

Giving in New Testament Times: What you need to know!

June 2025

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Bible Study Meeting Information

9:00 am Wednesday, 6:45 pm Wednesday

In Person

Mt. Calvary Baptist Church, 75 Pine Lakes Parkway, Palm Coast Florida 32164

Zoom

Click on the link below

<https://us02web.zoom.us/j/4497575748?pwd=iKMcS9qbngU-vcQo2zCt7lgy9QjRZW8X>

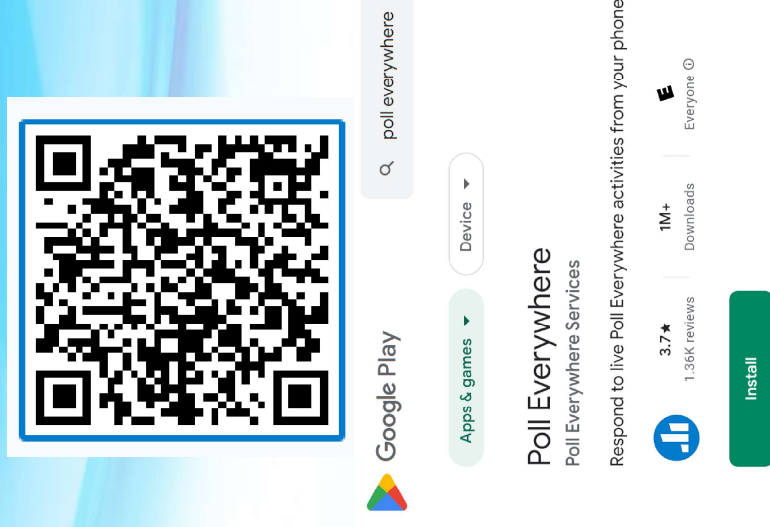
Or Go to <https://zoom.us/join> and enter
Meeting ID → 449 757 5748, Passcode 04092006

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Enter meeting ID 449 757 5748#
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Polling

- **By QR Code** (Pollev.com)
QR Code allows you vote and/or to download the app
- **By text** → Send **jamesbrown897** to **22333**
- **There is also an app** you can download an open to avoid using the QR code every time
- If you want personalized help getting the polling app on your phone I (James Brown), Linda Murray, Deacon Robinson or Angela Simpson are willing to assist you in getting set up.



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The New Testament doesn't explicitly state a 10% tithe, however the principles of Scripture, the magnitude of Christ's sacrifice, and biblical stewardship indicate that giving less than 10% is inadequate for Christians under grace.

- Greater revelation should produce greater response
- Christ's sacrifice exceeds Old Testament blessings
- Biblical principles support generous giving
- Grace should motivate more generosity, not less

**Let your giving reflect the magnitude
of what you have received in Christ**
(This should be more than 10%)

4

Addressing the Core Objection

- To those who say "The New Testament Doesn't Mention Tithing":
- This presentation will show that:
 - Jesus directly endorsed tithing in Matthew 23:23
 - The principle of honoring God with wealth transcends covenants
 - New Testament assumes generous giving beyond minimums
 - Grace should motivate more generosity than law
 - The righteous requirement of the law is fulfilled in us through the Spirit
- The Reality:
 - **The New Testament doesn't need to command tithing because it expects something greater, tithing is just a starting point**

5

Be careful that you don't have itchy ears

- If a teacher or preacher tells you tithing isn't required for Christians but doesn't immediately add that we should give more than ten percent under grace, consider finding someone else to listen to. They're probably just telling people what they want to hear—giving them excuses not to give much or making them feel good about giving very little.

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2 Timothy 4:3

- *But after their own lusts, but in favor of their own lusts, and to secure their satisfaction in them, shall they heap to themselves teachers, will be finding out teachers, not according to God's, but to their own hearts; and there will be plenty of them to be found, they shall heap them up, choosing them without any judgment, regarding nothing but whether they will not be smart upon their lusts.*

Poolle

- **2 Timothy 4:3** For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear.

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Jeremiah 17:9

- One of the ways in which the deceitfulness of the heart manifests itself is in its tendency to blind the understanding in regard to religious truth. To have the mind darkened with ignorance, or perverted by error, is inconsistent with the exercise of holiness, or the practice of true virtue. Evidence is always on the side of truth; but that evidence may be overlooked, or so distorted, that the truth may not be perceived, and instead of it error may be embraced and defended as truth.

Bibillius

- I encourage you to write down the aspects of this presentation you don't agree with and why you don't agree. There are slides after the reference scriptures for you to do this. This will solidify the truth you believe.

- **Jeremiah 17:9**
The heart is deceitful above all things and beyond cure.
Who can understand it?

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The Judgment Seat Reality

- **2 Corinthians 5:10 (NIV)** ¹⁰For we must all appear before the judgment seat of Christ, so that each of us may receive what is due us for the things done while in the body, whether good or bad.
- **Questions for that day related to giving:**
 - How did we **steward God's resources**?
 - Did our giving reflect **gratitude for salvation**?
 - Did we **trust God** with our finances?

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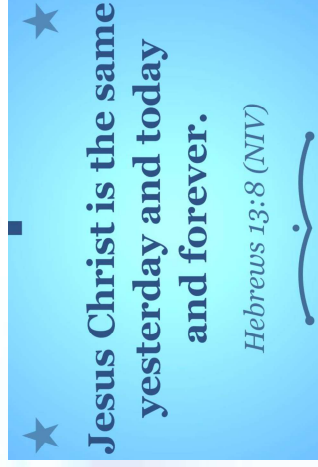
Before we go further

1. Giving is not about Mt. Calvary and its budget
2. **Giving is about you, your stewardship, your obedience, and your relationship to God**
3. The reality is we own nothing. **Psalms 24:1 (NIV)** The earth is the LORD's, and everything in it, the world, and all who live in it;-.
What is important, is that we all recognize we have to give an account of our stewardship, 1 Corinthians 3:11-15 (NIV)
4. I have to give an account of my teaching and through prayer have prepared this handout on giving to the best of my ability based on what I have assessed is biblically true, and anyone can disagree 😊. No one is accountable to me, we all are accountable to God.

