

Giving to the Community

Devotional Reading: [Exodus 20:12–17](#)

Background Scripture: [Deuteronomy 15:1–11](#); [Matthew 25:31–46](#); [Luke 10:25–37](#); [James 1:27](#);
[2:14–17](#)

[Deuteronomy 15:4–11](#)

⁴ However, there need be no poor people among you, for in the land the LORD your God is giving you to possess as your inheritance, he will richly bless you, ⁵ if only you fully obey the LORD your God and are careful to follow all these commands I am giving you today. ⁶ For the LORD your God will bless you as he has promised, and you will lend to many nations but will borrow from none. You will rule over many nations but none will rule over you.

⁷ If anyone is poor among your fellow Israelites in any of the towns of the land the LORD your God is giving you, do not be hardhearted or tightfisted toward them. ⁸ Rather, be openhanded and freely lend them whatever they need. ⁹ Be careful not to harbor this wicked thought: “The seventh year, the year for canceling debts, is near,” so that you do not show ill will toward the needy among your fellow Israelites and give them nothing. They may then appeal to the LORD against you, and you will be found guilty of sin. ¹⁰ Give generously to them and do so without a grudging heart; then because of this the LORD your God will bless you in all your work and in everything you put your hand to. ¹¹ There will always be poor people in the land. Therefore I command you to be openhanded toward your fellow Israelites who are poor and needy in your land.

[Matthew 25:42–45](#)

⁴² “For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, ⁴³ I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.’

⁴⁴ “They also will answer, ‘Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?’

⁴⁵ “He will reply, ‘Truly I tell you, whatever you did not do for one of the least of these, you did not do for me.’

Key Text

There will always be poor people in the land. Therefore I command you to be openhanded toward your fellow Israelites who are poor and needy in your land.—Deuteronomy 15:11

Social Teachings of the Church

Unit 1: Fulfilling Our Obligations to Neighbors

Lessons 1–4

Lesson Aims

After participating in this lesson, each learner will be able to:

1. List categories of generosity from [Deuteronomy 15:4–11](#) and [Matthew 25:42–45](#).
2. Explain why believers should demonstrate generosity without expectation.
3. Implement a plan to grow in a personal capacity to express generosity.

Lesson Outline

Introduction

- A. Endless Blessings
- B. Lesson Context: Deuteronomy
- C. Lesson Context: Matthew

I. Giving to Neighbors (Deuteronomy 15:4–11)

- A. Promise of Blessing (vv. 4–6)
- B. Reminder of Generosity (vv. 7–10)
- C. Command of Benevolence (v. 11)

English Lessons

II. Giving to the Lord (Matthew 25:42–45)

- A. Showing Compassion (vv. 42–43)
- B. Questioning Timing (v. 44)
- C. Revealing Meaning (v. 45)

Jesus at the Grocery Store

Conclusion

- A. Open Hands, Hearts, and Eyes
- B. Prayer
- C. Thought to Remember

How to Say It

Corinthians Ko-rin-thee-unz (th as in thin).

Colossians Kuh-losh-unz.

Deuteronomy Due-ter-ahn-uh-me.

Ephesians Ee-fee-zhunz.

Hammurabi *Ham-muh-rah-**bee***.

Israelites *Iz-ray-el-ites*.

Leviticus *Leh-vit-ih-kus*.

Synoptic *Sih-nawp-tihk*.

Introduction

A. Endless Blessings

I live on a farm. My family primarily raises cattle and sheep, though we also raise chickens. In the past, we enjoyed raising hogs, goats, and horses. To make money with cattle and sheep, one must sell them appropriately. You must consider timing, weight, breeding quality, and other marketing factors. When we sell an animal, that animal is gone for good. We will never have it back. The finality of it makes selling livestock difficult.

Chickens, on the other hand, differ because they produce eggs. We can take the eggs, knowing more will appear tomorrow. No matter how often we collect the eggs, the chickens will lay more if they are healthy.

