

# wrestling with the tithe

**Two Biblical Perspectives  
on God's Giving Expectations**



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## Introduction

What do tithing and wrestling have in common? You might be surprised.

Most of us minister-types would not be eager to jump into a ring with Hulk Hogan (even at his current age). I don't know too many pastors who are renowned for their brute strength. And even though a lot of former "professional" wrestlers are now in ministry, not many of us "professional" ministers aspire to the wrestling ring. Taking a punch in the face from a 300 pound beast-of-a-man is not the typical minister's idea of joy.

Believe it or not, Christianity has deep roots in the wrestling industry. I'm not talking about the WWE or whatever wrestling show is taped in your local redneck town, but I'm talking about a more serious form of wrestling. Long before fighting was pegged as a sport, men and women of faith were wrestling with their Creator.

Have you ever stopped to think about the implications of Jacob's story in Genesis 32? A man - covered with all the imaginable stains of sin - wrestled with God. In one of the most difficult passages of Scripture to fully grasp, Jacob and God stand toe-to-toe in the ring. And as a result, Jacob's life is changed. Significantly, his name is also changed to Israel (meaning either "he struggles with God" or "God prevails"). And ultimately, that name becomes the defining name for the chosen people of God.

In other words, God defines His chosen people with the name that means "those who wrestle with, or strive with God." That's an important name! That's a name that defines how we relate to and understand the Living God. We wrestle with Him; striving for more of the Truth; grasping for more of Him.

Wrestling is a very intimate thing. We cannot do it from a distance. To wrestle with someone, you have to be close enough to clutch them; you need to be face-to-face with them. When you wrestle with someone, you are close enough to hear them breath.

That's one of the reasons God calls us to wrestle with Him. It's potentially the reason He allows so much of life to be a mystery to us. Our questions force us to wrestle with Him. Most of life's uncertainties are only answered through getting close enough to hear Him breath and proclaiming, "I'm not letting go... at least until you bless me."

*God defines His chosen people with the name that means "those who wrestle with, or strive with God."*

Over the next several pages, we hope to present some Biblical material that will cause you to wrestle with God. And admittedly, we are wrestling with it as well. In fact, if you were to ask various team members at Generous Church to state their beliefs on the tithe, you would get various answers.

So, in this paper, we hope to accurately present the Biblical material related to the tithe and push you deeper on a couple of important interpretations of this material. It won't take long to see how tithing and wrestling are related. If you just want someone to tell you what to believe, this paper will frustrate.



## The Tithing Questions and Their Biblical Origin

Before we go too far, we should probably define the questions and look at how this fight got started. These probably aren't new questions to you. If you are a pastor, you've almost certainly been asked them before. And to be honest, you've probably asked them a few times yourself. Seriously, do they teach this stuff in seminary? Was this on that day of Systematic Theology that I ditched class?

So, here are the questions:

- Is the (10%) tithe still relevant today or has "grace giving" replaced the laws of tithing?
  - Was the tithe only related to produce and animals of Israel, or does it encompass all possessions?
  - Did Abraham's gift to Melchizedek really constitute a tithe or was it a gift related to ancient war customs?
  - Are we really "robbing God" by not offering Him 10% of our possessions?
  - Should we tithe on our gross or net income... and what about other things like the value of healthcare benefits?
  - Should I tithe to my local church or is it acceptable to give portions of my tithe to other entities? In other words, what is the "storehouse" of Scripture?
  - Should I tithe while I'm in debt?
- Does God expect the poor to pay tithes?
  - Is it actually "wrong" to make change in the offering plate if I want to give ten dollars and only have a twenty?

Okay, if nothing else, we are pretty sure that last question is not a major topic of Scripture. But, the Bible does have a number of passages related to the more pertinent tithe questions. So, before we get to the interpretations, let's identify what the Bible says in regard to the tithe.

