set aside, don't touch it for yourself. Study the case of No. 1.
Ananias, Acts v. "While it remained, was it not thine own?" but when you have once consecrated it, it is not your own. Here it was the receiver and not the giver that wished to avoid the collection. In 2 Cor. ix, 1–8, Paul repeats this requirement, to "make up beforehand your bounty," "that ... ye may be ready:" "that the same" may "be ready, as a matter of bounty, and not as of covetousness."

6. This partition should not be made after we have used all we desired. It should be out of our gross income, not the residue or net income. In other words, we should give to God first, and take our own afterward. This was the law of first-fruits to the Jews. This is the heavenly ordering to us. The principle of divine government is the same in all dispensations.

Honor the Lord with thy substance, and with the first-fruits of all thine increase.—Prov. iii, 9.

Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the first-born of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep.—Exod. xxii, 29, 30.

No. 1.
7. In the partition give to God the very best. It was the old law that whatever was offered to God should be perfect in its kind. No blind, or lame, or diseased creatures could be offered. The acres we give him should not be of the kind we know not what to do with. Manage them yourself, and let something that can be used be devoted to benevolence. Who could present to any honored loved one any thing having an imperfection.

V. BUT WHAT IS THE PROPORTION OF INCOME DUE TO GOD.

1. Under the Jewish law about one third was required.
   a. There was the tithe or one tenth. Numbers xviii, 21.
   b. The first-fruits of all increase.
   c. Offerings, trespass, sin, specific portions of sacrifices to priests, redemption of first-born, etc.
   d. Corners of fields to be left in reaping, and whatever fell from the reapers for the poor.
   e. Every seventh year fields were to be left untilled, and all debts were to be canceled.
   f. Half shekels to the sanctuary and gifts to the poor.

No. 1.
g. The cost of the tri-yearly visits of all the males to Jerusalem.

2. "Tithing" or giving the tenth was felt, at and before the time of Christ, to be almost universally obligatory.

Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.—Deut. xiv, 22; Lev. xxvii, 32.

And this stone, which I [Jacob at Bethel] have set for a pillar, shall be God’s house: and of all that thou shalt give me I will surely give the tenth unto thee.—Gen. xxviii, 22.

I [the Pharisee] fast twice in the week, I give tithes of all that I possess.—Luke xviii, 12.

"Working together," as it were on shares, the generous owner of all things receives only one tenth, and we nine tenths. We ought to be satisfied with this.

3. Some voluntarily give a larger proportion. Evidently we must hold our all subject to God’s order, and give him more or less, as he may demand, from time to time. This evidently is what is meant by having "all things in common," and not what we commonly mean by a community of goods.
And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles’ feet: and distribution was made unto every man according as he had need.—Acts iv, 32, 34, 35; ii, 44.

For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.—2 Cor. viii, 13–15.

And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any
thing from any man by false accusation, I restore him fourfold.—Luke xix, 8.

One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor.—Mark x, 21.

All these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.—Luke xxi, 4.

4. Ability is the true measure of duty.

Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did.—Acts xi, 29, 30.

If any man minister, let him do it as of the ability which God giveth.—1 Pet. iv, 11.

It is accepted according to that a man hath, and not according to that he hath not.—2 Cor. viii, 12.

VI. THE SPIRIT REQUIRED IN OUR BENEFACTIONS.

It should be cheerful, willing, gladsome, simple, unostentatious, liberal, generous, and pious.
Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. —2 Cor. ix, 7.

Of every man that giveth it willingly with his heart ye shall take my offering.—Exod. xxv, 2.

Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.—2 Cor. viii, 11, 12.

Who am I, and what is my people, that we should be able to offer so willingly after this sort?—1 Chron. xxix, 14.

He that giveth, let him do it with simplicity.—Rom. xii, 8.

When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men.—Matt. vi, 2.

Be not highminded, nor trust in uncer-
tain riches, but in the living God, who giveth us richly all things to enjoy.—1 Tim. vi, 17.

If there be among you a poor man of one of thy brethren within any of thy gates, . . . thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need.—Deut. xv, 7, 8.

The liberal soul shall be made fat: and he that watereth shall be watered also himself.—Prov. xi, 25.

Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matt. xxv, 40.

Cornelius, . . . a devout man, . . . which gave much alms to the people, and prayed to God always.—Acts x, 1, 2.