Sometimes, we reject generosity because we fear we will face a lack. However, generosity is like chickens and eggs. Our giving does not equate to permanent depletion. As you think about today's lesson, consider the blessings of God. God supplies the needs of his people; therefore, what we are gifted is to be used generously.

B. Lesson Context: Deuteronomy

The title *Deuteronomy* is a combination of two Greek words meaning “second law.” Moses spoke and wrote the words in this book after the Israelites served their 40-year sentence in the wilderness ([Numbers 32:13](#); [Deuteronomy 2:7](#); [8:2](#)). A new generation replaced the previous one, and that new generation needed to hear the Law of Moses for themselves. Thus *Deuteronomy* refers to the second giving of the law (compare the Ten Commandments in both [Exodus 20](#) and [Deuteronomy 5](#)).

Law codes directly shape (and are shaped by) culture. They articulate societal norms and expectations. Throughout the ancient Near East, law codes included common themes such as repayment of debts, release of enslaved people, and establishing land rights. The Law of Moses speaks to similar themes. It also calls for the release of debts, people, and land, although on a different timeline ([Leviticus 25:10](#); [Deuteronomy 15:1–2](#)).

The Law of Moses bears striking similarities to other codes of the ancient world, including the Code of Hammurabi. But the combination of political, governmental, and spiritual leadership within the Law of Moses is ultimately unique. The one true God is the spiritual leader and king. He calls his people to reflect his holiness, generosity, etc., in their lives.

C. Lesson Context: Matthew

Roughly fourteen centuries pass before the nation that received the Law of Moses receives the Gospel of Matthew. In that long interval, the Law of Moses received various “creative” reinterpretations (compare [Matthew 23:13–26](#); [Mark 7:8–13](#)). Matthew and other New Testament writers document the birth, life, death, resurrection, and ascension of Jesus. These events transitioned God’s people from the rules of the old covenant to the expectations of the new. Does this transition mean that the Law of Moses is without value today? Do practitioners of the new covenant need to uphold the expectations of the old? Today’s lesson explores one aspect of these questions.

I. Giving to Neighbors (Deuteronomy 15:4–11)

A. Promise of Blessing (vv. 4–6)

4. However, there need be no poor people among you, for in the land the LORD your God is giving you to possess as your inheritance, he will richly bless you,

The term *however* is a difficult translation. The solution here is to see its connection with the preceding verses, which discuss the cancelation of debts for the Israelites every seventh year. God’s intention is to *bless* his people. So the first part of this verse reminds the Israelites of God’s ultimate goal: *there need be no poor among you*. The possibility of extinguishing poverty exists because God is poised to bless the people *richly* in their obedience.

The Israelites dwell *in the land* only because God *is giving* it. Their *inheritance* was set in motion when God made his covenant with Abraham ([Genesis 17:7–8](#); [Deuteronomy 7:7–8](#)). They now have all they *possess* because of their relationship with God and his great blessings.

What Do You Think?

What does *inheritance* mean to you? What kind of things do you hope you will inherit?

Digging Deeper

How does the hope of an inheritance change your perspective, goals, or direction? How does the idea of leaving an inheritance affect those things?

5. if only you fully obey the LORD your God and are careful to follow all these commands I am giving you today.

God’s promise of blessing is conditional. The Israelites must obey his commands. The blessings promised for their careful obedience are protection, procreation, and prosperity ([Deuteronomy 28:1–14](#)). However, if the people of Israel disobey God’s commands, he will bring curses upon them ([28:15–68](#)). Those curses include disease, famine, and domination by foreign nations ([28:21–22, 25](#)).

Unfortunately, this warning is not one the Israelites ultimately heed. Future generations struggle to *fully obey* God’s words and *follow all* his commands. Evidence of God’s adherence to the conditions of his promise (and its consequences) appears frequently throughout the book of Judges. [Judges 2:11–19](#) establishes a cycle in which the Israelites do evil in the sight of the Lord; the Lord allows other nations to oppress them, they call out to God for deliverance, God raises a judge to lead his people, the

judge is successful, and then the judge dies and the people rebel again. The cycle repeats over and over again (compare [Judges 3:7–11](#); [4:1–6:1](#); [6:1–8:35](#)).

