

A Tithing Study

Dr. Frank Chase Jr, Thd.

For every person who studies the subject of tithing money, always remember that giving is natural law built into the human heart. Never use these slides as a means to not give but use them as a means to learn how to give properly according to the scripture because all cheerful people are givers and God wants people to give out of love not out of abuse, compulsion, extortion, necessity or threats from God. God never threatens anyone to give.

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“A person who is deceived on any subject in the scripture does not know they are deceived until they study to show themselves approved”

I encourage every person to seek truth for themselves in an honest, open way and challenge and re-challenge what you think you know about tithing. Do your own biblical research of these slides and make your decision based on conviction and the leading of the Holy Spirit who leads us into all truth. Challenge these slides and then check and confirm again your thoughts. Don't swallow me whole but let the Word speak, let history speak, let empirical research speak, let exegesis speak, let hermeneutics speak, let the land, the language and the literature of the Jewish people speak, then allow the Holy Spirit to speak and confirm again through more study.

Introductory Statement

New Testament Tithing

- Tithing is “A theologically perverse man-made doctrine taught that ten percent required by the law was just a starting point for New Testament believers under grace: as being under grace the believer owes more. That is not grace, it is law deceitfully disguised as grace. These abuses of Scripture and Christians continue today.”

James D. Quiggle

Book called Why Christian Should Not Tithe, page Vii



Opening Statement Tithing Vs No Tithing



- In a court of law, I would be considered a defendant, because there appears to be case law, precedent of history, and perceived mounting evidence of massive tithing Christians that my argument against the tithing dogma of the tithe teachers within institutional Christianity have a slam dunk case with the jury of Christian authors, pastors, bible teachers, bible commentaries, neo-theologians, and scholars by the sheer overwhelming numbers who mandate tithing using threats from God.



Opening Statement Tithing Vs No Tithing



After 30 years of tithing and pondering this matter in my heart and studying both camps who argue for and against money tithing, I have concluded that the tithe teaching lacks scholarship and cannot be biblically proven in the New Covenant beyond a shadow of doubt in a court of law. The tithe teachers in the body of Christ who force or mandate tithing would not withstand a cross-examination on a witness stand by a counsel of scholars and theologians. All the written material that supports tithing uses proof texting as the foundation to say tithing it is commanded by God and Jesus to believers. The scholarship behind what they say to back up this financial system is based on an assumption that God changed the Biblical tithe from food to Money but there is no scriptural evidence to support the claim. However on the other hand, there is much scholarship from church history, theologically and scholastically to prove the case against mandatory tithing by force, compulsion or of necessity.



Opening Statement Tithing Vs No Tithing



Let me make myself perfectly clear. If a person of their free will without threats, force, and scripture twisting, decides to give any percentage of their income to the work of the Lord then of course that is their decision based on Grace, the Holy Spirit and not out of fear of a curse ripped from a biblical text and given new meaning. But as soon as giving is called a tithe that's mandated, forced, or becomes a requirement based on Malachi chapter three or Matthew chapter 23 or some other dubious implied command from the Bible, it represents poor hermeneutics and sloppy exegesis. Tithe teachers who hold Malachi 3 to the heads of God's people like a 357 magnum and pull the trigger with a curse upon them have committed the greatest betrayal of GRACE and the work of Christ on the cross that almost rivals Judas' betrayal of Christ with a kiss. None of the epistles or letters written by the Apostles instructed or exhorted New Covenant believers to tithe, not as a law, a principle or even as a voluntary practice.



A Tithing Study



- To minimize misusing Scripture in study follow these principles

1. You must understand the land, the language and the literature of the people you are studying (Jewish People)
2. You must seek out biblical history and secular history related to the text or subject
3. To whom is the text written and why was it written?
4. What kinds of problems or issues were facing the people being addressed?
5. What does the text mean to the original hearers?
6. Is the text teaching a timeless truth or a specific instruction for a specific situation or people?
7. What is the context of the text and its message saying to them in context?
8. Learn all you can about the people you are reading about
9. You must never elevate the secondary meaning of a text over the primary meaning. To do so means you are committing unethical exegesis and compromising God's intent to the intended audience.