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Before we go further

5. **Romans 15:4 (NIV)** For everything that was written in the past was written to teach us, so that through the endurance taught in the Scriptures and the encouragement they provide we might have hope.
6. Jesus Christ is the same yesterday, today and forever!



Presentation Structure

1. **“But the New Testament doesn’t even mention tithing!”**
 - Addressing the Primary Objection
2. **“Why grace should motivate greater generosity”**
 - Core Theological Arguments
3. **“What Scripture consistently teaches about giving”**
 - Biblical Evidence and Examples
4. **“Moving from Understanding to Action”**
 - Application and Conclusion

1. “But the New Testament doesn’t even mention tithing!”

Addressing the Primary Objection

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The question being addressed – Since the New Testament doesn’t explicitly state 10 percent is required, how much should Christians give?

- Some Common Responses:
 - “Give whatever you decide in your heart”
 - “Any amount is acceptable under grace”
 - “Tithing was for the agricultural age”
 - “We’re free from Old Testament requirements”
- These responses can lead to inadequate stewardship!

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The Common Objection We Must Address First

- “The New Testament doesn’t even mention tithing, so we’re free from any obligation to give 10%”
 - This Leads Many Christians to:
 - a) Give minimal amounts (1-3%)
 - This is true at Mt. Calvary based on giving reports
 - b) Feel justified in prioritizing personal comfort
 - c) Use “grace” as an excuse for reduced generosity
 - d) Miss the heart of biblical stewardship
- Let’s examine **what the New Testament actually says about giving expectations**

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The Matthew 23:23 Challenge

Jesus direct statement on tithing

- **Matthew 23:23 (NIV)** ²³“Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cumin. But you have neglected the more important matters of the law—justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former.”
- The common objection to this as justification of giving at least ten percent (tithing) is that Jesus spoke this before the sacrifice on the cross to Jews under the law.
- **The Consistency Problem:**
 - **If we dismiss this, what other pre-resurrection teachings should we dismiss?**

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The Matthew 23:23 Challenge

- Other Pre-Resurrection Teachings to Jews:
 - Sermon on the Mount (Matthew 5-7)
 - Golden Rule ("Do unto others...")
 - Love your neighbor as yourself
 - Take up your cross and follow Me
 - For God so loved the world (John 3:16)

Now, I, James Brown, believe Matthew 23:23 justifies tithing as a minimum level of giving, if you don't believe this minimum level, have your rationale straight when you have to give an account!

Why accept some pre-resurrection teachings but not others?

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The Matthew 23:23 Challenge The Distinction Most Christians Make

- Most Christian traditions maintain Jesus's teachings remain valid, distinguishing between:
 - **Ceremonial Law** (sacrifices, temple rituals, dietary restrictions) - considered fulfilled in Christ
 - **Moral Law** (principles of righteousness, love, justice) - considered enduring across covenants
 - **Civil Law** (specific governance for ancient Israel) - considered context-specific
- The Tithing Question:
 - Where does honoring God with our wealth fit in this framework?

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The Matthew 23:23 Challenge

Christ Fulfilled the Law - Matthew 5:17-18

- **Matthew 5:17-18** - Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.
- Jesus didn't abolish the law's requirements - He fulfilled them. If tithing was part of what He fulfilled, the principle remains valid but is now motivated by grace rather than obligation.
- **Do I give at least 10 percent because it is the Mosaic law, or do I give at least 10 percent because of the grace God has bestowed upon me?**

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The Matthew 23:23 Challenge

The Culmination and Guardian Framework

★ Jesus Christ is the same yesterday and today and forever.
Hebrews 13:8 (NIV)

- **Romans 10:4** - Christ is the culmination of the law so that there may be righteousness for everyone who believes.
- **Galatians 3:24-25** - So the law was our guardian until Christ came that we might be justified by faith. Now that this faith has come, we are no longer under a guardian.
- Generous giving should result from a changed heart, recognizing the sacrifice of Jesus. If under the law it was 10 percent and Jesus stated it should not be neglected, why would we think it is less when he came to fulfill the law (Matthew 5:17-18), to be the culmination of the law (Romans 10:4). **It is not commanded, it is expected as a result of the change in our heart and acknowledgement of the grace bestowed upon us.** From external guardian (law requiring 10%) to internal transformation (grace motivating generous giving) (Galatians 3:24-25).

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The Matthew 23:23 Challenge

From Command to Expectation

- **The Mature Christian Response:** “I am expected to be faithful, and not to have to be commanded by a guardian.”
- **Key Points:**
 - **Not commanded** - we're free from legal obligation
 - **But expected** - as result of heart transformation
 - **Acknowledgment of grace** should motivate generosity
 - **Faithful stewardship** flows from spiritual maturity
- **If Jesus said tithing "should not be neglected" and came to fulfill (not abolish) the law, why would grace-transformed hearts give less than law-bound hearts?**

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Romans 8:3-4

How does it relate to giving?

- **Romans 8:3-4 (NIV):** *For what the law was powerless to do because it was weakened by the flesh, God did by sending his own Son in the likeness of sinful flesh to be a sin offering. And so he condemned sin in the flesh, in order that the righteous requirement of the law might be fully met in us, who do not live according to the flesh but according to the Spirit.*
- **The Key Phrase: "Righteous Requirement of the Law"**
- **The Principle:** While we're not under the legal obligation to give 10 percent, the **righteous requirement behind** the law (honoring God with our wealth) should still be fulfilled in us through the Spirit.

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Romans 8:3-4

Fulfilling the Righteous Requirement

- The Righteous Requirement in Giving:
 - Not legal compliance with 10% rule
 - But Spirit-led fulfillment of generous stewardship
 - Honoring God with our **wealth** as the underlying principle
 - Exceeding legal minimums through transformed hearts

- If the Spirit is leading us to fulfill the righteous requirement of the law, should our giving be more or less generous than the Old Testament standard?

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Romans 8:3-4

How does it relate to giving?

