

GIVING

Principles of Giving

1. No command to tithe for the Church
2. Give in secret and not to be seen by men (Matt. 6:1)
3. Giving is "greater" blessing than receiving (Acts 20:35)
4. Give material things to those who impart spiritual things. (Rom. 15:27, 1Cor. 9:11, Gal. 6:6, 1Tim. 5:17)
5. Do not give to those who will not work (2Thess. 3:10)
6. Pastor-teacher should not handle money given by saints (2Cor. 8:19-20)
7. Give what you have (no pledging) (2Cor. 8:12)
8. Do not give grudgingly or under compulsion (Never command others to give to you) (2Cor. 9:7)
9. Giving "emphasis" to household of faith (Gal. 2:10, Gal. 6:10)
10. Give to men who are faithful with money (Acts 20:33, Lk. 16:10-11, 2Cor. 11:7, 1Tim. 5:17-18)

Tithe

a tenth of the produce of the earth consecrated and set apart for special purposes. The dedication of a tenth to God was recognized as a duty before the time of Moses (an oral law passed down). Abraham paid tithes to Melchizedek (Gen. 14:20; Heb. 7:6); and Jacob vowed unto the Lord and said, "Of all that thou shalt give me I will surely give the tenth unto thee."

The first Mosaic law on this subject is recorded in Lev. 27:30-32. Subsequent legislation regulated the destination of the tithes (Num. 18:21-24, 26-28; Deut. 12:5, 6, 11, 17; 14:22, 23). The paying of the **tithes** was an important part of the Jewish religious worship. In the days of Hezekiah one of the first results of the reformation of religion was the eagerness with which the people brought in their tithes (2 Chr. 31:5, 6). The neglect of this duty was sternly rebuked by the prophets (Amos 4:4; Mal. 3:8-10).

Every Jew was required by the Levitical law to pay three tithes of his property (1) one tithe for the Levites; (2) one for the use of the temple and the great feasts; and (3) one for the poor of the land.

Matthew 6:1-4, "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest [thine] alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. "

Mark 12:41-44, "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called [unto him] his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all [they] did cast in of their abundance; but she of her want did cast in all that she had, [even] all her living. "

Acts 11:27-29, "And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: "

Galatians 2:8-10, "(For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we [should go] unto the heathen, and they unto the circumcision. Only [they would] that we should remember the poor; the same which I also was forward to do. "

1 Corinthians 16:1-3, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first [day] of the week (**literally, "first of the Sabbaths**) let every one of you lay by him in store, as [God] hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by [your] letters, them will I send to bring your liberality unto Jerusalem. "

2 Corinthians 8:1-4, "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to [their] power, I bear record, yea, and beyond [their] power [they were] willing of themselves; Praying us with much intreaty that we would receive the gift, and [take upon us] the fellowship of the ministering to the saints. "

1 Timothy 5:17-18, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the **word** and **doctrine**. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer [is] worthy of his reward."

2 Corinthians 8:10-12, "And herein I give [my] advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing [of it]; that as [there was] a readiness to will, so [there may be] a performance also out of that which ye have. For if there be first a willing mind, [it is] accepted according to that a man hath, [and] not according to that he hath not. "

2 Corinthians 9:1-7, "For as touching the ministering to the saints, it is superfluous for me to write to you: For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as [a matter of] bounty, and not as [of] covetousness. But this [I say], He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, [so let him give]; not grudgingly, or of necessity: for God loveth a cheerful giver. "

Acts 18:1-3, "After these things Paul departed from Athens, and came to Corinth; And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. "

2 Thessalonians 3:6-9, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us. "

Acts 20:33-35, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. "

1 Corinthians 9:6-14, "Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he [it] altogether for our sakes? For our sakes, no doubt, [this] is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, [is it] a great thing if we shall reap your carnal things? If others be partakers of [this] power over you, [are] not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. 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."