Who Got the Tithe From the Get Go Has Never Changed in the Bible But Man Decided Differently

- **Dr. Ernest L. Martin, Ph.D. – The Tithing Dilemma (p.10-12):** Let us face the issue squarely without beating around the bush. The Bible makes it clear (from the time of Moses onward) that the Israelites were to pay tithe. But in doing so, they were strictly ordered by God to pay the tithe (the tenth) to one group of people, and one group only. To whom was the tithe to be paid? They were the Levites who (among other things) ministered in the Temple. Note Numbers 18:21. "*And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service of the tabernacle of the congregation.*" For preachers and church leaders to change the direction [and contents] of paying the tithe from that of the Temple [Levites] to the service of a Christian ministry [Pastor, Churches ect.] is to do so without any authority whatsoever from God [and the scripture is illegal]



A Fact About Tithing



- Tithing did Not Begin until Israel Was In The Promised Land
 - DUET 12: 1, 5, 6, 19
- Deuteronomy 12:1 These are the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.
- Deuteronomy 12:5-6 But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:
- Deuteronomy 12:19 Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth. (The NKJ NAS, NIV and RSV all read, “As long as you live in your land.”)

Jewish Statements on Tithing

A Jewish Rabbi said “If any member of my synagogue paid tithe in the scriptural manner, he would be disobeying the law of God—he would be sinning against God.... If we are to obey the law, we cannot pay tithe unless we pay it to the ones ordained by God to accept that tithe.” “The Tithing Dilemma Earnest L. Martin

I asked a Jew in Israel about tithing. His response to a series of questions culminated in these statements:

1. First of all, know that tithes are ONLY for Jews, and Gentiles need not tithe at all (but they may, if they like). [Doesn't that mean it's voluntary and if so it means you can decide the percentage you give]
2. The point of tithes is to give to those who are either poor or engaged in the Temple service (Aaronic Priests and Levites) [He did not mention Pastors]. The Church wants money, but does not live by the laws of the Torah for the most part; why they decided that people have to pay tithes to the Church is too obvious for me to explain it to you. It is NOT required for you to pay tithes to anybody; but if you as a Gentile want to tithe, then give to the poor! [Again Voluntary]
3. God's truth is simple here: [tithing is] required of Jews, not of Gentiles.



Is The Doctrine of Tithing Illegal For Christians?



1. What is the secular definition tithe?
2. What are the religious and General definitions tithing?
3. What is the biblical definitions of the tithe?
4. What is the contents of tithe in the Old Testament?
5. Who received the tithe in the Old Testament?
6. Who paid tithes in the Old Testament?
7. Who did not pay tithes in the Old Testament?
8. Is tithing a commandment, an ordinance or a judgment?
9. What is Matthew 23:23 teaching?
10. What are some negative affects of tithing?
11. Is the Church the storehouse for tithing?
11. Who and why did forced legalistic tithing get into the New Testament or New Covenant Church?
12. Does tithing curse or bless believers?
13. What is New Testament grace giving?
14. How are gospel workers supported in the New Testament?
15. Is tithing required under the dispensation of Grace?

Tithing Test

Not Getting 100 Means You Are Not Free

1. The Lord Yshua would have tithed (true or false)?
 2. Peter, a fisherman, would have tithed of the fish he caught (true or false)?
 3. Everyone in the OT seeking to obey the law would have tithed (true or false).
 4. Abraham tithed to Melchizdek in the same way the NT believers do to Jesus Christ (true or false)?
 5. Yshua taught his disciples to tithe (true or false)?
 6. There are many examples of people tithing of their incomes in the Bible (true or false)?
 7. The NT teaches that we should tithe to ministers in the same way the Jews tithed to priests (True or false)?
 8. The Bible teaches that God's standard of giving is ten percent?
 9. The righteous poor tithed in the OT (true or false)?
 10. Since everyone is held to the same standard, tithing is fair to everyone (true or false)?
- Bonus Question: The Bible teaches that everyone should give ten percent of their ongoing income (true or false)?

