

What The Bible
Teaches

on

TITHES and
OFFERINGS

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WHAT THE BIBLE TEACHES ON ...

Introduction to the series

The Word of God is not always easy and straight forward. Even St Peter tells us that some of the writings of St Paul were hard to understand! (2 Peter 3:15-18). Working with its human writers, the Holy Spirit is the Author of the Bible, (2 Peter 1:21). We depend on Him to explain it to us. Even then, however, our human capacity is too limited to grasp fully all that He seeks to teach. This is why we must always be ready, particularly those of us who are leaders, to admit that we do not know it all. There is always room to learn from another child of God who helps to throw fresh light on Scripture, and this includes those passages with which we are very familiar.

This is true not only for us as individuals. It is also true for Churches and denominations. Just as no one person has a full understanding of everything in the word of God, there is no one Church or denomination which knows it all! Each one emphasises one aspect or other of Bible truth, unaware of any blind spots we may have. As the proverb puts it, “We see the

back of other peoples' heads. Others see ours." That is why we have to learn from one another if we are to achieve a balanced understanding of God's word.

This is only one of a series of studies on different topical subjects. The idea is to take a careful look at all the main Bible passages which deal with each particular theme, thus getting us closer to God's full revelation on the subject. There is a brief comment on each passage, to bring out its clear and obvious meaning. Conscious of the diversity of understanding within the Church, the author gratefully acknowledges the Christian leaders and teachers from different backgrounds who kindly went through the manuscripts and gave him the benefit of their wisdom.

St Paul lays on us the charge to handle the word of God correctly, (2 Timothy 2:15). We trust that all readers will find that the approach here lives up to their highest expectations of due care and integrity.

These studies are offered to God's people in a spirit of humility. One drawback of a publication such as this is that it is one directional! It need not be so. Does a reader feel that a significant passage on any topic has been omitted? Or that a text is wrongly applied? Or that the comment offered is unjust? Please feel free to write back through the Publishers. All such comments will be carefully examined. If they are found to be valid, a revision will be made in subsequent editions.

We embark on these studies with the confidence that we are doing it in partnership with all Bible-believing Churches. Dif-

ferent Church leaders could have very good reasons for setting up policies that may be different from the conclusions at the end of our study. We have no doubt that they will be prepared to explain in full to any of their members who care to ask.

It is an exciting adventure to explore God's word in the power of His Holy Spirit. Thank you for joining on such a highly privileged journey!

Emmanuel Oladipo

April 2016

WHAT THE BIBLE TEACHES ON TITHES AND OFFERINGS

Introduction

A Christian couple is having financial difficulties. A civil servant has had a series of accidents with his car. A businessman is duped in a massive scam. They go to respected Church leaders for counselling. One of the questions asked is whether or not they pay their tithe regularly, because failure to pay it could be the reason for their problems. After all, the Bible places a curse on those who fail to pay their tithe:

“Will a man rob God? Yet you rob me. But you ask, ‘How do we rob you?’ In tithes and offerings. You are under a curse— the whole nation of you— because you are robbing me.

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 you will not have room enough for it.” (Malachi 3: 8-10)

It seems straightforward and plain enough. These are the exact words of the Prophet to the people of Israel. The curse was on them because they did not pay their tithes. We can read

through the whole chapter and the whole Book and we shall find that this is not taking a verse out of context. The question is how to apply to us here and now what was said to them there and then.

If we are to handle the word of God correctly on this important subject, however, a more detailed study of all the relevant Scriptures is required. Then we shall be able to establish that the curse which applied to the people of Israel in Malachi's day does not apply to the Christian couple, the businessman, or the civil servant in the Church today.

Our desire is to find out and explain clearly what the Bible teaches on the matter. We want to understand these words not only in the context of one Book of the Bible but in the context of both the Old Testament and the New. That is why we are combing through the entire Bible to bring out all of the main passages that deal with tithes and offerings.

The format is a set of Questions and Answers. Our prayer is that every reader would have their questions answered sufficiently to set them free to live a life of joyful giving without the fear of a curse!

To each one of us individually, and to all of us together as a community of His people, may the Lord grant to us truly to know the blessedness of giving.

Emmanuel Oladipo
April, 2016

Tithes and Offerings

1. What are Tithes and What are offerings?

“*Tithe*” is the old English word for “tenth.” To give a tithe, therefore, is to give exactly 10%, no more, no less.