This spirit is not querulous. It will continue in the line of duty even if the subject of charity sometimes proves unworthy, and the society dispensing your gifts may sometimes mistake and
consequently waste something. In the parable of the Sower much seed was lost, but much also yielded. He who watches the clouds will not sow.

VII. Obedience to God's Law in respect to Property tends to Material and Spiritual Prosperity, and to Personal Enjoyment and Salvation, and vice versa.

If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.—Isa. lviii, 10, 11.

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.—Prov. xix, 17.

Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, [a plenty No. 1.
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—a harvest, see context,—that there shall not be room enough to receive it.—Mal. iii, 10.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.—Luke vi, 38.

Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.—Prov. iii, 9, 10.

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.—Prov. xi, 24.

He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.—Prov. xxviii, 27.

He that hath a bountiful eye shall be blessed: for he giveth of his bread to the poor.—Prov. xxii, 9.

He hath dispersed, he hath given to the poor; his righteousness endureth forever; his horn shall be exalted with honor.—Psa. cxii, 9.

Now he that ministereth seed to the sower,
both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.—2 Cor. ix, 10.

Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.—1 Tim. vi, 19.

When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him.—Job xxix, 11, 12.

Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.—Luke xii, 33, 34.

Cornelius, . . . which gave much alms to the people, and prayed to God always, . . . saw in a vision . . . an angel of God coming in to him, and saying unto him, Cornelius, . . . thy prayers and thine alms are come up for a memorial before God.—Acts x, 1–4.

Make to yourselves friends of the mammon No. 1.
of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. —Luke xvi, 9.

He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.—Prov. xi, 28.

There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.—Eccles. v, 13.

A man to whom God hath given riches, wealth, and honor, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it.—Eccles. vi, 2.

And all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.—Acts ix, 39.

A little that a righteous man hath is better than the riches of many wicked.—Psa. xxxvii, 16.

Thou shalt surely give him, [thy poor brother,) and thine heart shall not be grieved when thou givest unto him: because that for this No. 1.
thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.—Deut. xv, 10.

He that is greedy of gain troubleth his own house.—Prov. xv, 27.

VIII. The Dangers of Riches.

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.—1 Tim. vi, 9, 10.

If riches increase, set not your heart upon them.—Psa. lxii, 10.

Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness.—Psa. lxi, 7.

If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I rejoiced because my wealth was great, and

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because mine hand had gotten much; this also were an iniquity to be punished by the judge: for I should have denied the God that is above.—Job xxxi, 24, 25, 28.

Beware, ... lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, etc.—Deut. viii, 11–14.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt: ... but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.—Matt. vi, 19–21.


And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches,
and the lusts of other things entering in, choke the word, and it becometh unfruitful.—Mark iv, 18, 19.

It remaineth, that . . . they that buy, [be] as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away.—1 Cor. vii, 29–31.

He that maketh haste to be rich shall not be innocent.—Prov. xxviii, 20.

IX. Denunciations of Covetousness, Avarice, Greed, Stinginess.

Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!—Isa. v, 8.

Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who
have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.—James v, 1–5.

Covetousness has been resembled to a tape-worm which does not allow the man afflicted with it to grow fat or strong let him eat never so much. The inordinate love of money is certainly a ruinous vice, and when it becomes a master-passion, no other lust or appetite is more difficult to subdue. Covetousness is classed with the most abominable sins. It is catalogued with the grossest crimes in Rom. i, 29; Eph. v, 3–5; Mark vii, 21, 22; Col. iii, 5; 1 Cor. v, 10–12; 1 Cor. vi, 10, “Nor covetous shall inherit the kingdom of God;” and especially in Col. iii, 5–7, where this vice is called idolatry, that is, heathenism; and it is added “for which things’ sake the wrath of God cometh on the children of disobedience,” and Eph. v, 3, where Paul says, “Let it not be once named among you, as becometh saints.”

Not greedy of filthy lucre.—1 Tim. iii, 3.

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Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.—Acts viii, 20.

But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?—1 John iii, 17.

Neither their silver nor their gold shall be able to deliver them in the day of the Lord’s wrath.—Zeph. i, 18.

He hath swallowed down riches, and he shall vomit them up again. . . . He shall suck the poison of asps: the viper’s tongue shall slay him.—Job. xx, 15, 16.

Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.—Prov. xxiii, 5.

No . . . covetous man . . . hath any inheritance in the kingdom of Christ and of God.—Eph. v, 5.

No. 1.