Tithing Test

The answers to all ten questions is

- **False**

Bonus Question is

- **False**

To Tithe or Not to Tithe

What is the Biblical Answer?



Study and be eager and do your utmost to present yourself to God approved (tested by trial), a workman who has no cause to be ashamed, correctly analyzing and accurately dividing [rightly handling and skillfully teaching] the Word of Truth. 2 Tim 2:15 AMP



Tithing as taught in the Old Covenant (TORAH) was a legal obligation for Jews and has been replaced by the New Covenant Moral Obligation to give by grace with a smile. To Teach Otherwise, a Person is Knowingly Not Studying the Word and is incorrectly analyzing, inaccurately dividing, wrongly handling and unskillfully teaching the Bible.



Why Do Some Churches Mandate, Emphasize or Scare People into Tithing Money?



- ❖ Some churches teach tithing out of ignorance of the truth
- ❖ Some churches teach tithing because they really believe it's commanded
- ❖ Some churches teach tithing because they don't trust God's people to give liberally
- ❖ Some churches teach tithing because Malachi 3:10 can scare people to pay up
- ❖ Some churches teach tithing because they think all Christians are stingy
- ❖ Some churches teach tithing because the local church will not survive or go bankrupt
- ❖ Some churches teach tithing because their budget is based on 10 percent of members gross or net income as the foundation to pay bills and staff and does not require faith
- ❖ Some churches teach tithing because they think the Bible tells them to live off the tithe and not work
- ❖ Some pastors teach tithing because of the motivation of filthy lucre.
 - ❖ *For a Bishop must be blameless as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre (Titus 1:11)*

Hebrew Strong's 2771 Kerdos "gain"

1 Tim 3:3(Strong's 866) Aphilarguros (free from the love of money)—1 Tim 3:8; Titus 1:7(Strong's 146-147) (aischrokerdes) sordid greed of base gain—Titus 1:11(Strong's 2771) Kerdos (gain)—1 Sam 8:3(strong's 1215) Bestsa, gain or covetousness.



Tithing: Christian Vs Jewish Views



- Judaism teaches it only applies to the strict description of Torah; which is kosher livestock (not unkosher animals like pigs) and crops grown in Israel (but not crops grown outside Israel). Most Christians apply it by analogy to cash, although Judaism points out that Torah does not apply it to cash, even though there are regulations about giving cash (the half-shekel, spoils, firstborn redemption, etc). In fact many Christians pastors would prefer someone NOT give them 1 of every 10 of their goats, cows or sheep.
- Christians pastors teach their flock to pay the tithe to them. Jewish rabbis teach their congregants to pay the tithe to a Levite , as prescribed by Torah.
- Christians pastors teach the tithe is to support the teaching of the Gospel. Jews teach it is to support the Levitical system, and teaching is paid for through free-will offerings.

WHAT to Tithe

- The Scriptures tell us this about WHAT to tithe... "You shall tithe all the **produce** of your **seed** which comes forth from **the field** year by year." (Deut 14:22) "all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Y"H's: it is holy unto Y"H. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto Y"H." (Lev 27:30-32)
- We're told to tithe two things that are edible; food and livestock. **Money is not mentioned**, although money is mentioned in other parts of the Torah. <http://www.fivedoves.com/letters/aug2009/jovial831.htm>



What Is The Secular Definition of Tithe?



According to Webster

- To pay or give a tenth part for support of the church.
- To levy a tenth on.
- To give a tenth of ones income as a tithe.
- A tenth part of something paid as a voluntary contribution or as a tax, esp for the support of a religious institution.

Is Webster Right?

NO!. The tithe taught by most christian denominations as being 10 percent of gross or net income is not contained on the pages of the Bible.



What are the Religious and General Definitions of Tithe?



The Encyclopedia Americana defines the general tithe as “the tenth part of produce or other income, paid voluntarily or under the compulsion of law for the benefit of religious institutions, the support of priests and pastors, and the relief of those in need.”⁴ This definition does not distinguish between ecclesiastical tithes from church laws, personal tithes from trade and agricultural tithes. (General Definition)

A second definition of “tithe” is most common among moderate and liberal churches which equate tithes with free-will offerings. Members are urged to begin with a small percentage of giving and gradually increase the percentage according to their ability. Among these churches there is little or no reference to an exact compulsory giving of ten percent from gross income as a legal requirement.