The origin is dated to ancient Middle East rulers who required their subjects to pay a tenth of their goods as taxes. A close example was Joseph, acting on behalf of Pharaoh during the seven years of plenty, but what he demanded was double the tithe. (Genesis 41:34-37). Also, in 1 Samuel 8:15, Samuel warned the Israelites that the kings they wanted would tax their produce 10% in the same way other kings were already doing.

What people give to God apart from Tithes are regarded as *Offerings*.

2. What are the first references to the tithe in the Bible?

The first reference to the tithe in Scripture concerned Abraham and the second was Jacob whose name was later changed to Israel.

(a) Genesis 14:17-20

It was at the time when he went to liberate his nephew, Lot, from the four kings. These kings had conquered Sodom and taken Lot among their captives, but Abraham was able to release all the prisoners and take back all the goods that had been looted. He met the mysterious Melchizedek, priest of God Most High on his return. (See further details about him in Hebrews 7 where the story is repeated). Melchizedek blessed him in the name of the Creator of heaven and earth. Then Abraham gave him a tithe of all the goods which he had retrieved from the enemies.

(b) Genesis 28:16-22

Afraid and alone as he fled from his twin brother whose birthright he had stolen, Jacob had a vision in the night and when he woke up he made a vow to God. He promised that if the Lord prospered his way, he would give a tithe of all that the Lord would give to him. We believe he did pay his vow, but we do not know how or to whom, as there were no priests at the time.

3. What does the Law of Moses say about tithes and offerings?

There are several references to tithes and offerings in the Law of Moses.

(a) Exodus 30:11-16

This is one of the offerings prescribed in the Law. At the time of the national census, every man over twenty years of age was to give a half shekel for the ransom of his soul to the Lord. The money thus collected was used specifically for the maintenance of the Tent of Meeting. Later it was known as the temple tribute. This is the tax which Jesus explained that He did not need to pay since He is the Son of God. In any case, His own soul did not need to be ransomed! He decided to pay for himself and Peter, however, using a coin from the mouth of a fish. (Matthew 17:24-27)

(b) Leviticus 27:30-33.

This passage makes it a law to give a tithe of all farm produce, whether of crops or livestock. It was not necessarily the best animals that were given. They simply counted one to ten, and the tenth one was chosen.

(c) Numbers 18:21-32

Here we see one of the ways by which the tithe is to be spent. It is to be given to the Levites who had no other source

of income and inherited no landed property. From the tithe the Levites received, they too were to pay a tithe. The best parts were to be given to Aaron and his descendants, the priests. It is not clear whether this was after first receiving their normal share as Levites, which would mean that the priests received a double portion. What is clear is that they were treated specially, even among the Levites.

(d) Deuteronomy 12:5-7; 17-19

This passage gives us a second way the tithe was to be spent. Instead of giving it to the priests locally where they lived, the people were to journey to a place specially chosen by God for His worship, (e.g. Bethel - 1 Samuel 10:3). When they arrived there they themselves were to consume what they had brought, in joyful celebration before the Lord!

Also mentioned here are the firstborn of the herds and flocks. This was an offering originally ordained by God following the death of the firstborn of the Egyptians, (Exodus 13 11-16).

Two other types of gifts are mentioned here. They are described as “what you have vowed to give” and “freewill offerings.” These two are not required by the Law. Instead, they are additional gifts which anybody could freely and voluntarily promise and offer to God.

All of these gifts and offerings were spent exactly in the same way as the tithe.

(e) Deuteronomy 14:22-29

Further clarification is provided here about what to do with the tithe.

When travelling to the place of worship, instead of dragging their animals or carrying their farm produce to long distances, they could sell their animals and the portion of their harvest which they set apart for the tithe and take only the money with them.

It is only the tithe of every third year which is reserved for the Levites who lived locally. Three other groups are also to benefit: aliens, the fatherless, and widows.

(f) Deuteronomy 26:1-15

Again, in addition to the Levites and the family of the tithe-giver, we have mention of the alien, the fatherless, and widows.

Another gift the Israelites were to bring before the Lord is stated here: the First-fruits. Naturally, this was not required of them until they entered the Promised Land and could settle down to farm and harvest the fruit of the land. It is described as the “sacred portion” and eaten outside the home under strict regulations in order to avoid any form of defilement.

