

Supporting Your Pastor Financially

Galatians 6:6

There are many ways to support your pastors. Giving of your time and giving of your money are two of the many things that can be done to support a pastor who has truly proven to be a shepherd. One should never support a man or woman who has not demonstrated themselves to be a shepherd after God's own heart. If a person has demonstrated this then it behooves us to support them. In this lesson, I will focus primarily on supporting your shepherd financially.

Anyone who receives instruction in the word must share all good things with his instructor. (Gal. 6:6)

Let him who receives instruction in the Word [of God] share all good things with his teacher [contributing to his support]. (Amplified Bible)

The man under Christian instruction should be willing to contribute towards the livelihood of his teacher. (Phillip's New Testament Translation)

Let the student share his material goods with his teacher. (Cotton Patch Version by Clarence Jordan)

Commentary on Gal. 6:6

Paul insisted that we fulfill our responsibility to take care of the material needs of those who teach us (1 Cor. 9:7-12). It is easy to receive the benefit of good Bible teaching and take our spiritual leaders for granted, ignoring their financial and physical needs. We should care for them, not grudgingly or reluctantly, but with a generous spirit, showing honor and appreciation for their service (1 Timothy 5:17, 18) – Life Application Bible

Contribute to the support of the man who has dedicated himself to the work of the ministry, and who gives up his time and his life to preach the Gospel. It appears that some of the believers in Galatia could receive the Christian ministry without contributing to its support. This is both ungrateful and base. We do not expect that a common schoolmaster will give up his time to teach our children their alphabet without being paid for it; and can we suppose that it is just for any person to sit under the preaching of the Gospel in order to grow wise unto salvation by it, and not contribute to the support of the spiritual teacher? It is unjust. (Clarke)

From the mention of bearing one another's burdens, he passes to one way in which those burdens may be borne--by ministering out of their earthly goods to their spiritual teachers. The "but" in the *Greek*, beginning of this verse, expresses this: I said, Each shall bear his own burden; BUT I do not intend that he should not think of others, and especially of the wants of his ministers.

communicate unto him--"impart a share unto his teacher": literally, "*him that teacheth catechetically.*"

in all good things--in every kind of the good things *of this life*, according as the case may require (Ro 15:27; 1Co 9:11, 14). (JFB)

See also Jeremiah 23:4

Old Testament Support Of Pastoral Ministry

Numbers 18:8-11

The Levitical Priesthood was to be supported by the offerings of God's people. In verses 12 and 13, take notice that it was God's will that those in the Levitical priesthood had the FINEST or the BEST. If God felt that way about the clergy under the law, then why would He want any less for His ministers under the New Covenant, under grace?

For those who are concerned that the Pastor is using their tithe money for his/her own benefit, here is some more insight from Numbers that will startle you:

Numbers 18:21, 24-26

God gave said that the tithes that were given to Himself belonged to the LEVITES. God said that this was their INHERITANCE!!! To inherit something or to have an inheritance means, "To gain (something) as one's right or portion; something to which one is entitled as heir." The Hebrew word literally means "their property" or "their possession".

*"Speak to the Levites and say to them: You will take one-tenth of the Israelites' income which I'm giving you as **your property**. When you do, you must contribute one-tenth of that income as your contribution to the LORD." (Num. 18:26; God's Word to the Nations)*

*"Speak to the Levite people and tell them: The people of Israel will give one tenth of everything they own to the Lord. That one tenth will **belong** to the Levite people. But you must give one tenth of that to the Lord as your offering. (Easy-To-Read-Version)*

The only requirement was that the Levites were to tithe from the tithes that they received.

The fact that the Levitical Priesthood (and as we will see, ministers of God's Word today) were entitled to the tithes and other contributions of God's people is shown during the time that a revival was brought through King Hezekiah. One of the first things that came out of this revival was the command to take care of God's ministers and give them what was DUE them, or what they had a right to – their entitlement:

2 Chronicles 31:4

The fact that the priests - God's ministers – were entitled to this and the purpose for God's people to take responsibility in caring for these ministers is made clearer in some other English translations.