A third definition of “tithe” is taught among many more conservative and fundamental churches. For these churches “tithe” refers to ten percent of “gross” income and is an expectation from all economic classes, both rich and poor alike. In addition to paying salaries of gospel workers and providing social programs, some smaller churches also use the tithe for building funds and payment of all church debts. Their position insists that the tithe is an unchanging biblical standard, or eternal moral principle, which reflects the character of God, preceded the Mosaic Law and was, therefore, not abolished by the Mosaic Law. Exact tithing of ten percent of one’s gross income should be observed by all Christians, and free-will offerings are to be given in addition to the mandatory tithe. Without exception, the tithe must be returned to God first, while other necessities such as shelter, child care, medicine, food, heat, and clothing must be given less priority. The church is obligated to teach tithing because it is a biblical command.

The very definition of *tithe to include non-food income* is not biblical.

(Should The Church Teach Tithing. Pages 4-8. Russell Earl Kelly, PhD)



What are the Religious and General Definitions of Tithe?



The fourth definition of “tithe” is the precise and narrow Scriptural definition as given in the Mosaic Law in the Old Covenant. The biblical tithe was an ordinance of the Mosaic Law for the use and benefit of national Israel under the Old Covenant. The full tithe was given to the tribe of Levi, first, in exchange for his loss of land inheritance in Israel and, second, because of his servant service to his brothers in the Levitical house of Aaron who alone served as priests. A tenth of the first tithe was, in turn, given by the Levites to the priests who ministered at the altar. The basic tithe was not to be used for building houses of worship. Since pagan dust defiled, the original tithe consisted solely of the increase of land produce from God’s sanctified land of Israel and from the increase of animals herded on the land of Israel. Although the tithe could be exchanged for its monetary value, the tithe itself never consisted of money!

When tithing is commanded, scripture shows that it is only and specifically agricultural increase that should be tithed upon. See Leviticus 27: 30-33, Duet 12:17, 14:23-28, 2 Chronicles 35:1-6, Nehemiah 12:44, Matthew 23:23, Luke 11:42.

The word "tithe" Strong’s number 04643 **ma`aser** {mah-as-ayr'} or ma`asar {mah-as-ar'} and (in pl.) fem. ma`asrah {mah-as-raw'} from # 06240; literally means a **tenth part**. The word does not mean offering, gift or sacrifice as it has come to be **known**. (<http://www.ricter.com/wordline/tithe.htm>)



What About Tithing Before the Law and the Levitical Laws



1. No Tithe Mentioned in the first 2000 years (Genesis 1-11)
2. First mention is Abram to Melchizedek (Gen 14:16-20), 400 years before tithing law
3. Abraham tithe on the spoils of war. Leviticus 27:30-31 required tithing only on increase of land (produce) and animals.
4. Laws concerning the spoils of war was given by the law of Moses in Numbers 31:9, 27-29. Spoil divided up between congregation and those who went to war. Congregation gave 1/50 to Levites from their half. Warriors gave 1/500th to priests from their half.
5. Abram's tithe was, in fact-free will offering. ??????????????

**THIS NEXT INSTANCE OF THE TITHE IS OPPOSITE THAN WHAT IS TAUGHT TODAY
JACOB'S TERMS OF TITHING IS NEVER TAUGHT TO THE CHURCH BUT WHY IS
MALACHI GIVEN PRIORITY
GENESIS 28: 20-22.**

6. Jacobs tithe offer was: God Bless me first then I will give a tenth?
7. If there was a commandment to tithe there would have been no room for Jacob's bargaining.
8. Moses raised money before the institution of the tithe (Ex.35: 22,29; 36:3,7).
9. Spoiled Egyptians (Ex.13:35). No tithe paid on this.
10. Tithe still not mentioned when the first commandments were given (Ex. 20-22, "The Book of the Covenant")



Does Abraham's Tithe Before the Law Support NT Tithing?