- The Theological Framework:
 - **What the Law Couldn't Do:** The Mosaic Law, including tithing requirements, couldn't produce true righteousness because it was "weakened by the flesh" - people gave out of obligation, not transformed hearts.
 - **What Christ Accomplished:** Through His sacrifice and the Spirit's work, the **righteous intent** of the law can now be fulfilled in us - not through external compliance but through Spirit-led generosity.
 - **The Result:** Christians should fulfill the **righteous requirement** (generous stewardship) not because we're legally bound to 10%, but because the Spirit leads us to honor God with our wealth.

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No Sign Required: How Understanding Should Transform Behavior

A restaurant owner was legally required to post a sign: “Employees must wash hands before returning to work.” But this owner didn’t want mere rule-following—he wanted his employees to understand **why** hand washing mattered. He invested in their training and spent time explaining how proper hygiene protects customers’ health, builds trust, prevents lawsuits, and demonstrates professional care.

The employees said they understood completely.

One day, the legal requirement was lifted—restaurants were no longer mandated to post hand-washing signs. The owner removed the signs and watched to see what would happen. →



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No Sign Required: How Understanding Should Transform Behavior

Several employees stopped washing their hands. Unfortunately some customers got sick and sued the restaurant, the owner questioned the employees: “Why did you stop washing your hands?” Their response: “There was no sign or legal requirement requiring it anymore. We’re free from that rule.”

The owner replied: “I spent time helping you understand that hand washing isn’t just about following rules—it’s about caring for people’s health and demonstrating professional excellence. Now that you’re free from external requirements, you should be washing your hands even MORE carefully because you understand the purpose. Your freedom should have led to greater care, not less.”

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No Sign Required: How Understanding Should Transform Behavior

- The Parallel to Christian Giving
 - Under Law (Posted Sign):
 - External requirement: "Give 10%"
 - Motivation: Avoid consequences
 - Minimum compliance
 - Under Grace (No Sign Required):
 - Internal understanding: "Honor God with generous stewardship"
 - Motivation: Gratitude for salvation
 - Should exceed minimum requirements

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No Sign Required: How Understanding Should Transform Behavior

- The Heartbreak of Modern Christianity
 - Many Christians respond like the employees: "They say the New Testament doesn't explicitly say 10 percent, so we're free to give less." But **grace should produce greater generosity than law ever could**, just as understanding should produce better hygiene than mere rule-following.
 - **"Only 1 in 5 U.S. Christians give 10% or more"** (LifeWay Research, 2019)
- Christians who understand the magnitude of salvation should give MORE generously than Old Testament saints who gave out of legal obligation. **Do you understand the magnitude of Christ's sacrifice on the cross? Enough to wave your hand at a preacher's command? Enough to give at least 10 percent of your own free will?**

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2. “Why grace should motivate greater generosity”

Core Theological Arguments

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Throughout Scripture, greater revelation produces greater responsibility

- Examples:
 - Creation → Fall (increased moral responsibility)
 - Patriarchal → Mosaic (formalized worship)
 - Old → New Covenant (internalized law)
 - First → Second Coming (heightened expectation)

If Old Testament saints gave 10% for lesser blessings, shouldn't New Testament saints give more for greater blessings?

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What Old Testament Saints Received

- **Their Blessings:**
 - Material provision and protection
 - National identity as God's people
 - Temporal promises and land inheritance
 - Animal sacrifices covering sin temporarily
 - Periodic divine intervention
- **Their Response:**
 - 10% tithe plus additional offerings

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What New Testament Saints Received

- **Our Blessings:**
 - Eternal salvation and complete forgiveness
 - Adoption as God's children
 - Holy Spirit's indwelling presence
 - Christ's perfect sacrifice removing sin permanently
 - Promise of eternal glory and inheritance
 - Spiritual blessings "in the heavenly realms"
- **Logical Question:**
 - If they gave 10% for temporal blessings, shouldn't we give more for eternal blessings?

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The Heart Transformation of Grace

- **Under Law:**
 - External commands
 - Fear of consequences
 - Duty-driven obedience
 - Minimum compliance
- **Under Grace:**
 - Internal transformation
 - Gratitude for salvation
 - Love-motivated response
 - Joyful generosity

Grace should produce MORE generosity, not less

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Living According to Flesh vs. Spirit in Giving

- **Living According to the Flesh:**
 - “How little can I give?”
 - **Protecting personal comfort** above God's work
 - **Token giving** to maintain respectability
 - **Self-centered** financial decisions
- **Living According to the Spirit:**
 - “How can I give generously?”
 - **Trusting God's provision** over personal security
 - **Sacrificial giving** that reflects gratitude
 - **God-centered** stewardship decisions

Does our giving pattern show flesh-driven or Spirit-led living?

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But What About Other New Testament Passages?

- “If tithing continues, why don’t Paul’s letters command it?”
 - Paul wrote to **established churches** already practicing generous giving
 - The **Macedonian model** (2 Corinthians 8) shows major generosity beyond tithing
 - **Early church** practiced extreme sharing (Acts 2, 4)
 - Paul’s focus was on **heart attitude** in giving that was already **generous** (already beyond 10 percent)
- The Pattern: The New Testament assumes generous giving and addresses attitude, not minimal amounts

What can we learn about giving from Haggai?

Background



- PRESSURES, demands, expectations, and tasks push in from all sides and assault our schedules. Do this! Be there! Finish that! Call them! Everyone seems to want something from us—family, friends, employer, school, church, clubs. Soon we have little left to give as we run out of energy and time. We find ourselves rushing through life, attending to the necessary, the immediate, and the urgent. The important is all too often left in the dust. Our problem is not the volume of demands or lack of scheduling skills, but values—what is truly important to us. Our values and priorities are reflected in how we use our resources—time, money, strength, and talent. Often our actions belie our words. We say God is number one, but then we relegate him to a lesser number on our “to do” lists. →

What can we learn about giving from Haggai?

