

**Tithing: Going from glory to glory**

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Tithing originates before the law of Moses, the tithe was confirmed in the Law of Moses to provide for God's house, was never "cancelled or stopped" in the New Testament but simply adapted, was thought by the early church Fathers and is still relevant for the New Testament believer.

➤ **To excel in giving is the will of God for every believer. (2 Corinthians 8:7)**

➤ This implies that our giving should exceed the tithe, which was the minimum standard of giving under the Old Covenant.

*Grace is not licence to give less, but empowerment to give more.*

**2Co 9:8** And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work.

Mat 5:27 "You have heard that it was said, 'You shall not commit adultery.'

Mat 5:28 But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.

Jesus took the Old Testament law of "You shall not commit adultery" and lifted the standard beyond it.

If someone now "looks at a woman with lustful intent" then it is compared to committing adultery in an Old Testament sense.

The standard is lifted, not reduced under the New Covenant

**word**

The above is challenging: but God doesn't expect of us to get this right in our own strength- He gave us (believers) the Spirit of grace that empowers us to live holy righteous lives. This is one of the many reasons why the New Covenant is so much **greater** than the Old

**word**

Just as Jesus lifted the standard of righteousness in the New Covenant, so the standard of giving has been lifted.

**word**

To tithe is not to be "**under the law**", just as "**do not commit adultery**" is not being under the law

**word**

**A truth:**  
As grace increases in the believers life the more they will give, yet to imply that under grace we may give less than a tithe is surely an insult to the New Covenant and implies it is not greater than the Old Covenant.

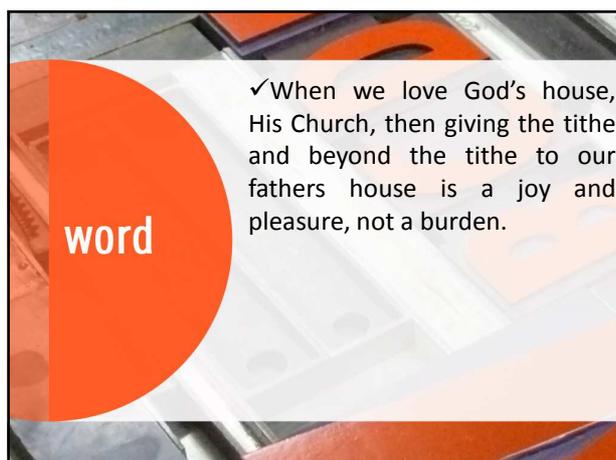
**word**

A New Testament church is defined by Scripture to be a group of people with:

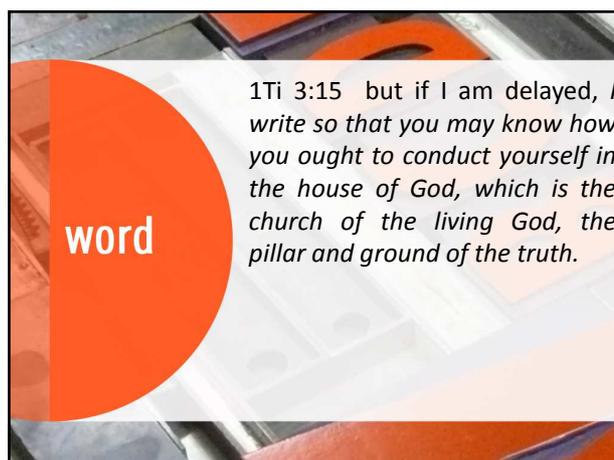
1. Leadership (Titus 1:5)
2. Who worship together (Acts 2:47)
3. Where the Word of God is preached ( Acts 2:42, 2 Tim 4:1-2; Acts 20:7)
4. Were discipline is brought ( 1 Cor 5:1-7)
5. And where the giving and distribution of finance takes place ( Acts 2:45; Acts 4:35, Acts 5:2)

**word**

At that time it was the temple of God, but we know that later on the "**house of God**" became the "**church of the living God**" (1 Timothy 3:14-15) which is represented by the local church.  
☐ Jesus had a great passion for the Fathers house and **so should every Christian.**



✓When we love God's house, His Church, then giving the tithe and beyond the tithe to our fathers house is a joy and pleasure, not a burden.