Genesis 14



• Characteristics About Abraham's Tithe

- Tithing was common among pagan religions and cultures of his day
- Abraham's tithe to Melchizedec was a **freewill gift** and not commanded by God (?????????????)
- Abraham's Tithe was not brought to any storehouse or sanctuary (Gen 14:17-24)
- Abraham was 80 years old before he tithed and it is never recorded that he tithed before or after this event
- Abraham was not given any promise of blessing for tithing to Melchizedec
- Abraham tithe consisted of the spoils of war (Hebrews 7:4) (A Bonus)
- Abraham never tithed from his personal possessions that God promised and gave him (Genesis 12: 1-2, 16 and 13:2).
- There is no scripture stating that anyone tithed to Yahweh (God) as a custom until 400 years later (Gal 3:16-17).
- God's promise to Abram had nothing to do with tithing but everything to do with faith
- Tithes and offerings were not a requirement to make Abraham rich. He was rich first before he ever tithed, Gen Gen 13: 1-2.
- God's only command For Abram was to leave his home. He did not command him to tithe (Gen 12)
- Abram gave a tenth of other people's stuff he captured and that did not belong to him.
- For those who want to argue the pre-law tithing position it is important to note that scripture records Abraham tithed only once out of his 175 years of life on earth. There is no evidence he tithed again. So if Pastors want to use Abraham as a proof "text" to argue that Christians must tithe, then you are only obligated to tithe one time for the rest of your life.



Does Abraham's Tithe Before the Law Support NT Tithing?

Genesis 14



• Characteristics About Abraham's Tithe

- God promise is this: Gen 12:2 and Abram acted on the promise and tithing was not a part of the promise.
- Abraham gave 10 percent but he did not keep the rest either, so he gave it all 100 % of the spoils away
- Abraham never tithed to Melchizedek again
- There is no directive in Scripture granting anyone the authority to put themselves into the Mel priesthood and command tithes from God's people
- The **spoils of war** (Booty, Plunder) included captured people from the battle (Numbers 31: 26) See Note
- It is important not to take cultural traditions from generations ago and apply them to today because they are in the Bible
- **Tithing in the Law was for a specific tribe (Levites and Priests) for a specific purpose and those who want to force the tithing Law because they think the NT says so then they must keep the law to stone rebellious sons or daughters including preachers PKs. (Exodus 20:12 Duet 21: 18-21, MK 7:10).**

The stoning law command/ordinance was not restated in the of the New Testament/New Covenant after Calvary (See Ehp 6:1 and Col 3:20) The commandment did not change but the penalty changed. Why because we are not in the dispensation of the Law of Moses but the Dispensation of Grace. The law required immediate death. Grace gives you time to honor your parents before your life is cut short. As you can see Honoring parents is clearly restated in the New Covenant, but you find no such example for tithing.



What About Jacob's Tithe Habits

Gen 28: 20-22



• *And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, 21 So that I come again to my father's house in peace; then shall the LORD be my God: 22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.*

- 1) Jacob, again before the institution of the tithe, Offered to tithe on Jacob's terms
- 2) Where was Jacob going to pay his Tithe?
 - a) There was no synagogue or temple to give the tithe
 - b) There was no Levitical priesthood to collect the tithe
 - c) Moses would not be born for hundreds of years
 - d) Was Jacob going to throw the ten percent he promised on a rock
 - e) Was God going to send down an offering plate
 - f) Jacob could have just thrown it up in the air to God
 - g) What would Jacob's tithe consist of?
 - h) What did Jacob do with his tithe?
 - i) Did Jacob ever pay his tithe?
 - j) There is no record that Jacob ever paid his tithe.
 - k) Jacob's promise to tithe was conditional. Jacob set the conditions
 - l) God did not ask Jacob for a tithe
 - m) Both Abraham's tithe and Jacob's tithe are completely out of context with tithing in the Mosaic Law. While Abram's gift could have been a free-will vow (14:21-24), it is clear that Jacob's gift was a free-will vow.
 - n) Is Jacob bargaining with God?
 - o) How could Jacob put a condition on something he believed to be a law from God