Background

- Twenty-five centuries ago, a voice was heard, calling men and women to the right priorities. Haggai knew what was important and what had to be done, and he challenged God's people to respond...Although Haggai is a small book, it is filled with challenge and promise, reminding us of God's claim on our lives and our priorities. As you read Haggai, imagine him walking the streets and alleys of Jerusalem, urging the people to get back to doing God's work. And listen to Haggai speaking to you, urging you to reorder your priorities in accordance with God's will. What has God told you to do? Put all else aside and obey him.



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What can we learn about giving from Haggai?

Priorities Matter

- **Haggai 1:4,6 (NIV)** ⁴“Is it a time for you yourselves to be living in your paneled houses, while this house remains a ruin?” ⁶You have planted much, but harvested little. You eat, but never have enough. You drink, but never have your fill. You put on clothes, but are not warm. You earn wages, only to put them in a purse with holes in it.”
- **The Frustration Cycle:** Despite their efforts to build wealth, they experienced a sense of never having enough – “wages in a purse with holes.”
- **The Root Cause:** God identifies their misplaced priorities as the source of their dissatisfaction. →

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What can we learn about giving from Haggai? Priorities Matter

- Christians who give minimally while focusing on their own financial comfort may be experiencing the same “purse with holes” syndrome - **never feeling truly satisfied despite material abundance.**
 - You could have plenty of material things but lack the peace that comes from obedience
- Haggai reinforces that generous giving isn't just about amount, but about **priority** - putting God's work ahead of our own financial comfort.

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But Haggai was The Old Testament! Let's look at 1 Timothy 6:9

- **1 Timothy 6:9** Those who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge people into ruin and destruction.
- Paul is cautioning against the pursuit of wealth as a primary goal, highlighting how this desire can lead to spiritual downfall.
- **The Book of Haggai** presents a historical case study of this principle in action. The parallel lies in how both texts reveal that **prioritizing material comfort and prosperity over spiritual obligations leads to divine displeasure and ultimately harms even our material well-being.** In Haggai, God responds to their misplaced priorities by causing economic frustration - they plant much but harvest little, earn wages but can't save money (Haggai 1:6). →

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But Haggai was The Old Testament!

- Their pursuit of material security actually undermined their prosperity.
- Both passages (Haggai and 1 Timothy 6:9) teach that when we chase wealth or comfort as our primary concern rather than seeking God's kingdom first, we end up trapped in a cycle that damages both our spiritual and material welfare. The remedy in both cases is the same: realign priorities to put God first, trusting that proper spiritual focus will ultimately lead to true blessing.



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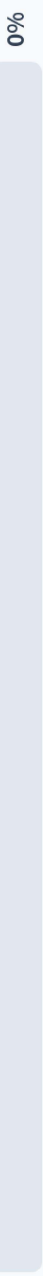
Haggai 1:4 (NIV) 4“Is it a time for you yourselves to be living in your paneled houses, while this house remains a ruin?”

- Do you have equivalents of a paneled house (where you spend money and time), and do not give at least 10 percent?
 - The bling-bling of jewelry
 - Traveling
 - Membership in a secular organization
 - Children or grandchildren
 - A fine automobile
 - Designer clothing
 - etc., etc., etc.!

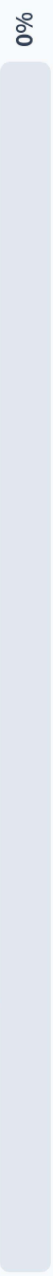
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If someone spends more on their car payment, vacation fund, or entertainment than they give to advance God's kingdom, what does it say about their priorities?

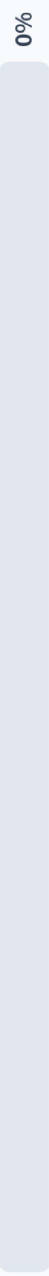
(A) Nothing of significance, they are under God's grace



(B) It reveals their true priorities and connects directly to the Haggai principle about building "paneled houses" while God's house remains neglected.



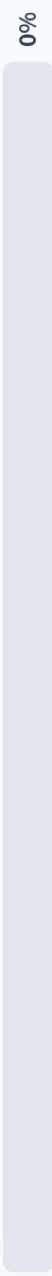
(C) Something else _____



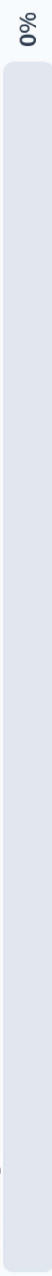
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"Based on my actual spending patterns, what would an objective observer that could look at my bank and credit card statements conclude I value most: my comfort or God's kingdom?"

My comfort



God's Kingdom



Start the presentation to see live content. For screen share software, share the entire screen. Get help at pollev.com/app

The Parable of the Talents – God's Investment Expectation

- **Matthew 25:15,19 (NIV)** ¹⁵To one he gave five bags of gold, to another two bags, and to another one bag, each according to his ability. Then he went on his journey. ¹⁹“After a long time the master of those servants returned and settled accounts with them.
- **The Master's Expectation:**
 - Investment and **growth**, not preservation
 - Faithful **stewardship** of what was entrusted
 - Accountability for results

• **God expects us to multiply the kingdom impact of what He's given us**

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The Parable of the Talents – The Talents Challenge to Minimal Givers

- The Unfaithful Servant's Approach:
 - Preserved what he was given - returned original amount
 - Took no risks for his master's benefit
 - Focused on **safety** rather than growth
 - Was condemned as "wicked and lazy"

- The Minimal Giver's Approach:
 - Preserves personal comfort
 - gives token amounts
 - Takes no financial risks for God's kingdom
 - Focuses on **security** rather than kingdom investment
 - May be practicing the same unfaithful stewardship

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3. “What Scripture consistently teaches about giving”

Biblical Evidence and Examples

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The Malachi 3:8-12 Principle

- ⁸ But you ask, ‘How are we robbing you?’ “In tithes and offerings. ⁹ You are under a curse—your whole nation—because you are robbing me. ¹⁰ Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this,” says the LORD Almighty, “and see if I will not throw open the floodgates of heaven and pour out so much blessing that there will not be room enough to store it. ¹¹ I will prevent pests from devouring your crops, and the vines in your fields will not drop their fruit before it is ripe,” says the LORD Almighty. ¹² “Then all the nations will call you blessed, for yours will be a delightful land,” says the LORD Almighty.

