

## **Giving over Getting**

### **Core 10: Week Seven**

## **I. Our Core Value**

### **Giving over Getting**

We value sacrificial generosity in making use of the resources God has entrusted to us. We seek to leverage our time, finances, and skills to provide for others when they are in need and to make opportunities for the message of Christ.

#### **Approximate GBC Financial Numbers from 2021-2022** (for details see last year's Annual Meeting Report)

Donations to general fund: \$400,000

Designated giving to missions: \$160,000; + other church missions expenditures: \$20,000, = \$180,000

Percentage of finances GBC processed that went to missions: 32%

Additional gifts to benevolence fund: \$3000

GBC attenders untracked gifts to other missionaries: ?

## **II. Our Scriptural Mandate**

### **Proverbs 19:17**

Whoever is kind to the poor lends to the LORD,  
and he will reward them for what they have done.

### **Luke 16:1-13**

<sup>1</sup> Jesus told his disciples: "There was a rich man whose manager was accused of wasting his possessions.

<sup>2</sup> So he called him in and asked him, 'What is this I hear about you? Give an account of your management, because you cannot be manager any longer.'

<sup>3</sup> "The manager said to himself, 'What shall I do now? My master is taking away my job. I'm not strong enough to dig, and I'm ashamed to beg—<sup>4</sup> I know what I'll do so that, when I lose my job here, people will welcome me into their houses.'

<sup>5</sup> "So he called in each one of his master's debtors. He asked the first, 'How much do you owe my master?'

<sup>6</sup> " 'Nine hundred gallons of olive oil,' he replied.

"The manager told him, 'Take your bill, sit down quickly, and make it four hundred and fifty.'

<sup>7</sup> "Then he asked the second, 'And how much do you owe?'

" 'A thousand bushels of wheat,' he replied.

"He told him, 'Take your bill and make it eight hundred.'

<sup>8</sup> "The master commended the dishonest manager because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are the people of the light.

<sup>9</sup> I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings.

<sup>10</sup> "Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much. <sup>11</sup> So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches? <sup>12</sup> And if you have not been trustworthy with someone else's property, who will give you property of your own?

<sup>13</sup> "No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money."

### **The Bottom Line**

\_\_\_\_\_ **more than** \_\_\_\_\_

...by acting \_\_\_\_\_ with \_\_\_\_\_ (Luke 16:1-8)

...by acting \_\_\_\_\_ with money (Luke 16:9-13; Prov 19:17)

## Ten Reasons Why Tithing Is Not the Best Model for Giving

1. Tithing as a command was given to Israel, not the church, and we are not under the Mosaic Law as such (Gal 3:23-25); tithing is thus parallel to other non-binding issues like food laws, Sabbath observance, and circumcision.
2. Tithing before Mosaic Law was voluntary and irregular (Gen 14:20; 28:22).
3. Tithing was intimately connected to the Levites and the sacrificial system in the Temple (Num 18:21), and this is all now fulfilled in Christ.
4. Israel most likely had, in fact, three different tithes that were obligatory: the Levite Tithe (Lev 27:30-33; Num 18:21); the Festival Tithe (Deut 14:22-27); and the Poor Tithe, every third year (Deut 14:28-29). This means that Israelites were always to tithe more than 10%, and in fact, around 23.3% total. This was in addition to other required offerings.
5. In the Mosaic Law only agricultural goods are said to be subject to tithes (see the references in #4). This would seem to restrict the tithe to landowners and farmers, with those in other businesses apparently paying no tithes (!?). If this were the case, the tithes would function as a kind of “rent” paid to God for land, rather than a kind of “income tax.”
6. Tithes in Israel were to be “in goods,” and if a person instead gave money, they had to give 20% more than the value of the goods (Lev 27:31).
7. The Festival Tithe was to be eaten and enjoyed by the family itself, or sold and the money used to buy food and alcohol for one’s family to enjoy together in the temple (Deut 14:22-27).
8. Nowhere in the New Testament are commands to tithe given to us, even in places where we might expect them (like 2 Cor 9:7).
9. A tithe like 10% is perhaps not very “fair,” since it will tend to hit the poorest demographics harder. It may be easier for the more wealthy to live on 90% of their income than for the less wealthy.
10. A focus on tithing can be dangerous because it might give us the impression God can be “bought off” or satisfied with a mere 10% of what we own.

*If you look through Grace Bible Chapel’s documents (constitution, doctrinal statement, member’s covenant, etc), our documents do indeed expect that people committed to this church will support it financially, but the language of tithing is not used. This demonstrates a wise sensitivity about how tithing as such belonged to the Mosaic Law and is not binding on us as Christians.*

## Instead of Tithing, Here Are Ten Principles of Giving Taught in the New Testament

(#1-7 are from Köstenberger and Croteau, “Reconstructing a Biblical Model for Giving,” *Bulletin for Biblical Research*, 16.2: [2006] 21-22; #8-10 are from me)

Principle	Description	Location
1. Systematic	Give on a regular basis, that is, weekly, bi-monthly, monthly, etc.	1 Cor 16:1
2. Proportional	Give as you have been prospered; according to your ability	1 Cor 16:2; 2 Cor 8:2-3
3. Sacrificial, Generous	Give generously, even sacrificially, but not to the point of personal affliction	2 Cor 8:2-3; Phil 4:17-18
4. Intentional	Give deliberately in order to meet a genuine need, not out of guilt merely to soothe a pressing request	2 Cor 8:4; Phil 4:16
5. Motivation	Our motivation for giving should be love for others, a desire for reciprocity, and an eye to the reward from God	(see below)
a. Love	As Jesus died for the sins of others, believers should give out of love	2 Cor 8:9
b. Equality	Believers are to give so that all needs are met	1 Cor 9:14-15; 2 Cor 8:12-14; cf. Gal 6:6
c. Blessing	Give in order to receive more from God so that you can continue to bless others	2 Cor 9:6
6. Cheerful	God loves a cheerful giver	2 Cor 9:7
7. Voluntary	Giving ought to be done out of one’s free volition	2 Cor 8:2-3, 8; 9:7; Phil 4:18
8. For Ministry	We are to support Christian ministries, ministers, and missionaries, etc	1 Tim 5:17-18 Phil 4:10-20
9. For Needs	We are to support the poor	Eph 4:28 James 2:14-17
10. Humbly	We are to give secretly, without fanfare	Matt 6:1-4