4. How did Israel keep the Law about tithes and offerings?

Sadly, the children of Israel treated the tithe as they did the rest of the Law. More often than not, they ignored it, and disaster befell them. In times of spiritual revival, they brought their tithes and offerings, and they received blessings from God.

(a) 2 Chronicles 31:1-21

This is the record of the reform and spiritual renewal initiated by King Hezekiah. He ordered the destruction of all the sacred stones and altars set up for the worship of idols all over the country. He then assigned priests to offer burnt offerings as prescribed in the Law and he ordered the people living in Jerusalem to give the portion due to the priests and Levites. The response was overwhelming. The priests had enough to eat with plenty to spare. The king prospered, and the Lord blessed His people abundantly.

(b) Nehemiah 10:28-39

This was the promise made by the people of Israel under Nehemiah the governor following the rebuilding of the city wall surrounding Jerusalem. Having read from the Book of the Law, the people understood what was required of them, and their leaders made this pledge on behalf of the people. In chapter 12:43-47, we read that the people kept the promise.

(c) Nehemiah 13:4-12

There was a temporary lapse when Nehemiah was absent from Jerusalem, and the man he had put in charge failed very sadly in his duties. On his return however, Nehemiah restored the people to their senses.

(d) Amos 4:1-13

Again and again, God sent His holy prophets to warn the people of Israel for disregarding His Law, and He often punished them for refusing to listen. The warning from the Prophet Amos, however, has an important new element to it. It is not that the people did not bring their sacrifices and tithes and freewill offerings. They went faithfully to the appointed holy places in Bethel and Gilgal, and they took all the required gifts with them. The problem was that they did it all in the wrong spirit – boasting instead of repentance, humility and thanksgiving (note verses 4-5). As a result, they received punishment instead of blessings from the Lord.

(e) Malachi 3:6-12

In this passage, the prophet Malachi explained that the problems the children of Israel had with their personal finances and national economy was directly linked to their failure to pay their tithes and offerings. As a result the whole nation was under a curse. Pests devoured their crops, and expenditure constantly exceeded income. God assured them that the only

way to prosperity was to give not in part but “the whole tithe” into the house of the Lord. He promised such an overwhelming abundance of blessing that there would not be enough room to contain it.

This blessing is two-fold. First, He would put an end to the pests which destroyed their crops, and second, the farms would yield abundantly and all the fruit would ripen. As a result, the nations of the earth would see this material blessing and know the difference between those who served the Lord and those who did not.

It is important to note that someone who gave his tithe but did not plant any crops would not receive any blessing. This is because all the blessings promised were linked directly to what was planted. God’s rich blessings do not exclude hard work!

5. What does the New Testament say about tithes?

There are only three references to the tithe in the New Testament, and two of them refer to Jesus Christ rebuking the Pharisees for their wrong understanding and observance of the Law on tithing while the third simply expands on what is said in the Old Testament.

(a) Matthew 23:23 (& Luke 11:42)

The first is in Matthew 23, and its parallel record in Luke 11. At this time the Pharisees were operating under the Law; and they were proud of what they did. Jesus rebuked them for hypocrisy in their attitude to the Law and for this He pronounced woes on them. In Matthew 23:23 and Luke 11:42 He referred directly to the tithe. He said they tithed the herbs, mint and cummin, which were common garden vegetables or spices, while neglecting the weightier matters of the Law such as mercy, justice and faithfulness. He explained that it was right for them to tithe the mint and cummin as the Law demanded, but they should not have neglected the weightier matters of the Law.

(b) Luke 18:9-14

This is the story of the Pharisee and the tax collector who went into the temple to pray. The Pharisee boasted of his righteousness based on how faithfully he observed what the Law

required, including his tithing. The tax collector, on the other hand, recognised himself as a sinner and pleaded for mercy. The conclusion is that it was the tax collector who went home justified before God and not the Pharisee in spite of the Laws he kept, including the tithes he paid. This reminds us of the teaching in Amos 4:1-13 quoted above.

(c) Hebrews 7:4-8

The third NT reference to tithing is an illustration based on Abraham giving his tithe to Melchizedek already mentioned above and how this relates to the Law and the Levites.

6. How about tithing for the followers of Jesus?

Not once, directly or indirectly, did Jesus Christ indicate that His disciples should pay the tithe. He did not tell them to pay tithes in His straight forward teaching or by way of a parable or in any other way. Similarly, there is not a single command or encouragement in relation to tithing in the teachings of any of the writers of the New Testament – not one!