### Old Testament

The tithe appears early in the Bible and is probably discussed more in the first five books than anywhere else. The first appearance of the tithe is in Genesis 14:17-20 when Abram gives the priest Melchizedek a "tenth of everything" from the spoils of a victorious battle. Not long after that, Jacob promises God a tithe (in exchange for God's care and protection) in Genesis 28:20-22. Then, the Old Testament continues this discussion with various other passages and laws concerning the tithe:

- Lev. 27:30-33
- Num. 18:21-32
- Deut. 8:17-20 (implications of wealth)
- Deut. 12:5-19; 14:22-29
- Deut. 26:1-15



- 2 Chron. 31:4-12
- Neh. 10:36-39; 12:44; 13:5,12
- Amos 4:4
- Malachi 3:8, 10

In Jewish tradition, and in accordance with these passages, there were 3 types of tithes in ancient Israel:

- The first is a tithe to the Levites (Num. 18:21-32 and Deut. 14:27); of which one tenth was passed on to the priests or to the house of God.
- The second is taken from the remaining nine tenths and is a special tithe that was actually eaten by the members of the family (at festivals in Jerusalem). See Deut. 14:22-26.
- The third was a tithe for the poor, which was collected every third year (Deut. 14:28-29)

### **New Testament**

While the primary New Testament passage that is referenced in regard to giving is Paul's exhortation to give with a cheerful heart (2 Cor. 9:7), there are other passages that either directly or indirectly talk about the tithe:

- Matt. 23:23
- Luke 11:42
- Luke 18:12
- Heb. 7:4-10

These four passages are accompanied by numerous other verses that talk about giving and generosity such as the verses in 2 Corinthians 8-9 and 1 Timothy 6.

Now that we have our source-evidence on the table, let's start our wrestling with two major interpretations of these passages.



## Since Jesus fulfilled the law... (The Grace Giving Perspective)

*“Jesus did not tithe.”*

If you want to end this fight quickly, all you need to do is ask one big question; “Did Jesus tithe?” That’s the trump card. That’s the knock-out blow that will end the tithing debate for good. And some scholars will tell you in a heartbeat, “Jesus did not tithe.”

Unless that scholar happens to be one of the New Testament apostles, we have to ask the question, “How do you know?”

Well, apparently, the answer to that question needs a little explanation. So, let’s dig in and head back to the ancient Middle East.

The answer to that question actually starts about 2000 years before Jesus was born in Bethlehem. Abram and Lot were in the middle of a wrestling match of their own. Lot was routed along with the rest of his town and taken into captivity. Abram didn’t like the fact that his nephew was being bullied, so he rounded up a couple of his tag team buddies and went in for the rescue.

After soundly defeating Lot’s enemy, Abram returned with all the spoils of war. That’s when he ran into the king of Sodom and a priest named Melchizedek. Melchizedek offered this team of wrestlers some bread

and wine. He also blessed Abram verbally and then Abram gave him “a tenth of everything.”

For those who would say that the tithe is no longer valid for the church, this is an important story. It helps define the tithe. So, pay attention to the details of the story...

- ❑ Abram gave from the spoils of war (not from regular earnings or sources of income)
- ❑ He gave 10% to the local priest of El Elyon (El Elyon is translated God Most High, but could refer to Baal since Melchizedek never uses the personal name of Yahweh, like Abram does.)
- ❑ It was not uncommon in ancient Middle Eastern cultures for a tithe to be paid from the spoils of war to local rulers.
- ❑ Abram also gave away the other 90% of the spoils from this battle (to the king of Sodom).
- ❑ This apparently is a one-time event since Abram is never depicted as a “tither” again.

In other words, this tithe from Abram to Melchizedek does not fit the pattern of

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<sup>1</sup> Kelly, Dr. Russell. Should the Church Teach Tithing? Writers Club Press, 2007. Multiple occurrences.

tithing in the rest of Scripture. It is probably nothing more than a cultural tradition which was expected by the local government at the conclusion of a war.

Therefore, this mention of the tithe tells us more about ancient cultural practices than God's commands.

So, if Genesis 14 is not the place to start our dissection of the tithe, we should probably move forward to the Mosaic Law and Numbers chapter 18. For those who want to look at the Jacob tithe in Genesis (Genesis 28:20-22), just remember that this was not a tithe commanded by God. It was a rash vow, not out of character for Jacob.

*Question:  
Why would they eat  
the tithe?*

On to Numbers 18. Here we get into the details of the tithe as prescribed by God. From verses 21-32, God tells Moses that the tithe is to come from the people of Israel. This is a provision for the Levites and a reminder that they have no inheritance in the land. God is their inheritance and their provider. So, the people of Israel are to bring tithes of fruits, grains and animals to the Levites and the Levites are to eat the tithe (v. 31).