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The Malachi 3:8-12 Principle

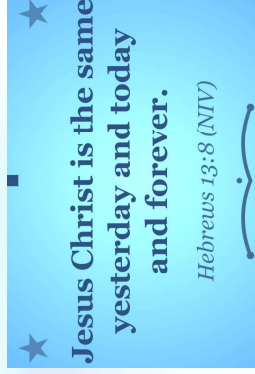
- **Enduring Principles:**
 - God notices our giving
 - Giving demonstrates trust
 - God provides for generous givers
 - God's blessings overflow

The heart of Malachi's message - that God deserves our best and will provide for those who trust Him - remains true.



The Malachi 3:8-12 Principle How Luke 6:38 relates

- Both Luke 6:38 and Malachi 3:10 describe God's blessings as so abundant they exceed our capacity to contain them. Luke uses "running over" while Malachi speaks of blessings so great there's no room to receive them all. Both suggest that when we give generously God responds with overflowing abundance.

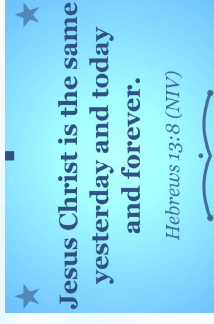


- **Luke 6:38** Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you."

"But That Was Under the Old Covenant!" *The Consistency Challenge:*

Some Christians readily claim Old Testament promises but dismiss Old Testament giving principles, Why the inconsistency?

- **Promises Embraced:**
 - Jeremiah 29:11 - "Plans to prosper you"
 - Psalm 23 - "The Lord is my shepherd"
 - Proverbs 3:5-6 - "Trust in the Lord"
 - Joshua 1:5 - "Never leave or forsake you"
- **Giving Principles Dismissed:**
 - Malachi 3:10 - Test God through giving
 - Proverbs 3:9-10 - Honor God with firstfruits



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Grace-motivated giving versus prosperity theology Do not misuse Malachi 3:10

- **Prosperity Theology (The Transactional Approach)**
 - **Motivation:** Give to get - investment strategy for financial returns (manipulate God through giving)
 - **Expectation:** Guaranteed financial returns ("seed faith offerings")
 - **Scripture Misuse:** Malachi 3:10 as automatic wealth formula
- **Grace-Motivated Giving (The Biblical Approach)**
 - **Motivation:** Give from gratitude - response to grace already received
 - **Expectation:** Trust God's provision without demanding specific returns
 - **Scripture Use:** 2 Corinthians 8:9 - Christ's sacrifice motivates our giving

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Grace-motivated giving versus prosperity theology Do not misuse Malachi 3:10

- The Key Difference
 - Prosperity theology makes human desires central; biblical generosity makes God's glory central
- The Biblical Promise
 - 2 Corinthians 9:11 (NIV) You will be enriched in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God.
 - God blesses to enable further generosity, not personal accumulation

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Proverbs 3:5-10

- ⁵Trust in the LORD with all your heart and lean not on your own understanding; ⁶in all your ways submit to him, and he will make your paths straight. ⁷Do not be wise in your own eyes; fear the LORD and shun evil. ⁸This will bring health to your body and nourishment to your bones. ⁹Honor the LORD with your wealth, with the firstfruits of all your crops; ¹⁰then your barns will be filled to overflowing, and your vats will brim over with new wine.

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Firstfruits

- **What Firstfruits Giving Means:**
 - **Priority** - God receives first portion
 - **Quality** - God receives the best
 - **Faith** - Giving before knowing what remains
 - **Recognition** - All we have comes from God
- **Modern Application:**
 - **Give before paying other bills, not from what's left over**

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True or False: It is acceptable build wealth for future security and/or retirement while neglecting present obedience in giving?

True

0%

False

0%

False, but that is what I did

0%

False, but that is what I do

0%

Proverbs 3:5-10 Connection

- **The Principle:**
 - **Trust** God completely
 - **Honor** Him with wealth
 - Give **firstfruits** (priority and quality)
 - **Receive** God's abundant provision
- **This principle transcends agricultural society**

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“But Tithing Was for Agricultural Society!” A common objection by some

- **Deuteronomy 14:25 (NIV)** then exchange your tithe for silver, and take the silver with you and go to the place the LORD your God will choose.
- **This Proves:**
 - **Monetary conversion** was permitted
 - **All forms of wealth** were included
 - **Universal application** beyond agriculture
 - **Modern economy** principles already addressed

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“But Tithing Was for Agricultural Society!” A common objection by some

- Ancient Israel's Diverse Economy
 - Non-Agricultural Participants:
 - Merchants and traders (Proverbs 31:24)
 - Craftsmen and artisans (Exodus 35:30-35)
 - Military leaders (1 Samuel 8:11-17)
 - Government officials
 - Priests and Levites (with other income)

All participated in tithing despite diverse income sources

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The Cain and Abel Parallel Background

- **Genesis 4:3-5 (NIV):** In the course of time Cain brought to the LORD an offering of the fruit of the ground. Abel also brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and his offering, but for Cain and his offering he had no regard.
- **Hebrews 11:4 (NIV):** By faith Abel offered God a better sacrifice than Cain did. By faith he was commended as righteous, when God spoke well of his offerings.

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The Cain and Abel Parallel

- **The Unspecified Standard:**
 - God accepted Abel's offering
 - God rejected Cain's offering
 - **No explicit criteria given**
- **What Made the Difference:**

Could it be that if our heart is right, that God would expect that we may not need explicit criteria if we are under grace?

