



What If I Can't Give My Full Tithe?

Episode #142

Introduction

I. Today's Question

What If I Can't Give My Full Tithe?

A pastor on T.V. recently said that if you were not giving your full tithe, you were not tithing at all. What if your circumstances don't allow you to give your full tithe, is that acceptable to God?

II. Confusion and Guilt

- a. The issue of money and church has become confusing.
- b. There is an ongoing need for money to do ministry.
- c. This creates an atmosphere for unbiblical teaching.
- d. This teaching diminishes the nature of God and his actions toward his children.

e. The end result is guilt and anger concerning the issue of giving.

III. Tithing in the Old Testament

a. The word “tithe” means a tenth.

b. Abraham gives a tithe of his spoil to Melchizedek.

Scripture Genesis 14:17-21

c. The Mosaic Law required the children of Israel to tithe.

d. The prophets proclaimed the rejection of Israel’s offerings because their hearts were not right.

Scripture Amos 5:21-27

²¹ “I hate, I despise your feast days, And I do not savor your sacred assemblies. ²² Though you offer Me burnt offerings and your grain offerings, I will not accept *them*, Nor will I regard your fattened peace offerings. ²³ Take away from Me the noise of your songs, For I will not hear the melody of your stringed instruments. ²⁴ But let justice run down like water, And righteousness like a mighty stream. ²⁵ “Did you offer Me sacrifices and offerings In the wilderness forty years, O house of Israel? ²⁶ You also carried Sikkuth your king And Chiun, your idols, The star of your gods, Which you made for yourselves. ²⁷ Therefore I will send you into captivity beyond Damascus,” Says the Lord, whose name *is* the God of hosts.

e. Most teaching today on Tithing and giving focuses on the Old Testament.

f. That teaching tends to be selective concerning the nature of tithing.

IV. Tithing and Giving in the New Testament

a. There is a noticeable shift in the New Testament.

b. Jesus speaks of tithing in judgment passages against the Pharisees.

Scripture Matthew 23:23; Luke 11:42; 18:12

c. The followers of Jesus Christ are free from the requirements of Mosaic Law.

Scripture Acts 15:28-29

²⁸ For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: ²⁹ that you abstain from things offered to

idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.

d. The epistles focus on the issue of giving rather than tithing.

e. Paul teaches that giving is one of the graces we have been given by the Lord.

Scripture 2 Corinthians 8:1-7

¹ Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia: ² that in a great trial of affliction the abundance of their joy and their deep poverty abounded in the riches of their liberality. ³ For I bear witness that according to *their* ability, yes, and beyond *their* ability, *they were* freely willing, ⁴ imploring us with much urgency that we would receive the gift and the fellowship of the ministering to the saints. ⁵ And not *only* as we had hoped, but they first gave themselves to the Lord, and *then* to us by the will of God. ⁶ So we urged Titus, that as he had begun, so he would also complete this grace in you as well. ⁷ But as you abound in everything—in faith, in speech, in knowledge, in all diligence, and in your love for us—see that you abound in this grace also.

f. Giving is not a commandment from God.

Scripture 2 Corinthians 8:8

I speak not by commandment, but I am testing the sincerity of your love by the diligence of others.

g. Giving is not to be done grudgingly or by compulsion.

Scripture 2 Corinthians 9:7

So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.

h. Giving is to be done cheerfully from the heart.

i. The Lord is the one who gives us the grace to give.

Scripture 2 Corinthians 9:8

And God *is* able to make all grace abound toward you, that you, always having all sufficiency in all *things*, may have an abundance for every good work.

Conclusion