**Question:** Why would they eat the tithe? Well, according to Numbers 18, Leviticus 27:30-32, and other passages, the tithe was from the land. It was food, not money. And no matter what culture you come from, it's not good to eat money. So, the Mosaic Law tithe was essentially a tax that would provide for the Levites under God's governmental system. (And by the way, the references to tithing essentially cease when human judges and kings are ruling in Israel.

That is because other systems of taxation replace God's provisions for the Levites and priests.)

God could have asked for the money of the people. After all, the word "money" is used 32 times in Genesis and the shekel is mentioned numerous times from Genesis to Deuteronomy. But He chose to ask for a tithe of the land instead of a money tithe.

That idea holds huge implications. If you were not wealthy enough to own lands that you farmed, you were not required to tithe under the Mosaic Law. The tithe was only expected of those who had farm land or herd animals. The poor, and those people who practiced a trade (such as carpentry), were not expected to tithe. In fact, depending on how poor they actually were, these people may receive the tithe. Every third year, a special tithe of food was given for the benefit of the poor. Between those years, the Levites were expected to help provide for the poor from the tithe which they received.

**So, let's get back to the big question... did Jesus tithe?**

All of that history takes us back to our original question, "Did Jesus tithe?" And the answer... since Jesus was not a landowner or herdsman... is no. Jesus did not tithe. And that would seem to indicate a knockout blow.

But, just for the further clarification, let's look at a few other passages that may seem to indicate that we need to tithe today.

**Malachi 3:8-10**

*"<sup>8</sup>Will man rob God? Yet you are robbing me. But you say, 'How have we robbed you?' In your tithes and contributions. <sup>9</sup>You are cursed with a curse, for you are robbing me, the whole nation of you. <sup>10</sup>Bring the full tithe into the storehouse, that there may be food in my house. And thereby put me to the test, says the Lord of hosts, if I will not*

*open the windows of heaven for you and pour down for you a blessing until there is no more need."*

When placed in its historical and Biblical context, this passage may not be as definitive as it first looks.

Consider the rest of the book of Malachi. Up to this point in the book, God has been using the prophet Malachi to chastise the priests of Israel. Doesn't it make sense that He is doing the same here? When Malachi refers to the "storehouse," he is speaking of the storage room at the Temple which was used to house the tithe from the land. While priests were serving on their rotation of "temple duty," they would eat these tithes from the storehouse. (Only 10% of the total tithe was ever brought to the storehouse. The other 90% stayed with the families of the Levites in the towns that were designated for them.) Also, we need to remember that the individuals of Israel were never commanded to bring their tithe to the storehouse. They gave their tithe to the Levites and the Levites brought 10% of the total tithe to the temple storehouse

So, who is robbing God in Malachi? First, we cannot ignore the rest of Malachi. God has already addressed the priests for stealing offerings in Malachi 1:13-14. Second, if you look at the historical context, this event happens almost simultaneously to Nehemiah chapters 10-13. In Nehemiah, it is the priests who are stealing the offerings from the Levites.

As for the phrase "the whole nation of you," it is unclear. This could very easily be interpreted as "the whole nation of you priests."

Therefore, it is highly likely that this passage is God's rebuke to the priests in Malachi's day for stealing the tithe from the storehouse rather than a rebuke to the entire nation for failure to tithe.

## **New Testament**

Before the New Testament scholars wet their under-roos, let's get them into the fighting action. What does the New Testament have to say about this? And how much defense is really needed considering the lack of discussion of the tithe in the New Testament?

Well, first of all, two things should be noted about the references to tithing in the gospels:

1. The Gospels are Pre-New Covenant material. When Jesus talked about the tithing of the Pharisees, he was still abiding by the Mosaic Law. So, His affirmation of the tithe in Matthew 23:23 is an affirmation that the Pharisees were still bound by the law of Moses. These laws were only superseded through His death and resurrection.
2. Each "tither" in the Gospels is rebuked by Jesus (Matthew 23:23, Luke 11:42, Luke 18:12) for their self-righteousness and hypocrisy.

But, what about the Hebrews passage that re-introduces the "Baal-priest" Melchizedek? Shouldn't we take note that this passage never clearly says, "The work of Jesus supersedes the law of tithing?"