6. For the LORD your God will bless you as he has promised, and you will lend to many nations but will borrow from none. You will rule over many nations but none will rule over you.

God promises to *bless*, and his lying is outside of his holy nature ([Numbers 23:19](#); [Titus 1:2](#); [Hebrews 6:18](#)). If God promises something, he will do it. The promises stated here are of abundance and preeminence. Up to this point in history, the descendants of Abraham have lived as either nomads or slaves; however, God promised he would make Abraham into a “great nation” ([Genesis 12:2](#)). The Israelites stand on the cusp of having enough prosperity to lend to other nations, never having to borrow, and having the power to rule. With God’s blessing, Israel could become the ancient Near East’s most prosperous nation.



Visual for [Lesson 2](#). Point to the visual and say, “Jesus teaches that we serve him when we meet the needs of other people.”

B. Reminder of Generosity (vv. 7–10)

7. If anyone is poor among your fellow Israelites in any of the towns of the land the LORD

your God is giving you, do not be hardhearted or tightfisted toward them.

If indicates a prescription for times when the Israelites encounter poverty. As such, the instructions now move the narrative from the envisioned ideal to a future reality. That reality will include the continuous presence of *poor* people (compare [Matthew 26:11](#)). In this case, God points to someone who is *your fellow Israelite*, one's neighbor, a brother, or a friend. This person lacks the financial means to survive, and God calls his people to notice and offer aid (compare [1 John 3:17](#)). God reminds his hearers that the land they dwell in was gifted to them. He then appeals to their hearts. Instead of callousness and selfishness, God calls for compassion and generosity.

Provision for “foreigners” dwelling among the Israelites is addressed later in this book (examples: [Deuteronomy 10:18–19](#); [14:28](#)).

What Do You Think?

Have you ever experienced a “hardening” of your heart toward a poor or needy person? Did it cause you to be “tightfisted”? Explain.

Digging Deeper

What helps you “thaw” your heart and keep it soft toward others?

8. Rather, be openhanded and freely lend them whatever they need.

God's expectation that his people hold material things loosely does not change in the transition from the old covenant to the new ([Matthew 5:42](#); [2 Corinthians 9:9](#); etc.). God is the provider, and his children should consider all they have as gifts ([Psalm 145:16](#); [James 1:17](#); compare [Psalm 37:21–22](#); [Proverbs 28:20, 22](#); [1 Timothy 6:9](#)). When holding this perspective, benevolence flows naturally.

The verb *lend* here includes the idea “to give a pledge,” implying a security deposit of some kind to ensure that the money will be repaid (compare [Deuteronomy 24:10](#)). It is tempting to avoid lending to the poor because they do not possess the means to repay. Thus the need for a security deposit. Unfortunately, history shows this practice is subject to abuse ([Exodus 22:25–27](#); [Amos 2:8](#)). But God says his people have the responsibility to lend if it is within their power to do so.

The caveat *freely lend* directs lenders concerning how much they should give. The phrase *whatever they need* means “to lack” or “to be without.” It is not a comment on what a person might desire beyond basic needs but rather a fundamental deficiency. God's people are to take care of each other.

9. Be careful not to harbor this wicked thought: “The seventh year, the year for canceling debts, is near,” so that you do not show ill will toward the needy among your fellow Israelites and give them nothing. They may then appeal to the LORD against you, and you will be found guilty of sin.

The seventh year is the Sabbath year ([Leviticus 25:1–7](#)). God declares that every seven years, all debt is forgiven—this is *the year for canceling debts*. Suppose an individual asks for a loan of \$10,000 with a repayment plan of \$100 per month. If the plan is followed as outlined, the debtor will repay the loan in approximately 8 years. According to the Sabbath-year system, however, the loan must be forgiven at the end of the seventh year ([Deuteronomy 15:1](#)). The discrepancy might well discourage lenders. God realizes the possibility of such an attitude and speaks to it. He warns that withholding aid from some-

one who needs it may be considered *sin* because it shows something *wicked* in their hearts. When a needy person goes to God with a complaint against the generosity of God’s people, God takes it seriously.