- **Abel:** “Fat portions from firstborn” - best quality, significant sacrifice
- **Cain:** “Some fruits” - no qualifier, possibly ordinary produce
- **Heart attitude:** Hebrews 11:4 says Abel gave “by faith”

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Application of Cain and Abel

- **Lessons for Christian Giving:**
 - **God has standards even when not explicitly stated**
 - **Heart attitude matters**, and the amount of your sacrifice can reflect your heart attitude
 - God expects our **best, not leftovers**
 - **Minimal giving may be unacceptable** regardless of technical compliance
- **The Challenge:**
 - Like Cain, we can be technically “giving” while missing God's heart for generous stewardship

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Abraham's Tithe to Melchizedek (Genesis 14:18-20)

- Genesis 14:18-20 (NIV) ¹⁸Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High, ¹⁹and he blessed Abram, saying, “Blessed be Abram by God Most High, Creator of heaven and earth. ²⁰And praise be to God Most High, who delivered your enemies into your hand.” Then Abram gave him a tenth of everything.
- **Pre-Law Precedent:**
 - Abraham tithed **before the Mosaic Law** was given (roughly 430 years earlier)
 - This wasn't legal obligation but **voluntary recognition** of Melchizedek's priesthood →

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Abraham's Tithe to Melchizedek (Genesis 14:18-20)

- Demonstrates that **generous giving transcends covenant boundaries**
- Shows the principle is **moral/relational**, not merely ceremonial
- **Grace-Motivated Response:**
 - Abraham had just experienced **God's miraculous deliverance** in battle
 - His tithe was **gratitude for divine intervention**, not legal compliance
 - This parallels Christians giving in **response to salvation** by grace
 - **Voluntary generosity** flowing from **recognition of blessing received**

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Abraham's Tithe to Melchizedek

Hebrews 7 Theological Framework

- **Hebrews 7:15-17 (NIV)** ¹⁵And what we have said is even more clear if another priest like Melchizedek appears, ¹⁶one who has become a priest not on the basis of a regulation as to his ancestry but on the basis of the power of an indestructible life. ¹⁷For it is declared: "You are a priest forever, in the order of Melchizedek."
 - **Hebrews 7:15-17 emphasizes Melchizedek as a "type" of Christ:**
 - "In the likeness of Melchizedek"
 - Eternal priesthood not based on genealogy
 - "You are a priest forever, in the order of Melchizedek"
- If Abraham's appropriate response to a **type** of Christ was 10%, what should our response be to Christ Himself?

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Abraham's Tithe to Melchizedek

Was Melchizedek a Christophany?

- A **Christophany** is a **pre-incarnate appearance of Jesus Christ** in the Old Testament - literally meaning "Christ appearance" (from Greek *Christos* + *phainein* "to appear").
- **Key Characteristics**
 - **Distinct from Other Divine Appearances:**
 - **Theophany** = appearance of God the Father (rare, often indirect)
 - **Christophany** = appearance of God the Son (more common in OT)
 - **Not the incarnation** = temporary manifestation, not permanent human nature

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Abraham's Tithe to Melchizedek Was Melchizedek a Christophany?

- Typical Features:
 - **Visible**, physical form that people can see and interact with
 - **Temporary appearance** for specific purpose
 - **Divine attributes** displayed (knowledge, power, authority)
 - **Worship received** without correction (indicating deity)
 - **Messianic titles** or roles demonstrated

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Abraham's Tithe to Melchizedek Was Melchizedek a Christophany?

- Evidence for Christophany:
 - “**Without beginning or end**” - eternal existence
 - **King and Priest** - dual messianic role
 - **Receives tithes** from Abraham without correction (angels do not accept worship)
 - “**King of Righteousness/Peace**” - messianic titles
- Evidence Against:
 - “**Made like the Son of God**” suggests similarity, not identity
 - **Historical context** treats him as contemporary figure
 - **No explicit divine claims** in Genesis account

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Abraham's Tithe to Melchizedek

Addressing Objections to Abraham's tithe as it relates to Christians

- “That was Abraham's unique situation”:
 - Hebrews makes it **normative** by using it as theological argument
 - Paul calls Abraham “father of all who believe” (Romans 4:16)
 - His pattern becomes model for faith response
- “We're not under that priesthood”:
 - **Correct** - we're under a **superior** priesthood
 - **Therefore our response** should be proportionally greater
 - **The argument works in reverse** - lesser priesthood got 10%, greater should get more

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The Rich Young Ruler

Luke 18:18-30

- ¹⁸A certain ruler asked him, “Good teacher, what must I do to inherit eternal life?” ¹⁹“Why do you call me good?” Jesus answered. “No one is good—except God alone. ²⁰You know the commandments: ‘You shall not commit adultery, you shall not murder, you shall not steal, you shall not give false testimony, honor your father and mother.’” ²¹“All these I have kept since I was a boy,” he said. ²²When Jesus heard this, he said to him, “You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.” ²³When he heard this, he became very sad, because he was very wealthy. ²⁴Jesus looked at him and said, “How hard it is for the rich to enter the kingdom of God! →

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The Rich Young Ruler

Luke 18:18-30

- ²⁵Indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.” ²⁶Those who heard this asked, “Who then can be saved?” ²⁷Jesus replied, “What is impossible with man is possible with God.” ²⁸Peter said to him, “We have left all we had to follow you!” ²⁹“Truly I tell you,” Jesus said to them, “no one who has left home or wife or brothers or sisters or parents or children for the sake of the kingdom of God ³⁰will fail to receive many times as much in this age, and in the age to come eternal life.”

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The Rich Young Ruler

- **The Rich Young Ruler’s Credentials:**
 - Kept all commandments “from youth”
 - **Likely a faithful tither** (as a wealthy Jew)
 - Religiously observant and moral
- **Jesus’s Response:**
 - “*Sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me.*”

The Lesson: Tithing alone was insufficient for his spiritual condition

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Tithing Wasn't Enough for The Rich Young Ruler

- The Rich Young Ruler's Problems:
 - Money had become his master
 - Giving lacked sacrifice (10% from wealth)
 - Loved possessions more than God
 - Giving didn't transform his heart

Comfortable giving may mask spiritual problems if our giving doesn't require faith, it may not be accomplishing God's purposes

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The Macedonian Model

- **2 Corinthians 8:2-3 (NIV)** ²In the midst of a very severe trial, their overflowing joy and their extreme poverty welled up in rich generosity. ³For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own,
 - **Key Lessons:**
 - **Grace produces generosity**
 - **Joy enables sacrifice**
 - **Exceeded natural ability**
 - **Eager participation** - begged for opportunity
 - **Self-initiated giving**

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Challenge from Macedonia

- Macedonian Reality:
 - Extreme poverty yet rich generosity
 - Severe trial yet overflowing joy
 - Gave beyond ability
- Modern Christian Reality:
 - Relative wealth yet minimal giving
 - Comfortable circumstances yet reluctant giving
 - Give within comfort zone

Which reflects grace better?