In addition, he gave orders to the people of Jerusalem to give to the priests and Levites that part which was theirs by right, so that they might be strong in keeping the law of the Lord. (The Bible in Basic English)

In addition, the king told the people of Jerusalem to bring the offerings to which the priests and the Levites were entitled, so that they could give all their time to the requirements of the Law of the Lord. (The Good News Translation)

He told the people who lived in Jerusalem to give a contribution for the priests and Levites so that they could devote their energy to the law of the Lord. (The Holman Christian Standard Bible)

In addition, he asked the people who lived in Jerusalem to be responsible for providing for the priests and Levites so they, without distraction or concern, could give themselves totally to The Revelation of God. (The Message)

In addition, he required the people in Jerusalem to bring the prescribed portion of their income to the priests and Levites, so they could devote themselves fully to the law of the LORD. (The New Living Translation)

The people were supposed to give a part of their crops and things to the priests and Levites. So Hezekiah commanded the people living in Jerusalem to give them their share. In that way, the priests and Levites could spend all of their time doing what the Law told them to do. (Easy-To-Read Version)

However, God never commands anything without empowering us to do it. Furthermore, God's commandment usually always comes with some personal benefit to those of us who obey it.

2 Chronicles 31:9-11

(See also [verses 3, 20, 21](#) to see how God prospered Hezekiah for his own personal contribution)

We will see in a moment from the New Testament that God's standard never changes. What was true of the ministry under the Levitical priesthood applies today with the apostles, prophets, evangelists, pastors/teachers who minister to God's people. For those who are wondering about what the pastor is doing with their tithes, rest assure that God feels the same way today that He did back then.

This may be Old Testament, but as you will see, this is a pattern of that treatment of ministers that God still expects today.

New Testament Support of Pastoral Ministry

[1 Cor. 9:1-14](#)

[1 Tim. 5:17](#)

Let the elders who perform the duties of their office well be considered doubly worthy of honor [and of adequate [1] financial support], especially those who labor faithfully in preaching and teaching. (Amplified)

The elders who are good leaders should be considered worthy of an ample honorarium, especially those who work hard at preaching and teaching. (Holman Christian Standard Bible)

Commentary:

Double honor - Διπλης τιμης. Almost every critic of note allows that τιμη here signifies reward, stipend, wages. Let him have a double or a larger salary who rules well; (Adam Clark)

Liddon proposes “honorarium” (both honour and pay and so “double”). Wetstein gives numerous examples of soldiers receiving double pay for unusual services. Some suggest twice the pay given the enrolled widows. (Robertson's Word Pictures)

Benefits Derived From Financially Supporting Your Pastor

Phil. 4:15-19

And my God fill all your desire, by his riches in glory in Christ Jesus. [Forsooth my God full-fill all your desire, after his riches in glory in Christ Jesus.] (Wycliff New Testament)

And my God will liberally supply ([9] fill to the full) your every need according to His riches in glory in Christ Jesus. (Amplified)

But my God shall abundantly supply all your need according to his riches in glory in Christ Jesus. (Darby)

My God is very rich with the glory of Christ Jesus. God will use his riches in Christ Jesus to give you everything you need. (Easy-To-Read Version)

My God will richly fill your every need in a glorious way through Christ Jesus. (God's Word to the Nations)

But my God--so great is His wealth of glory in Christ Jesus--will fully supply every need of yours. (Weymouth)

You can be sure that God will take care of everything you need, his generosity exceeding even yours in the glory that pours from Jesus. (The Message)

My God will use his wonderful riches in Christ Jesus to give you everything you need. (New Century Version)

The Bible teaches us that God's wealth – all that He has – is ours (Ephesians 1:3;

Commentary:

Verse 19 begins with the word “but.” The Greek word itself can mean not only “but” but also “and” or “moreover.” The verse is obviously connected with the preceding verses, especially verses 14-18. Verse 19 cannot be understood apart from these preceding verses. Some Christians have claimed verse 19 but have not met the conditions of the preceding verses; therefore, they are unwarranted in expecting God to keep His promise of verse 19. And when they see that God has not fulfilled what they consider to be a promise, it can make their lives a shipwreck. Thus, it is very important to understand the context of verse 19.

We will never realize the tremendous provision of verse 19 until we have met its spiritual and circumstantial requirements. Almost every promise in the Bible has one or more conditions which must be met before God's promise is fulfilled ...

Notice that he did not say “may” but “shall.” When the conditions are met, one can count on God to be faithful to His Word. - **Christ Preeminent: Studies in Phillipians** by Theodore H. Epp (founder of Back-to-the-Bible)