7. Does this mean that Christians are not expected to tithe?

Tithing as part of the Law is certainly not for Christians any more than paying the temple tax or paying to redeem every firstborn son and every firstborn offspring of domestic animals! (Numbers 18:15-16)

Some argue that Abraham and Jacob paid their tithes before the Law was given. Following their example, therefore, as Christians should we too not pay our tithes even though we are not under the Law? We need to understand some important facts about both Patriarchs.

(a) For both of them it was a once in a life-time experience. They did not set the example of regular tithing. That came only with the Law of Moses.

(b) Abraham did not pay a tithe of his personal possessions or income but only out of what he recovered from his enemies.

(c) Jacob's promise was only on condition that he returned safely after God had blessed his uncertain future.

For these reasons, the two of them did not set a valid example of regular tithing for us to follow as Christians.

All this must not blind us to the fact that we have a responsibility to give, and to give generously.

8. What does the New Testament teach?

The New Testament presents us with the Good News of Jesus Christ. He is the embodiment of God's generosity. In addition to our life and livelihood, and every other thing that God has given to us, in Jesus Christ God has given us His Son. The reason why we give is not because the Law commands us to pay our tithe. The reason is in gratitude to the One who gave us our life and then gave His own life for us in addition.

Even though they always paid 10% unfailingly in tithes, the Pharisees followed the Law only imperfectly. Jesus Christ teaches that our righteousness must exceed the righteousness of the scribes and the Pharisees. It stands to reason that our giving too should surpass theirs! And so, we should always aim to pay more than 10%.

Sometimes we give 5% of our income and call it a "tithe." First, this is mathematically incorrect. Second, and even more important, it does not represent the level of generosity expected of us as believers in the bountiful Giver of all that we earn and all that we have.

We should understand New Testament teaching and follow the example of New Testament believers in generous giving. These teachings may be grouped into three categories:

A. Encouragement in Generous Giving

(a) Mark 10:17-31

Jesus sometimes invites some people to give everything they have – not 10% but 100%! Anyone from whom He requires this will have to depend on Him to enable them comply. He promises to give them hundred times as much in return in this world and in the world to come, eternal life. Note that even then, persecution remains part of what they receive in this life!

(b) Mark 12:41-44; Luke 21:1-4

This is the story of “the widow’s mite,” which Jesus sets down as our example. It is one of the most misunderstood stories in the Bible. When people make a small contribution, they say that they have put in their “widow’s mite.” But the point of the story is that the widow gave 100%!

(c) Acts of Apostles 20:35

This is the famous verse where St Paul quotes a word from the Lord Jesus which is not found in the gospels: “It is more blessed to give than to receive.” This too should help correct our misunderstanding of blessing. When people testify that God gave them a wonderful financial blessing, they are normally speaking about what they received rather than what they gave!

(d) Luke 6:38; Ephesians 3:14-21

The context of Luke 6:38 is to do with judging others. Whatever we do negatively to others, we can expect to receive back in abundance. But positively too, we see here the overwhelm-

ing generosity of God's blessing in response to our giving. The focus is not only or always material: as is clear in the Ephesians passage, it is usually spiritual.

(e) 1 Corinthians 16:2

Paul encourages us to give as we have been prospered. Therefore those who have been given much are expected to give much in return.

B. Heart First, Gifts Second

(a) Matthew 5:23-24

A gift that is brought to the altar would be valueless unless there is reconciliation with a hurting brother before it is offered.

(b) Matthew 6:1-4

Giving is not for show but a private matter between the person giving and God. The implication is that when human beings applaud a large donation, God turns His face away!

(c) Acts of Apostles 5:1-11

Of their own free will, Ananias and his wife Sapphira sold a piece of property and pretended to bring all of the money to the Apostles. It is reasonable to assume that they brought much more than a tenth of what they sold. If they had brought only 20% or 30% it would have been obvious that they were lying, because others would have a reasonable idea of what

the property was worth. Perhaps they even gave 90% and only kept the tithe for themselves. That did not stop them from condemnation and even death for lying to the Holy Spirit!