10. Give generously to them and do so without a grudging heart; then because of this the LORD your God will bless you in all your work and in everything you put your hand to.

It is one thing to lend money out of obligation. It is another thing to lend money with a happy heart, knowing the funds may not be repaid. God’s commands extend beyond the letter of the law to the action of the heart. The phrase *without a grudging heart* refers to the internal attitude of the giver. God’s people are not to be saddened by sharing their means with others. They are not to feel like they are losing or must give unwillingly. When God’s people follow his ways, he provides for their needs and blesses *all* they do—abundance in work, skill, and finance flows from generosity.

What Do You Think?

Have you ever gone against “business sense” and given generously to someone even though it was a “bad deal”?

Digging Deeper

Compare [2 Thessalonians 3:10](#) with [Deuteronomy 15:9–10](#). How do you reconcile the New Testament teaching with the Law of Moses?

C. Command of Benevolence (v. 11)

11. There will always be poor people in the land. Therefore I command you to be openhanded toward your fellow Israelites who are poor and needy in your land.

On the surface, this statement looks like a blatant contradiction of God’s words just a few verses earlier (see [Deuteronomy 15:4](#)). Some commentators believe the statement *there will always be poor people in the land* is a foreshadowing of Israel’s refusal toward complete obedience. Others say it is a reminder that sin breeds poverty. No one can deny that hard times exist in this world. Therefore, [15:4](#) refers to the ideal, and this verse faces a harsh reality.

Be openhanded calls hearers toward a steady state of openness. God essentially says, “Throw open your lives” in compassionate generosity. The image of an open hand contrasts starkly with the idea of a clenched fist. God calls his people to a broad, unobstructed benevolence. This is the opposite of the closed hand of [Deuteronomy 15:7](#), above.

The repetitive use of the term *you* and *your* emphasizes ownership, which indicates responsibility. There is a relationship to consider: the underprivileged live alongside the wealthy and successful. They are part of the same *land*. The issue is personal. Caring for the destitute is not a social issue left to governmental leaders to solve. It is a personal issue in which God’s chosen people are called to act.

English Lessons

English was my favorite subject in school. I loved everything about words—spelling bees, vocabu-

lary, diagramming sentences, and writing research papers. On warm, sunny days, I didn't want to play outside; I wanted to read books. It was natural for me to become an English teacher. I delighted in sharing the English language with high schoolers.

These days, I share my love for English with students from all around the world. They move to my city with minimal English language experience, and it is my joy to teach them.

God gives more than enough of everything to go around. Even if your wealth isn't material in nature, you have treasure. Like me, it might be language. Or you may have a special skill, like sewing. Maybe you are a builder or an athlete. What has God given you to share? How can you use your "wealth" to bless others?

—B. R.

II. Giving to the Lord (Matthew 25:42–45)

The literary context for this passage begins in [Matthew 25:31](#), where Jesus identifies himself as the "Son of Man" who comes in glory. He then describes an elaborate sorting ([25:32–45](#)). In judgment, Jesus separates the "sheep" from the "goats" ([25:32–33](#)). The goats face an eternal punishment and must depart from his presence ([25:41](#)). Today's passage focuses on the reason for their separation.

A. Showing Compassion (vv. 42–43)

42. "For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink,

Jesus is outside Jerusalem, on the Mount of Olives, when he makes this statement to his disciples ([Matthew 24:3](#)). He speaks in first-person and boldly declares that when *I was hungry* and *thirsty*, no one assisted. Like an undercover boss, the King comes incognito, and people fail to respond. The passage unfolds in an "I was" and "you did not" formula that pairs a needful condition with a subsequent reaction.

43. "I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.'

