

*Sowing and Reaping!* 2 Corinthians 9:6-13

Why Invest in the Kingdom of God?

➀ Jesus has already invested in You

➁ Your investment will pay off with a fantastic Return

A. What you Sow is What you Reap; Galatians 6:7

* What does a Farmer sow?
* A farmer knows if you sow Corn, you will reap Corn
* He knows you can’t sow Corn and reap Peas or plant Beans and harvest Rice
* What do We sow?
* If you sow Finances, you will reap Finances; Blessing and Blessing; Sin and Sin; Life and Life
* Give and it shall be Given unto you; Luke 6:38

B. How you Sow is How you will Reap v6

* A farmer knows if you want a Generous harvest, you must plant Generously
* Don’t be Stingy with the seed
* The amount of Seed you plant will determine the amount of crop you Harvest
* Model: The Macedonian churches; 2 Corinthians 8:1-5
* They gave out of their Poverty
* They gave out of their Generosity; Proverbs 11:25
* Promise: God will meet All their needs (and yours); Philippians 4:19

C. How should you Give? v7

* Be an Intentional giver
* Be a Cheerful giver

D. The Lord of the Harvest will Provide for you

* Don’t rely upon your own Ability and Resources
* Our ability and resources are Insufficient
* God’s Ability is True and His Promise is Sure v8-11
* He will provide Everything you need
* He will provide Generously for your needs

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**Tithing: A Biblical Foundation** (#3)

John Maxwell, Successful Stewardship

*Question:* **Isn’t All This Just Legalism?**

*Answer:* Let’s talk for a moment about legalism, grace and commitment. In the Old Testament, a Jew was first required to give one tenth to God. Then at harvest time, the farmer must give the first fruits to God, and that consisted of one sixth of his increase. Then every three years a second tenth was given for the poor – social security tax. In addition were the special offerings of cleansing and consecration. That means that his total contribution to religion would be nearer to a fifth of his income than a tenth – and that does not include voluntary support to the local synagogue. It is not difficult to imagine the temptation in times of stringency to withhold the tithe. So there we have our answer as to how much of His income Jesus gave to God.

If we object that the Jews were under law and we Christians are under grace, and that for us the law of the tithe has been abrogated, another question arises. Will a Christian who is experiencing intimacy with his Lord wish to take advantage of grace so that he can give less to God’s work than the less privileged Jew who knew nothing of Calvary’s sacrifice and the inestimable blessings it has brought? Was our Lord’s matchless generosity in becoming poor for us intended to beget parsimony in His children? Paul cited it rather as an incentive to sacrificial giving.

Tithing was practiced by the patriarchs four hundred years before the Law was given (Genesis 14:20; 28:22). The usage of consecrated tithes prevailed among Romans, Greeks, and Arabians as well as with the Jews; so tithing seems to rest on the common law of God’s Kingdom rather than on special Hebrew legislation. Jesus gave tithes and offerings. Is the servant greater than his Lord?

It is a misconception of the meaning of “grace” to think that it leaves it open for a believer to do less than a devout Jew would have done. If the true spirit of grace has gripped my heart, I will not be calculating the minimum I can get away with, but the maximum I can give to my Lord. The New Testament standard is not lower than the Old.

In speaking about tithing in Matthew 23:23 Jesus said, *“You tithe mint and dill and cumin, and have neglected the weightier provisions of the law: justice and merry and faithfulness; but these are the things you should have done without neglecting the others.”* Did that obligation cease a few days later when He died? Is the Christian not “under law to Christ, with His higher law of love?” *“I am not free from God’s law,”* said Paul, *“but am under Christ’s law”* (1 Corinthians 9:21).

It would seem from an impartial weighing of the relevant Scriptures, that though there is not legal obligation on a believer to give a tithe, or more, of his income, his experience of Christ’s matchless grace should provide a powerful incentive to emulate the example of his Master. As has been said, sacrifice is the ecstasy of giving the best we have to the One whom we love the most.