(d) Acts of Apostles 8:9-25;

Giving a lot of money does not necessarily result in blessing. Simon the Sorcerer was willing to offer a large sum of money so that people on whom he laid his hands would receive the Holy Spirit. It was only condemnation he received.

Notice that it was his own money that Simon was offering in order to obtain a blessing, and yet he was cursed. How much worse for those who bring stolen money to the Lord or tithe the proceeds of corruption? The approval of the pastor and the praise of all the congregation cannot turn God's curse into a blessing!

(e) Romans 11:35-36

Paul's teaching here makes it clear that the gifts or offerings we make do not mean that God owes it to us to reward us. This contradicts the popular teaching that whenever we make a large gift in Church God is sure to make multiple financial returns to us. He may do so or He may not. It is not as if He owes us a debt of gratitude which He has to repay. What do we have to give which we did not receive from Him in the first place, including our very lives? If our real reason for giving is in order to receive back from God, it can be a very poor investment! For every testimony we hear from someone who

received a big sum after making a big donation in Church the multitudes who receive no cash returns remain silent.

C. Freedom to Decide

(a) Acts of Apostles 5:1-11

Peter made it clear to Ananias and Sapphira that whether or not to give, and how much to give, was entirely their own decision before God. They therefore had no reason to lie to impress anybody.

(b) 2 Corinthians 8: 1-15

This is part of the long passage where St Paul is discussing the gift of the Corinthians to the needy Christians in Jerusalem. He gives the example of the generosity of the Macedonian Christians. The first thing they did is what we must all do: they first gave themselves to the Lord. It was only after that that they made their gifts joyfully, and this they did in spite of their poverty and trials. Paul then explains that he was not giving a command to the Corinthians but only advice and encouragement. The decision belonged to them.

St Paul also gives an interesting and very important word of caution here. People should not give what they did not have but what they have, (v.12). For example, if someone was using his income to repay a debt, and what is left is not enough for his needs, he should not feel that he must still give 10% to God. If he decided before God that all he could afford to give was 2%, that too was equally acceptable to God. He is

not “borrowing from his tithe,” but giving joyfully from what he has.

(c) 2 Corinthians 9:6-7

This is a continuation of the same passage. Paul again encourages each person to give generously, comparing whatever they give to a seed which will bear fruit, and so the person who sows little will reap little, and the one who sows much will reap much. It is important to bear in mind that “little” and “much” is not decided by the actual amount given but the capacity of each person – remember the widow’s mite. Each one decides in his or her heart exactly what to give and then gives it, not because it is compulsory but because it is a joyful service.

9. How are these gifts to be used?

Exactly the same as for Old Testament tithes and offerings, Christian giving in the New Testament is used for many different purposes.

(a) Luke 8:1-3; 1 Corinthians 9:1-14

It is clear that one main avenue of spending the offerings of New Testament believers is to support those who are involved in doing the work of God. We see this from the examples of the women who provided for the needs of Jesus Christ and His disciples out of their means, and from the teachings of St Paul. Even though St Paul himself often worked to support himself and his fellow-evangelists, he explains that it is the right of every worker, and also their family, to be supported through the ministry in which they are involved and by the people they serve. This, of course, is not to give the pastor a lavish lifestyle!

(b) Mark 10:17-22; Luke 12:32-34; John 13:29; James 2:14-17

The poor were a major beneficiary of the offerings of God's people in the New Testament. When Jesus asked the rich young ruler to sell all that he had, He directed him to give it all to the poor; and in His general teaching to His "little flock" when He told them to sell what they had it was also to give to the poor. In both cases, He said that this would be accounted to them as treasure in heaven.

During the last Supper, Jesus told Judas to go and do quickly what he had to do. This was misunderstood to mean that he was to go and give money to the poor because he was the Treasurer. This misunderstanding could only arise because Jesus had given him such instructions before, and giving to the poor was already a well known practice.

James also teaches believers not to leave the poor with pious sermons but to provide for them their practical necessities.

(c) Acts of Apostles 6:1-6; 1Timothy 5:3-16

The story of the problem which led to the appointment of deacons tells us that the gifts of God's people were used to support the widows. In his letter to the young pastor Timothy, St Paul explained that believers should always support their relatives who are in need, and especially widows. Older widows who do not have any relatives to support them were to receive support from the Church.

(d) Romans 12:13; 19-21

Jesus already taught His followers not to curse but to bless their enemies. St Paul now gives a practical idea of how this could be accomplished – by feeding them when they are hungry!