Under both the old and new covenants, God requires his people to care for others, with equal treatment ([Leviticus 19:34](#)). He calls his people to act with commonsense humanity. Through the prophet Isaiah, God urges true religion and fasting to be practiced by freeing captives, feeding the hungry, housing the exposed, and covering the naked ([Isaiah 58:6–8](#)). When Jesus sent his disciples out to preach God's kingdom and heal the sick, he declared, "Freely you have received; freely give" ([Matthew 10:8](#)). Hospitality results from a generous spirit. The author of Hebrews writes, "Do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it" ([Hebrews 13:2](#)).

What Do You Think?

Have you ever encountered Jesus through an interaction with someone?

Digging Deeper

Share an example of a time when you extended kindness to someone as though serving the Lord.

B. Questioning Timing (v. 44)

44. “They also will answer, ‘Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?’

Those condemned rebut, “But when did we ever see You like this?!” How could they be held responsible for something they did not know? Surely if they had seen Jesus in such a terrible condition, they would have come to his aid. If they had seen the *Lord* naked, *in prison*, or *sick*, they would have done something.

C. Revealing Meaning (v. 45)

45. “He will reply, ‘Truly I tell you, whatever you did not do for one of the least of these, you did not do for me.’

The faithfulness of God’s people hinges on their treatment of *the least of these*. Judgment does not consider our knowledge, fame, or fortune. It is based on the help we give to others as an indicator of the grace we ourselves receive. To neglect those who are suffering is to neglect the Lord.

Considering our treatment of God’s people as though we serve God himself is the closest the Synoptic Gospels come to identifying the church as the body of Christ (compare [Ephesians 5:23, 29](#); [Colossians 1:18, 24](#)). The ways we’re called to help are not extravagant. They are based upon responding to obvious needs. We are held responsible for how we react to what we know and see. James writes, “If anyone, then, knows the good they ought to do and doesn’t do it, it is sin for them” ([James 4:17](#)).

What Do You Think?

How is it possible that the hungry, thirsty, naked, sick, and imprisoned represent Jesus?

Digging Deeper

To whom is Jesus referring when he mentions “the least of these”?

Jesus at the Grocery Store

As I walked into the grocery store one day, I noticed a young girl sitting on the ground in the parking lot. I thought it was odd, but I quickly moved on. She was still there when I left.

I looked at her intently. She wasn’t begging for anything, and she wasn’t talking to anyone. She was just sitting on the pavement with her shoulders slumped. She seemed sad. For a split second, I wished I had some cash or a gift card to give her. But I kept walking and loaded my groceries into the car.

Before I arrived home, Jesus' words in [Matthew 25](#) were racing through my mind. Was it *him* sitting there on the ground? How could it be? In my mind, Jesus doesn't have piercings or colorful hair. He doesn't look like a teenage girl.

How often do we miss Jesus because he looks like people we quickly dismiss? If we genuinely recognized Jesus in the eyes of the people we see on the street, how would our response toward them change?

—B. R.

Conclusion

A. Open Hands, Hearts, and Eyes

God calls his people to pay particular attention to orphans, widows, the poor, the needy, and foreigners. He gives similar-sounding laws as those prescribed in the nations around Israel (consider the Code of Hammurabi; see [Lesson Context](#)) but adds a significant layer of generosity to his commands. God wants his people to see and comprehend needs and then be moved by compassion into action. He wants us to serve one another as though we are serving him. Jesus radically teaches that compassion for the poor and needy is one way to recognize true disciples.

Our God is full of incredible generosity. We reflect his glory and charitable nature when we give. Benevolence helps us remember that our abundance and blessing come from the Lord. As God's children, we need not worry about lack or loss. Our heavenly Father provides for our needs. Therefore, if it is within our means to help another person, we are to do so. The help Jesus calls us toward is not difficult or complicated. It is simple and reflects his heart, compassion, grace, and love. We are to be openhanded.

God loves a cheerful giver ([2 Corinthians 9:7](#)). He does not consider the gifts and blessings he bestows as something that harms or bankrupts him. Instead, God blesses his children because he loves them. He desires his people to reflect his nature. God calls us to live with open hearts.