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Sowing and Reaping Principle

- **2 Corinthians 9:6 (NIV)** Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously.
- **The Principle:**
 - **Proportional returns** from generous giving
 - **Investment perspective** - sowing produces harvest
 - **Natural law** - operates as consistently as agriculture
 - **God's provision** enables continued generosity

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It is reasonable that if they were in extreme poverty and had rich generosity and gave beyond ability that they were well beyond ten percent

The Cheerful Giver

- **2 Corinthians 9:7 (NIV)** Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.
- **Often Misunderstood, it is not** “give any minimal amount”
 - **The context assumes generous giving** – This follows **(2 Corinthians 8:1-5)** where Paul highlights the Macedonian churches who gave “beyond their ability” despite their own poverty. They begged for the privilege of giving and gave themselves first to the Lord. This sets the standard - not grudging minimum gifts, but joyful, sacrificial generosity.
 - **The decision is** how to give generously with joy

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God's Abundant Supply

- **2 Corinthians 9:8 (NIV)** And God is able to bless you abundantly, so that in all things at all times, having all that you need, you will abound in every good work.
- **God's Purpose in Blessing Generous Givers:**
 - **Meeting needs** – “all that you need”
 - **Enabling ministry** – “abound in good work”
 - **Increasing capacity** – “increase your store of seed”
 - **Perpetual generosity** – “enriched so you can be generous”

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Ananias and Sapphira

- **Acts 5:4-5 (NIV)** ⁴Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal? What made you think of doing such a thing? You have not lied just to human beings but to God.” ⁵When Ananias heard this, he fell down and died. And great fear seized all who heard what had happened.
- **Key Principles:**
 - **God observes giving with complete knowledge**
 - **Sin was deception**, not the amount given
 - **Lying to the Holy Spirit** about generosity
 - **God takes giving seriously** under grace

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Lessons from Ananias and Sapphira

- **Warnings for Modern Christians:**
 - **Giving remains serious under grace**
 - **God continues to evaluate** our stewardship
 - **Heart attitude matters supremely**
 - **Don't use "grace"** as excuse for minimal giving while appearing generous
 - **Early church practiced great generosity** as the norm

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The Widow's Mite

- **Mark 12:43-44 (NIV)** ⁴³Calling his disciples to him, Jesus said, “Truly I tell you, this poor widow has put more into the treasury than all the others. ⁴⁴They all gave out of their wealth; but she, out of her poverty, put in everything—all she had to live on.”
- **Jesus's Evaluation Criteria:**
 - Sacrifice over amount
 - Giving from need over giving from surplus
 - Total commitment impresses Jesus
 - **He observes and evaluates our giving**

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Application of Widow's Example

- Application of Widow's Example
- The Challenge:
 - A wealthy person giving 20% from abundance may be giving less (in Jesus's evaluation) than a poor person giving 10% from necessity
- Questions for Self-Examination:
 - Does our giving require **faith and sacrifice**?
 - Are we giving from **surplus or necessity**?
 - Would Jesus commend our **heart attitude** in giving?

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4. “Moving from Understanding to Action”

Application and Conclusion

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Take Up Your Cross - The Discipleship Standard

- **Matthew 16:24 (NIV)** Then Jesus said to his disciples, 'Whoever wants to be my disciple must deny themselves and take up their cross and follow me.'
- **What Cross-Bearing Means:**
 - **Self-denial** - putting God's priorities above our own
 - **Daily sacrifice** - ongoing commitment, not one-time decision
 - **Discomfort and cost** - following Christ isn't convenient
 - **Total surrender** - nothing held back from God's lordship
- Application to Giving:
 - **If Jesus calls for complete self-denial, how can we justify minimal financial sacrifice?**

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Cross-Bearing vs. Comfortable Christianity

Take Up Your Cross - The Discipleship Standard

- **The Cross-Bearing Disciple:**
 - **Denies self** for Christ's sake
 - **Embraces discomfort** when following Jesus
 - **Sacrifices regularly** as part of discipleship
 - **Holds nothing back** from God's lordship
- **The Comfortable Christian:**
 - **Prioritizes material comfort** while claiming to follow Jesus
 - **Avoids financial sacrifice** that causes discomfort
 - **Gives token amounts** to maintain respectability
 - **Keeps financial control** while claiming spiritual surrender

If Jesus calls for complete self-denial, how can we justify minimal financial sacrifice?

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Old Testament Saints' Limited Revelation

- **What They Had:**
 - No complete written Scripture
 - No clear understanding of eternal salvation
 - No knowledge of Christ's sacrifice
 - No indwelling Holy Spirit
 - Primarily temporal promises
- **Their Response:**
 - **Still gave generously (10% plus offerings)**

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New Testament Saints' Complete Revelation

- What We Have:
 - Complete written Scripture
 - Clear understanding of eternal salvation
 - Full revelation of Christ's sacrifice
 - Holy Spirit's indwelling presence
 - Eternal promises plus temporal ones
 - Jesus's example and apostolic teaching
- Expected Response:
 - **Should exceed Old Testament generosity**

★ Jesus Christ is the same yesterday and today and forever.
Hebrews 13:8 (NIV)

The Shame of Minimal Giving

- The Tragic Reality:
 - New Testament believers giving less generously than Old Testament believers
- What This Suggests:
 - Complete revelation produces less response than partial revelation
 - Eternal blessings motivate less than temporal blessings
 - Grace received doesn't translate to grace expressed
 - **We've missed the magnitude of what we've received in Christ**