Hebrews 7 never uses the words, "there is no need for the tithe," but it does indicate that the work of Jesus has erased the need for a tithe. In fact, all of Hebrews is indicating that with Jesus as our High Priest, we are no longer under the laws of Moses. We don't have to celebrate the feasts, we aren't bound to observe the Sabbath, we don't need an earthly priest to stand between us and God and we no longer are bound by a ten percent tithe. (And to be more accurate, the total tithe for the Israelites was 23-1/3 percent. They had three tithes: 1 for the Levites [10%], 1 for the festivals [10%] and 1 for the poor every third year [3-1/3 percent



if you calculate it annually]. Therefore, a ten percent tithe does not actually meet the Old Testament requirements for tithing!)

This Hebrews 7 passage (and Psalm 110) takes a negative character and uses him in a positive way. It takes the negative aspects of Melchizedek and uses them to show the positive traits of Jesus. For example, Hebrews 7:3 says that Melchizedek did not have a father or mother. You could not be a priest in Israel without knowing your genealogy. You had to come from the line of Levi and the family of Aaron. However, this negative aspect of Melchizedek's priesthood serves as a metaphor for Jesus. Jesus did not come from the tribe of Levi. He was not a priest in the line of Aaron. He was a new kind of priest that ushered in a new kind of covenant. A covenant of grace. And in every way, the law of Moses was superseded by the work of the new High Priest, Jesus.

Beyond those New Testament issues, it should also be noted that in the first

two hundred years of the church after the resurrection, there is no meaningful discussion of the tithe. Because of persecution from the Roman Empire, there were no full-time ministers, no church buildings and no believers calling for the tithe.

With all of that said, a covenant of grace does not extinguish the need for giving. The New Testament is very affirming of the principle of generosity. In fact, giving is part of our new nature. As we walk in the Spirit, we will inevitably imitate God's generosity. But we don't give grudgingly or under compulsion. We give cheerfully and freely. Not limiting ourselves to 10% and not binding ourselves by that number, either. So, take that, tithe teachers. It looks like you stepped in front of a grace-giving blow to the chin.

Round two goes to the grace-givers.





## Since Jesus affirmed the tithe... (Defense of the Tithe)

*“Obviously, Jesus tithed.”<sup>2</sup>*

Wait a minute. Didn't we just say that Jesus did not tithe? And wasn't that the knock-out blow for the grace-givers? How can we have another scholar who claims that Jesus “obviously” tithed?

Okay. Let's back up and take a second look at the evidence. And as a disclaimer, let's just state the obvious up front. The vast majority of tithing proponents hate legalism. Jesus apparently hated legalism and we side with Him. But, even the best practices can become legalistic. Reading Scripture, memorizing portions of the Bible, spending time in prayer, going to worship gatherings, observing the Sabbath and tithing can all turn into forms of legalism. But Jesus apparently practiced these things and utilized them in His relationship with the Father.

Let's go back to the story of Abram and Melchizedek. When Abram gave a tenth portion of the spoils of war to Melchizedek, there was apparently a cultural precedent for this type of action. Melchizedek did not act surprised that Abram would offer this bounty. But, if this was nothing more than an ancient cultural practice, why did God

chose to include it in the book of Genesis? Genesis lays the foundation for every other part of Scripture. Why would God have the Genesis writer randomly throw in cultural information that would be irrelevant in a short time? Don't you think that there is something more to this story? Doesn't it just make sense that the Genesis 14 story is the foundation of a bigger principal?

If that much is true, then it is very easy to see tithing as an eternal moral principal that matters to God. If the story of Abram and Melchizedek is more than just cultural happenstance, then tithing is a principal that was noted by God before the Mosaic Law was ever given. Just as God instituted the ideas of the Sabbath rest and marriage in Genesis, He also initiated the idea of the tithe. All three of these things seem to be principals that God cares about. He cared about them enough to give us these foundational ideas before the law was introduced; then, He demonstrated how to hold these principals in the framework of the law during the days of Moses.

Beyond that, this story addresses the claim that the tithe was only for the Levites. While it is true that the tithe was only for the

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<sup>2</sup> Alcorn, Randy. Money, Possessions and Eternity. Tyndale, 2003. Pg. 184.



