



## What about the Tithe and Offering?

A tithe is a tenth of a person's income. Some people argue for, while others are against, the tithe, but I hope this teaching can give you some insight. Many people think, "I'm struggling already, and if I give 10%, I will be with less, not more." Wrong! If you are left with 90%, 90% with God's blessing is more and better than 100% of your money without God's blessing.

Furthermore, if 90% is not enough, 100% will not be. Putting God first releases a blessing upon the rest of the 90% and you can do more with that than you would with 100%. Putting God first always works.

A tithe is like an alarm clock that wakes us to give until we get into our natural, perfect routine. We should aspire to give more than just tithes because we are so much more blessed than the folks in the Old Testament. While the law of the tithe is no longer in effect, **the spiritual principle** of promise remains. (Luke 6:38, Rom. 11:16)

We are to **give** tithes, not **pay** tithes. It's not a debt, and we should not give with a debt mentality. Abraham gave tithes; he did not pay tithes (Hebrews 7:4). We don't give the tithe out of obligation in the New Testament, but out of love. We give tithes. We do not pay tithes. A tithe is not a debt under the New Covenant.

### A. Not cursed anymore

*"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." — Galatians 3:13-14*

- a) The original tithe of the promise had no curse attached to it if one failed. It was all one's free will.

- b) I have noticed that those who oppose the tithe do not give more in their offerings. They also do not oppose the offering, which was/is also mandatory with a curse. *“Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? **In tithes and offerings.**”* —Malachi 3:8

## B. Giving under the New Covenant

- a) **Grace will always give and do more than the law demands.** As we support the work of God, such as churches and ministries, we release God’s provision and promises in our lives. Whenever we do what God has ordained us to do, it releases the promise (Philippians 4:19). We must also abound in this grace of giving, not only in everything else such as faith, utterance, knowledge, love, diligence, etc. (2 Corinthians 8:7).
- b) Tithing under the New Testament is not under the curse. If you do not give, you will not be cursed. Jesus has destroyed the curse of the law at the cross (Galatians 3:13).
- c) **The tithe was a principle before the law was given, it was a law and spiritual principle during the law, and a spiritual principle under the New covenant (without the law).**
- i) Genesis 14:20 *And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.*
  - ii) Genesis 28:22 *And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.*
  - iii) Paul uses the pattern of the law to establish a New Testament principle. 1 Corinthians 9:6-14 says:
    - ☐ It is written in the Law
    - ☐ It is for our sakes
    - ☐ They which minister ‘live of the temple.’
    - ☐ ‘Even so’..... ‘in the same way’.... they which preach the gospel should live of the gospel.
- d) How can the tithe be abolished in the New Testament when Paul is using the same pattern under that law to set into motion a New Testament principle? What was it that they which ministered in the temple lived off of? —The tithes mentioned in Malachi 3:10 were given to the ones ministering as their

compensation), in the same way, they that minister (preach the gospel) under the New Testament live off the giving of the tithes.

e) *“Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.”* —1 Corinthians 9:13-14

i) God has ordained that preachers of the gospel should live off the gospel, but how can they if we do not tithe systematically and continuously? This does not say *preachers* should live of the gospel, but those who *preach the gospel* (the too good to be true, the grace of God), not the law and damnation. Not all preachers are preaching the gospel.

f) *“Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.”* —2 Corinthians 9:10

i) God supplies us with seed to sow and food to eat. He gives us seed to plant and makes the seed grow, or increase.

ii) God **multiplies only the seed that you sow**—the seed that you release into the kingdom. If we want our seed to multiply, we must release it into the kingdom. God is in the multiplication business, not the addition business when it comes to sown seed. What you give, you get to keep.

g) *“Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings.”* —Malachi 3:8

i) According to Malachi 3:8, **those who are opposed to the giving of the tithe in the New Testament should equally be opposed to the offering because they are both commanded in the same passage of Scripture.**

ii) If it is wrong not to tithe, it is equally wrong not to give an offering. **It is hypocritical to ask for offerings and yet at the same time, condemn tithing as being a part of the law.**

□ Additionally, if there is a curse on not tithing, there is equally a curse on not giving offerings.

### C. Matthew 22:21; Matthew 23:23

*“Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.” —Matthew 23:23*

*“They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.” —Matthew 22:21*

- a) If we understand the spiritual dynamic of cheerful giving and giving of the first fruits, then ‘tithing’ is not wrong. We should give to God the things that are God’s on every level of life, not just in finances.
- b) We are not limited to the tithe, nor are we cursed if we don’t tithe. We are free to enter the grace of God as much as we want.
- c) Rather than teaching against tithing, we should teach the power of cheerful giving. Grace always does more than the law demands.
- d) Notice that Jesus did not condemn the Pharisees for paying the tithe. If it were wrong, He would have told them. He instead addressed their hypocrisy.

#### **D. Two kinds of giving (1 Corinthians 9: 1-16 and 2 Corinthians 9:1-15)**

- a) Honoring God by supporting the ministry (tithe) - this kind of giving is orderly, budgeted, planned and very systematic giving.
- b) Giving cheerfully to others (freewill offering)
  - i) *“Not because I desire a gift: but I desire fruit that may abound to your account.” —Philippians 4:17* When you give, you are not giving up anything. Actually, you are opening the door of blessing from God. You are saying, “God, I have put You first, and it’s now your responsibility to take care of me.” God will take care of you more than you could ever take care of yourself on purpose.

#### **E. Can one tithe in faith?**

- a) We should give according to our faith. **It is not wrong to tithe in faith** (Romans 14:1-8)
- b) Making a decision to tithe is a matter of faith. Stepping out in faith to support the local church and the work of God is something that God has ordained and something that we cannot afford to neglect. Acts 20:35 says, “...It is more blessed to give than to receive.”

c) Why tithe?

- i) It's an act of our love towards the Lord.
- ii) It's an act of worship.
- iii) It supports the ministers and the work of the ministry.
- iv) Tithing releases and activates God's power of provision.
- v) The principle of sowing and reaping. When we give, there is a promise for a harvest. Although our motive should not be to get, we can expect to receive a harvest only if we have planted.
- vi) It demonstrates our trust in the Lord.
- vii) Giving makes us dependent on God and helps us focus on Him as our source.

**F. Abraham and Melchizedek**

a) *"And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."* —Genesis 14:18-20

- i) Abraham is a picture of the church (Galatians 3:16, 19). The promise of Abraham and the blessing of God pronounced on him is for the church.
- ii) Melchizedek is a picture of Christ (Hebrews 7:3 says, "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.")
- iii) So, Abraham (a type of the church) gave tithes to the Lord in Melchizedek.
- iv) We tithe because we have been blessed, not to be blessed.
  - ☐ Melchizedek blessed Abraham first (Genesis 14:19) before Abraham gave him a tithe (Genesis 14:20). Abraham's tithe was a response to and an acknowledgment of receiving the blessing.
  - ☐ Actually, Abram had been earlier blessed by God (Genesis 12:2-3).

b) Melchizedek still receives tithes.

- i) This shows that tithing is still a principle of promise today because Melchizedek was “made like unto the Son of God” (Jesus Christ)—Hebrews 7:3, still receives tithes (Hebrews 7:8-10).

Many have opposed the tithes for many reasons, one of which they claim to be the Old Testament principle, but that is not true. We see this operating before the law, after the law and we also see it on this side without the law. I pray that this short teaching will help you shed light in the area of tithe and offerings.