10. What is the punishment for failing to pay?

There is none!

Our God is not a vindictive god. He does not make us pay hospital bills, for example, because we failed to give to the poor or give to the Pastor! What is certain is that we shall lose the special blessings associated with generous giving.

11. Summary

(a) Before the Law

There is reference to Abraham and Jacob giving tithes before the Law of Moses. They did not do it under instruction but of their own free will as personal decisions between themselves and God. Also, they did not do it as a regular habit but for each of them it was a one-off experience.

(b) Under the Law

The Law required the children of Israel to pay a tithe on their crops and animal produce. In addition, they were to pay the annual half-shekel and make other free-will offerings, redeem the first-born, and pay their vows.

The three uses for all tithes and offerings are:

- to support the priests and Levites;
- to feast their own families joyfully before the Lord;
- to provide for widows and other poor people.

When the people obeyed the Law, they were blessed, when they disobeyed, they were punished.

(c) In the New Testament

The two references which Jesus made to the tithe were to do with the failings of the Pharisees. They were keen to let everybody know how well they kept the Law, but Jesus rebuked them for their hypocrisy with regard to the Law.

There are no teachings by Jesus or any of His disciples for Christians to obey the Old Testament practice of paying the tithe.

There are many references, however, to the need for God's people to give and to give generously.

The uses of these offerings are the same as for two of the three uses of the tithes and offerings of the Old Testament:

- to support those doing God's work, and
- to provide for the poor.

The third use, feasting the family, is no longer included. Perhaps the reason for this is that the Lord's Supper has been introduced as the Family Feast in which we are to rejoice before the Lord of our salvation.

12. Conclusion

(a) Our Christian status

As believers in the Lord Jesus Christ, our spiritual heritage includes everything that happened before the Law was given, all that was given to Abraham and his children, including the Law, and everything that the New Testament contains.

With regard to tithing, we have models from Abraham and Jacob which pre-date the Law, but they are too limited to be of help to us. One was only from booty seized from the enemy and the other was only a conditional promise. Both of them were one-off incidents rather than continuous experiences.

We also have the Law, with its blessings and curses, but thankfully, we have been delivered from the bondage of the Law. (Romans 6:21-26). As a result, our lives are guided by a superior mandate: we are no longer under the Law but under grace, (Romans 6:14).

(b) Obeying the Spirit

God's Holy Spirit communicates to us directly, showing us what the Lord requires of each one of us. Different Churches sometimes have different guidelines on these matters. We must take the words of our spiritual leaders seriously. Hebrews 13:17 teaches us to submit to those who have spiritual charge over us for they will give an account to God.

As individual believers, however, we also have the respon-

sibility before God to do like the Bereans who examined the Scriptures for themselves to see if these things are so or not. God has no grand-children. He is our Father and so He speaks to us directly, and we must learn to hear His voice and obey. If He tells us to give 90% of our income and we give 50%, the Pastor may be very happy with us because we multiply our tithe by five, but God will not be pleased with us. And if we know that God is happy with the 2% we give when that is the most we can do, we would hope that the pastor will not condemn us when God does not! Every discerning pastor will encourage us to act in good conscience before God.

(c) God's richest blessing

We often accuse our pastors and Church leaders of talking too much about money. The one and only reason is because collectively, we do not give as generously as God expects. If we do, there will be a totally different complaint. See what happened once with the children of Israel –

“Then Moses summoned Bezalel and Oholiab and every skilled person to whom the LORD had given ability and who was willing to come and do the work. They received from Moses all the offerings the Israelites had brought to carry out the work of constructing the sanctuary. And the people continued to bring freewill offerings morning after morning.

So all the skilled craftsmen who were doing all the work on the sanctuary left their work and said to

Moses, The people are bringing more than enough for doing the work the LORD commanded to be done. Then Moses gave an order and they sent this word throughout the camp: No man or woman is to make anything else as an offering for the sanctuary. And so the people were restrained from bringing more, because what they already had was more than enough to do all the work.” (Exodus 36:5-7)

How extraordinarily delightful! This is the level God would love His Church to run. It is the method God wants to use to bless His children individually and collectively. This will be our experience on one condition, and that is to make a habit of –

“...remembering the words the Lord Jesus himself said: “It is more blessed to give than to receive.” ”
(Acts 20:35)



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