Levites under the Mosaic Law, Melchizedek shows that as an eternal principal, the tithe was intended as an offering of thanksgiving to Yahweh. And just as Hebrews 7 reminds us, Jesus (who superseded the law) is a priest in the line of Melchizedek. So, the tithe of the New Covenant is a tithe of thanksgiving to the High Priest (Jesus) who is not a Levite.

Some would also argue that this story is not a very strong foundation for tithing because it is a one-time event in the life of Abraham. The Bible never mentions Abraham tithing at other times, but neither are we told otherwise. The Bible also never mentions Adam and Eve observing the Sabbath, but that does not mean they never enjoyed Sabbath-rest.

So, if we view the tithe as an eternal principal that God later inserted into the framework of the law, it would stand to reason that Jesus tithed. But, let's not jump to that conclusion quite yet.

Going back to the discussion of the law, let's look at Leviticus 27. This chapter is dedicated to dedications. That's right - it's 34 verses on vows and offerings. At the beginning of the chapter, God speaks to Moses and says (in verse 2), "Speak to the people of Israel and say to them, If anyone makes a special vow to the Lord..." and then He proceeds to tell them how to properly handle offerings to God. He talks about offering money, produce, animals and even houses in this section of Leviticus. Then, He makes an important clarification: "But a firstborn of animals, which as a firstborn belongs to the Lord, no man may dedicate; whether ox or sheep, it is the Lord's" (v. 26).

*"It is the Lord's."* That statement is somewhat ridiculous if you think about it. *"It is the Lord's."* Does that mean that the remaining animals do not belong to God? Doesn't Psalm 24:1 say, "The earth is the Lord's and the fullness thereof, the world

and those who dwell therein"? Surely, we can agree that everything belongs to God. "For every beast of the forest is mine," says God, "the cattle on a thousand hills" (Psalm 50:10).

*The story of Abram and Melchizedek is more than cultural happenstance.*

So, why would God tell us in Leviticus that there are some things that we cannot dedicate as offerings to Him? Why would He say that those are already His? There is an indication here that God reserves a special place for the items that are already consecrated to Him through an eternal moral principal. Hence, God's people in Israel would not "offer" a tithe, but they would repay it. It was not a freewill offering or something that a good Jew "decided" to do. It was a mandate; it was special to God.

Before you blast that language as legalism, just remember how this played out in the Old Testament. The rejection of God's Word on this item is one reason that Hophni and Phinehas are killed (Samuel 2:12-16). This same principal plays a huge role in Saul being removed as king (1 Samuel 15).

Finally, back in Leviticus 27, God concludes by reinforcing this idea. He says, "Every tithe of the land, whether of the seed of the land or of the fruit of the trees, is the Lord's; it is holy to the Lord" (v. 30). Although the tithe is used by God to care for the Levites under the Law, it never belongs to them. The tithe is "holy," set apart for God, because it "belongs to God."

***Let's get back to the big question: Did Jesus tithe?***

That leads us back to our big question, "Did Jesus tithe?" If you think that Jesus did

not tithe because he was not a landowner, consider the following verse. Matthew 23:23 says, “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others.”

Let’s break that verse down even further:

- ❑ Jesus affirmed that the scribes and Pharisees should not neglect the tithe.
- ❑ Surely not all scribes and Pharisees were landowners or herdsmen, yet Jesus told them to tithe.
- ❑ Jesus’s argument is that their tithing was legalistic (we already affirmed that we – along with Jesus – hate legalism) and that their hearts were hard.

*Grace always raises the standard of the law. It never lowers it.*

Beyond Jesus’s affirmation of the tithe in Matthew 23, the Talmud (which is essentially the commentary for Jewish Rabbis) speaks clearly to this issue. It forbids those who tithe from sitting down to eat a meal with anyone who did not tithe. “Yet on several occasions, the Pharisees ate at the same table with Jesus. Obviously, Jesus tithed.”<sup>3</sup>

And although that is a sufficient knock-out blow against grace-giving, let’s keep digging. Let’s bring in a new set of New Testament scholars, who have been pounding on the mat – waiting for their turn to wrestle.