Jesus asks us to see and serve others as if we are seeing and serving him. This requires new eyes of compassion. There is no room for prejudice, racism, judgment, or favoritism among the people of God. Jesus does not want his people to have an "everyone for themselves" mentality. He calls his people to vibrantly compassionate community life. The poor, needy, hungry, thirsty, migrant, homeless, shirtless, sick, and imprisoned all deserve our loving kindness, care, and attention. Although society might reject these people, God sees them as children created in his image. The care we extend impacts the inheritance we receive. God calls us to live with open eyes.

B. Prayer

Father God, give us loving hearts open wide to all people. Protect us from the sin of selfishness. Open our hands in generosity. Help us remember that everything we have comes as a gift from you. In Jesus' name we pray. Amen.

C. Thought to Remember

Give out of your rich inheritance!

Involvement Learning

Enhance your lesson with [NIV Bible Student](#) (from your curriculum supplier) and the reproducible activity page (at www.standardlesson.com or in the back of the [NIV Standard Lesson Commentary Deluxe Edition](#)).

Into the Lesson

Invite learners to share a time when they experienced generosity. Expect many monetary examples. Prepare personal examples in advance and share them as needed to keep the conversation moving.

Option. Create a list of generous acts and write them on small slips of paper. Consider including biblical characters known for their generosity. Place the slips in a hat. Divide your class into two teams. Have one person from each team draw a slip of paper and act out the generous act or character without speaking. Set a one-minute timer for each actor. Award points for correct guesses. The team with the most points wins.

Lead a discussion about generosity as an attitude of gracious giving. Ask learners to share times when they have received or participated in generosity outside the financial realm. Be prepared with personal illustrations as well. You may want to write a class definition of *generosity* on the board.

As you transition into the Bible study, say: “In today’s lesson, God commands his followers to be generous. Let’s discover why generosity is an important characteristic of a Christ-follower.”

Into the Word

Read [Deuteronomy 15:4–11](#) out loud. Divide learners into small groups. Ask groups to discuss the following questions: 1—What is the central message of [Deuteronomy 15:4–11](#)? 2—How does the promise of blessing in verse 10 motivate generous giving? 3—How can the principle of canceling debts be applied in modernity? 4—How do you be “openhanded” to those in need in the modern world? List practical examples. 5—How does this passage challenge our understanding of wealth and possessions? 6—What does it mean to be a good steward? Ask groups to reconvene and allow a representative from each group to share highlights with the class.

Invite a volunteer to read [Matthew 25:42–45](#) out loud. Using the same small groups, ask participants to discuss the following: 1—Define *neighbor* in your own words. 2—How does the biblical concept of neighbor differ from your common understanding? 3—How do consumerism and materialism impact our ability to practice generosity? 4—What are the potential consequences of neglecting the poor and needy in our society? Bring the groups back together to share their conclusions.

Option. Distribute copies of the “Neighborly Case Study” exercise from the activity page, which you can download. Have learners work in pairs to complete before discussing their findings with the whole group.

Into Life

Write the following as the headers of two columns on the board:

Traditional Neighbors / Biblical Neighbors

Invite participants to list definitions or examples of neighbors for each column. Ask: “How can we cultivate a heart of generosity toward others?”

Lead a brainstorming session of ways learners can expand who they serve as a neighbor in their daily lives. Write their ideas on the board beneath the column headings already listed.

Distribute an index card and a pen to each participant. Ask them to write down a “neighbor” to whom they can show generosity this week. Under the name, encourage them to write down one specific way they plan to express generosity to that person and when.

Alternative. Distribute copies of the “Won’t You Be My Neighbor?” activity from the activity page. Have learners work in pairs to complete as indicated.

Close your class time with a prayer. Say, “Lord, you are gracious, kind, and full of generosity. Teach us how to be openhanded with others as you are openhanded with us. Give us opportunities to grow in generosity this week. Amen.”

To print the reproducible activity page, simply click the highlighted text below to create a pdf file on your hard drive. Then open the pdf file in Acrobat Reader and print.

[Activity Page \(March 15—Giving to the Community\)](#)