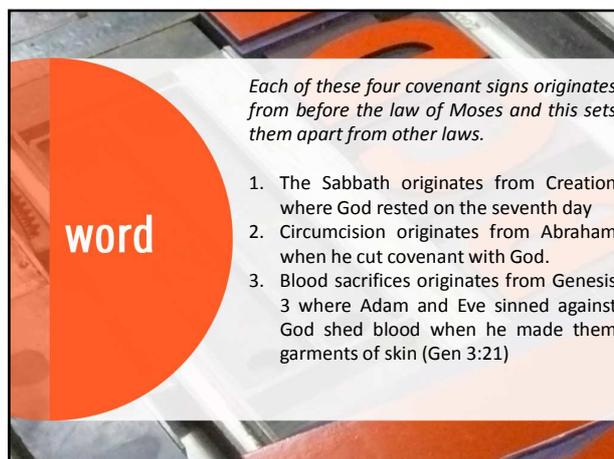
1Ti 3:15 but if I am delayed, *I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.*



Some of the significant signs of being in covenant with God in the Old Covenant were:

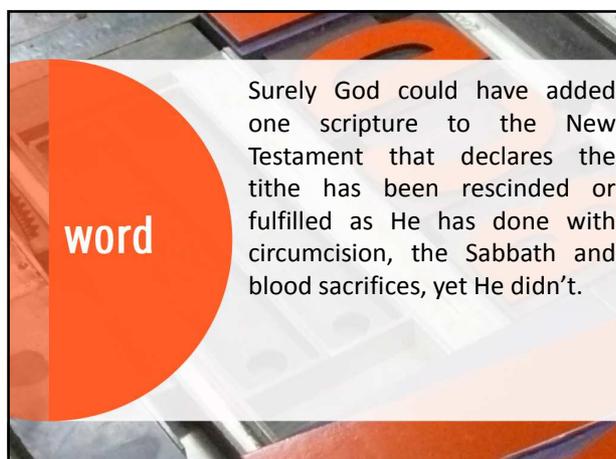
1. Circumcision
2. Upholding the Sabbath
3. Making blood sacrifices
4. And giving the tithe

Yet only the tithe isn't rescinded by any Scripture in the New Testament.

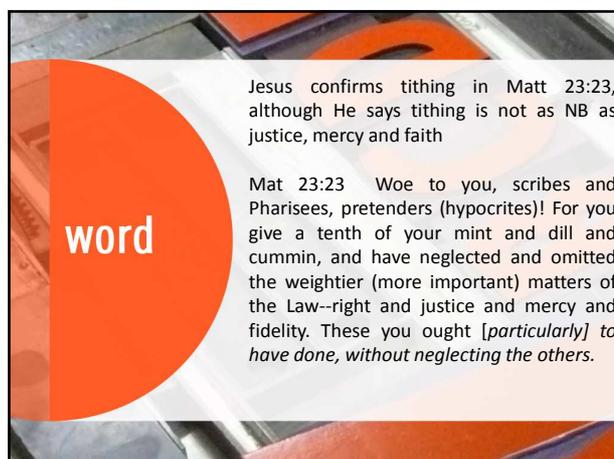


*Each of these four covenant signs originates from before the law of Moses and this sets them apart from other laws.*

1. The Sabbath originates from Creation where God rested on the seventh day
2. Circumcision originates from Abraham when he cut covenant with God.
3. Blood sacrifices originates from Genesis 3 where Adam and Eve sinned against God shed blood when he made them garments of skin (Gen 3:21)

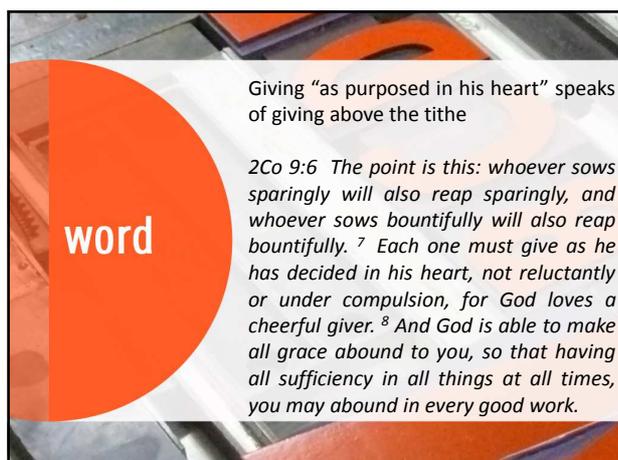


Surely God could have added one scripture to the New Testament that declares the tithe has been rescinded or fulfilled as He has done with circumcision, the Sabbath and blood sacrifices, yet He didn't.