#### **Additional New Testament evidence**

Before we leave the Gospels, consider one other fact. As Jesus was demonstrating

what the Kingdom of God was like, he never lowered the standards of the law. In fact, he always raised the bar. Adultery is not just a physical act, but it is lust in your heart (if you didn’t notice, the bar just went up). Murder is not just a physical act, but it is also defined by hate in the depth of your being. (I never wanted to be a murderer, but according to the standard of grace...)

Under the law of grace, the standard of the law is always raised. So, why would Jesus take the standard of the tithe and lower the bar? It just doesn’t add up. That’s what one U.S. President calls “fuzzy math.”

As for Paul, did you know that he actually affirms the validity of the tithe to the early church in Corinth? In 1 Corinthians 9:13 he says, “Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings?” In other words, he is asking the Corinthians if they are ignorant of the practice of tithing. The tithe is what provided for those “employed in the temple service.”

In that passage, Paul continues his thoughts by saying, “In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel” (v. 14). Since he draws attention to the way it was done in the Old Testament model without rebuking it, he must be advocating for the presence of the tithe in the church. If you think that is a stretch, consider this: Paul continually spoke against the ceremonial aspects of the law throughout his letters (holy days, feasts, cleanliness of meats, circumcision, etc.), but he never once presents an argument against the tithe.

Further, Paul indicates that even though New Covenant believers are not bound by the law, the law still has value. Romans 7 shows us that the problem was never the

<sup>3</sup> Alcorn, Randy. Money, Possessions and Eternity. Tyndale, 2003. Pg. 184.

law. “The law is spiritual” (Romans 7:14), but our problem is sin.

So, the value of the law for New Covenant believers is that it points us to the truth. It serves as a guide for us while we grow in faith and love. Therefore, the eternal principal of tithing is still as valid for us today as it was for the people of Israel.

In most states, there is a mandatory seat belt law. You must wear a seat belt if you are occupying an automobile. However, if this law was repealed, I can guarantee you that my family would keep wearing seat belts. The principal would not be negated because the law was repealed. The same is true with the tithe.

### **The Early Church**

In spite of what you read earlier, there are indications that tithing **was** practiced in the early church. (See 1 Corinthians 9:13-14 again.) Approximately 150 years after the death of Jesus, Irenaeus mentioned the practice of tithing in the church and around

the turn of the fifth century, Augustine said, “Tithes are required as a matter of debt and he who has been unwilling to give them has been guilty of robbery.”<sup>4</sup> Jerome, who was a contemporary of Augustine, also affirmed its practice.

You might ask, “What about those early churches that had to hide from the Roman government and probably had no buildings or staff members?” No one argues against the fact that the early church faced severe persecution. But these “secret” churches did not necessarily stop tithing. And from the words of Irenaeus, Augustine and Jerome (who came behind them), it seems that the tithe was not forgotten.

The tithe never ceased because it “belongs to God.” It is “holy.” (And Jesus apparently did it.)

That’s a solid roundhouse kick to the face, grace-givers.

Looks like Round 3 went to the tithe.



## The Judge's Decision

Wrestling over the tithe is not easy, but it is beneficial. Since this is a split decision, here's the verdict:

Wrestling over the tithe with other men will leave you bruised and angry (or puffed-up and prideful). But wrestling over the tithe with God, (and - like Jacob - not letting go), will lead to intimacy and the blessings that come with God's nearness.

One thing that is affirmed by both grace-givers and tithe-teachers is that giving ten percent is not the end goal. **In the midst of all the confusion, this should be crystal clear: Our giving should be**

- 1. Regular**
  - 2. Sacrificial**
  - 3. Kingdom-focused**
  - 4. And should flow from a heart of love.**
- That's the goal.**

Our gifts to God should be presented with joy. They should be initiated with the question, "How much will God allow me

to give," rather than "How much will God allow me to keep?" They should come from the heart of a manager and a steward... one who is totally dependent on the Master. Our gifts should be offered with an eternal perspective, knowing that tomorrow's imperishable wealth is much more valuable than today's fleeting riches. And our gifts should match the appeal of Paul in Romans 12 - "I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect."