The Ultimate Motivation

- **Romans 8:32 (NIV)** ³²He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things?
- **The Logic:**
 - If God gave His **greatest gift** (His Son)
 - He will certainly provide **lesser gifts** (material provision)
 - Our response should reflect **gratitude for the greater gift**

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Common Objections Addressed

- **“The New Testament doesn’t command tithing”**
 - If someone does not buy into the justification of tithing Matthew 23:23 where Jesus endorsed tithing principles, the absence of an explicit commands doesn’t indicate an absence of expectations, the righteous requirement of the law. Grace should motivate greater generosity.
- **“We’re under grace, not law”**
 - Grace should produce more generous giving, not less. Fear motivated 10% - shouldn’t gratitude motivate more?
- **“Everyone should give what they decide in their heart”**
 - This assumes generous giving and addresses attitude, not amount

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More Objections Addressed

- “I can't afford to give more”
 - It may be more accurate to say: “I choose not to adjust my lifestyle to enable greater giving.” The Macedonians gave “beyond their ability.”
- **“God looks at the heart, not the amount”**
 - Both matter. Abel's offering was both faith-motivated AND qualitatively superior. The widow's gift was both generous-hearted AND quantitatively sacrificial.

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The Biblical Minimum

- **Evidence for 10% as Baseline:**
 - **Abraham's tithe** before the law (Genesis 14:20)
 - **Jacob's vow** to tithe (Genesis 28:22)
 - **Mosaic Law** requirement (Leviticus 27:30)
 - **Jesus's endorsement** in Matthew 23:23

If 10% was appropriate before the law, under law, shouldn't grace motivate more?

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The Gratitude Test

- **Questions for Reflection:**
 - Does my giving **reflect gratitude** for salvation?
 - Am I giving **more or less** than I spend on entertainment?
 - Would my **financial records** show what I truly value?
 - Is my giving **increasing or decreasing** over time?
 - Do I give with **joy or reluctance**?

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The Discipleship Connection

- Luke 14:33 (NIV) ³³In the same way, those of you who do not give up everything you have cannot be my disciples.
- **What This Means:**
 - Discipleship involves financial surrender
 - Jesus must be Lord of our money
 - We're stewards, not owners
 - Everything belongs to God

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The Proportional Principle

- **1 Corinthians 16:2 (NIV)** ²On the first day of every week, each one of you should set aside a sum of money in keeping with your income, saving it up, so that when I come no collections will have to be made.
- **Key Elements:**
 - **Regular** – “every week”
 - **Personal** – “each one”
 - **Planned** – “set aside”
 - **Proportional** – “in keeping with income”

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Moving Beyond Minimum

- **The Goal:**
 - **Not legalistic compliance with 10%, but grace-motivated generosity that reflects the magnitude of Christ's sacrifice**
- **Practical Steps:**
 - **Start with 10%** as a baseline
 - **Increase systematically** as God provides
 - **Give joyfully** with proper motivation
 - **Trust God** for provision
 - **Evaluate regularly** and adjust upward

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The Transformation Goal

- **What Generous Giving Accomplishes:**
 - **Breaks the power** of money in our lives
 - **Increases our faith** in God's provision
 - **Aligns our hearts** with God's priorities
 - **Enables ministry** and missions
 - **Demonstrates love** for God and others
 - **Stores treasure** in heaven

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The Final Challenge

- **Consider This:**
 - **Jesus endorsed tithing** in Matthew 23:23
 - **New Testament assumes** generous giving beyond legal minimums
 - **You have received** infinitely more than Old Testament saints
 - **Grace should motivate** greater generosity than law
 - **Your giving reflects** your gratitude for salvation
- **The Question:**
 - **If 10% was the minimum under law, what should grace motivate you to give?**

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Addressing the Core Objection

- To Those Who Say “The New Testament Doesn’t Mention Tithing”, We’ve shown that:
 - Jesus directly endorsed tithing in Matthew 23:23
 - The principle of honoring God with wealth transcends covenants
 - New Testament assumes generous giving beyond minimums
 - Grace should motivate more generosity than law
 - The righteous requirement of the law is fulfilled in us through the Spirit
- **The New Testament doesn’t need to command tithing because it expects something greater**

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Addressing the Core Objection

- I am a tither not because of the law, but because Jesus endorsed it, I choose to honor God with my wealth, I am motivated by the grace He has shown me, and I understand the requirement to fulfill the righteous requirement of the law through the Spirit.
- **You can say you are a tither, you can say Christians should tithe, it doesn’t mean you tithe because of the Mosaic law or a rule, it means you have an understanding of the importance of giving as it relates to your spiritual maturity and stewardship responsibilities.**

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Testing the Heart

- **Questions for Self-Examination:**
 - Does my giving require **faith and sacrifice**?
 - Am I giving **firstfruits or leftovers**?
 - Would my giving be **acceptable to God** like Abel's?
 - Does my giving reflect the **magnitude of Christ's sacrifice**?
 - Am I giving **more or less** than Old Testament saints?

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The Eternal Perspective

- **Matthew 6:19-21 (NIV)** ¹⁹“Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. ²⁰But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. ²¹For where your treasure is, there your heart will be also.
- **The Eternal View:**
 - **This life is temporary**
 - **Eternal perspective** should guide giving
 - **Treasure in heaven** vs. treasure on earth

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The Call to Action

- **Questions for Decision:**
 - Will I **evaluate my current giving** honestly?
 - Will I **increase my giving** to reflect gratitude for salvation?
 - Will I **trust God** to provide as I give more generously?
 - Will I **give joyfully** rather than grudgingly?
 - Will I **start today** rather than waiting?

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Based on what has been covered in this handout I

currently give at least 10 percent and am content with my level of giving

0%

currently give at least 10 percent and need to give more

0%

do not give at least 10 percent and am content with my level of giving

0%

do not give at least 10 percent and need to give more

0%

Something else _____

0%

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Aspects of the Presentation I don't agree with

[illegible]

Aspects of the Presentation I don't agree with

[illegible]

Notes

Notes