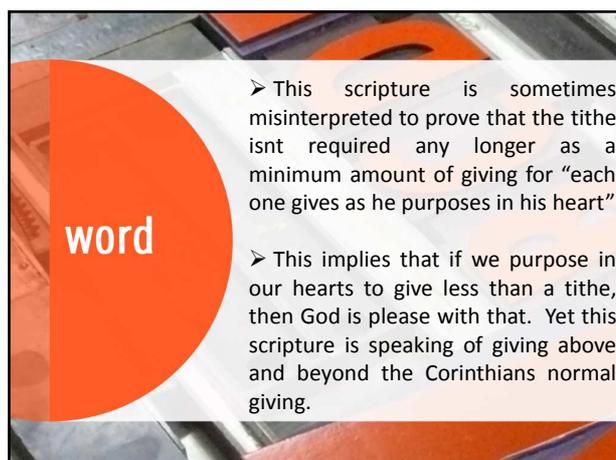
Jesus confirms tithing in Matt 23:23, although He says tithing is not as NB as justice, mercy and faith

Mat 23:23 Woe to you, scribes and Pharisees, pretenders (hypocrites)! For you give a tenth of your mint and dill and cummin, and have neglected and omitted the weightier (more important) matters of the Law--right and justice and mercy and fidelity. These you ought [*particularly*] to have done, without neglecting the others.



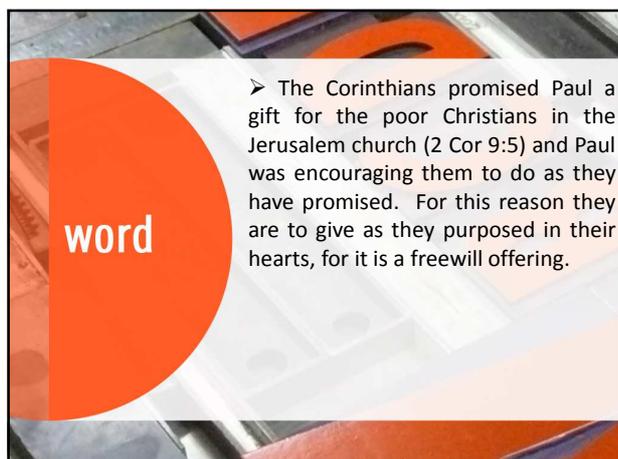
Giving "as purposed in his heart" speaks of giving above the tithe

*2Co 9:6 The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. <sup>7</sup> Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver. <sup>8</sup> And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work.*



➤ This scripture is sometimes misinterpreted to prove that the tithe isn't required any longer as a minimum amount of giving for "each one gives as he purposes in his heart"

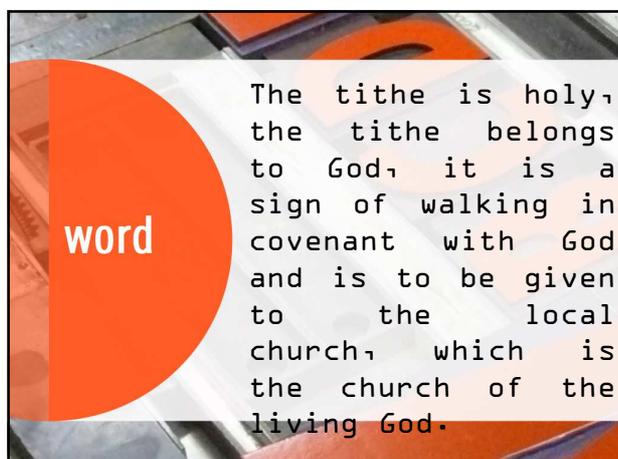
➤ This implies that if we purpose in our hearts to give less than a tithe, then God is pleased with that. Yet this scripture is speaking of giving above and beyond the Corinthians' normal giving.



➤ The Corinthians promised Paul a gift for the poor Christians in the Jerusalem church (2 Cor 9:5) and Paul was encouraging them to do as they have promised. For this reason they are to give as they purposed in their hearts, for it is a freewill offering.



The Corinthians would already be giving to their local assembly, so this would entail a gift beyond their normal giving, which would be above the tithe and offerings that they were giving to their church in Corinth.



The tithe is holy, the tithe belongs to God, it is a sign of walking in covenant with God and is to be given to the local church, which is the church of the living God.