***When we go 100% in with God, our possessions come with us. They don't sit on the sidelines. And at that point, the debate over giving percentages becomes one of the least of our worries.***

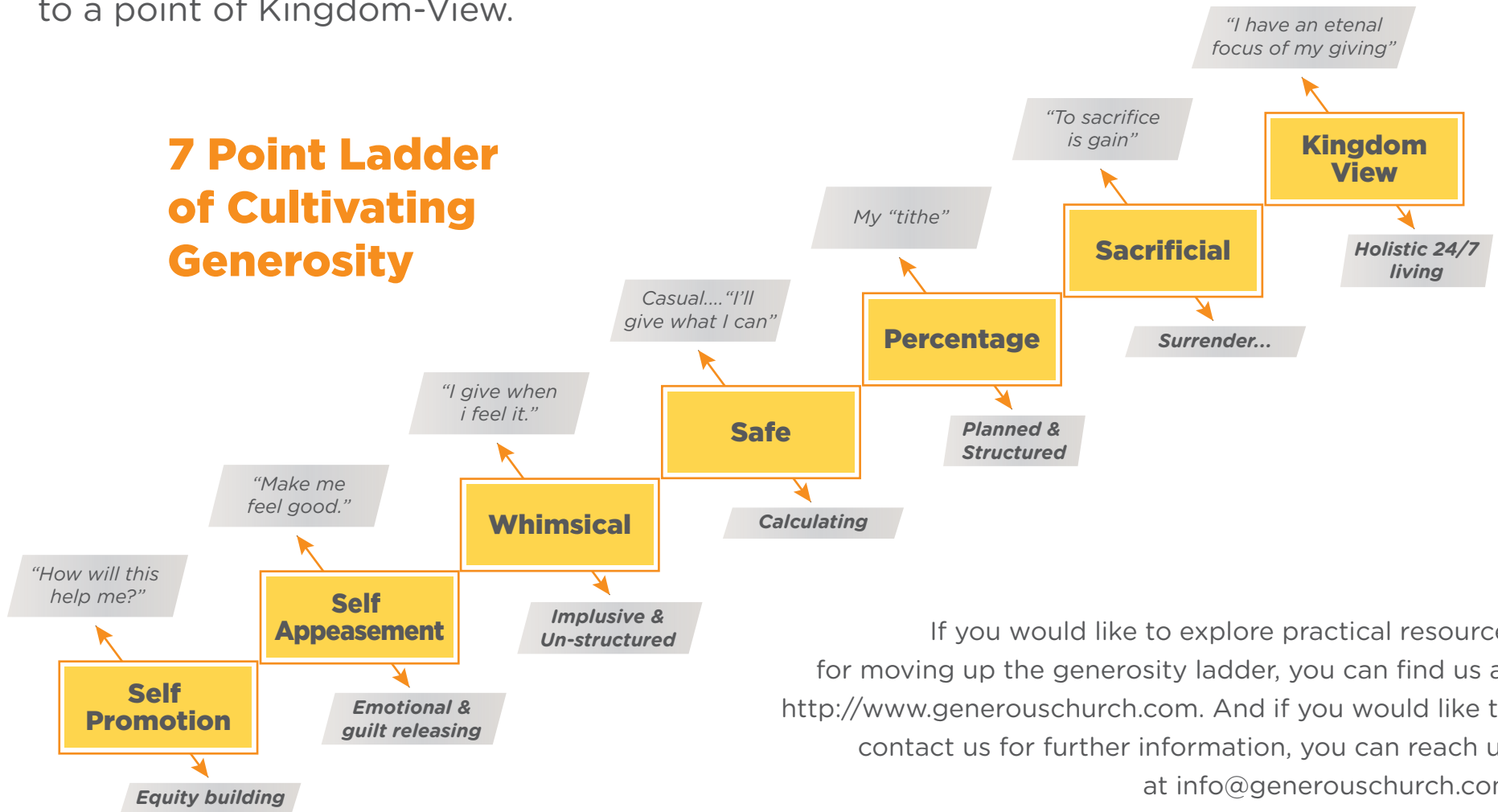
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<sup>4</sup> Dictionary of Christian Antiquities, vol.2, pg. 19



Regardless of which tithing position we affirm, we should be striving to reflect the generosity of God. We should be moving up the ladder of generosity to a point of Kingdom-View.

## 7 Point Ladder of Cultivating Generosity



If you would like to explore practical resources for moving up the generosity ladder, you can find us at <http://www.generouschurch.com>. And if you would like to contact us for further information, you can reach us at [info@generouschurch.com](mailto:info@generouschurch.com).