The Initial setup of the tithe after one year in the wilderness



1. Leviticus 27:30-33 And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD's: it is holy unto the LORD. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed. These are the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

1. Included ONLY agricultural products (seed of the land and fruit of the tree) and animals (herd or flock) - the TENTH one to pass under the rod, not the first (Lev. 27:30-32). Also, tithe was not owed unless more than 9 were owned, and tithe paid only on increase. The Mishnah says "whatsoever is kept watch over, cultivated and grows from the soil; whatever is used for food (excluding unclean). So, if a man made his living harvesting clams, none of his profits would be tithe-able. If he raised walnuts, the part that was sold for food would be tithe-able, but if he sold the husks, to make dye, or to stuff beanbags, or to use in sandblasting, none of those profits would be tithe-able.

What Most People Don't Know About This Verse (It Was God's First Critical Introduction of the Tithe Laws to Israel)

2. A farmer could choose not to tithe but buy the tithe back and give money instead but add 20 percent
3. There was an exchange both for the tither and the receiver who benefited
4. Are today tithers receiving wheat and corn in return for their money if they decide to redeem [buy back] the tithe
5. The problem is that Christians hand over tithe money but don't get a tangible return for their exchange.
6. The tither in Leviticus received something tangible for keeping his tithe.
7. He paid money for his tithe with interest but got to keep his tithe.
8. When the farmer gave the priest money, the person receives something in return.
9. When Christians do a money tithe transaction, are they receiving something tangible in return. NO. They get nothing but empty wallets. At least in the law you got something in return, which was the tithe itself.
10. You can only exchange crops for money. Num 3: 45-51, 18: 15-17 for redeeming.
11. The tithe in Leviticus, God did not specify who to give it to yet because they were still in the wilderness.



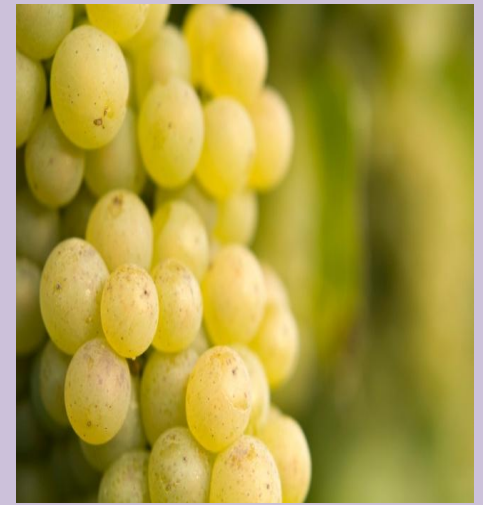
What Is the Biblical Definition of Tithe?



- The contribution of one tenth of one's crops and livestock required in the OT for sacred purposes. This was on all crops produced and animals born in Israel.
- The tithe never consisted of money. (exception is in Leviticus 27: 30-33, Deut 12: 5-18, and 14: 22-29)
- The tithe always consisted of agricultural crops and animal herds.
- The tithe came from only those who were landowners and herdsman.
- The Jewish Mishnah taught that tithe is everything eatable, everything that was stored up or grew out of the earth.

The Biblical Tithe is produce from land, sheep, cattle, crops fruit, grain, wine, and oil under the law of Moses. Tithes were never meant to paid in money because tithes were always meant to be eaten and used in sacrifice and food. Tithes could be redeemed and a percentage added in which the giver and the receiver benefited.

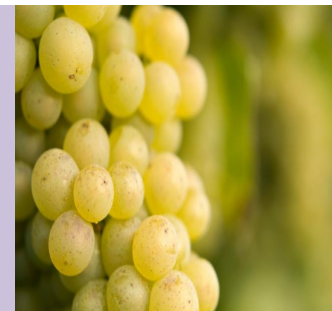
What is the contents of the Tithe in the Old Testament?



Remember Israelites lived under a theocracy, so the tithe supported their government by supporting worship of YHWH. The tithe was always agricultural products of the land which consisted of grains, fruits, (including wine, Oil) nuts, herds, and flocks. See Leviticus 27:30, Deut 12:17, 14:22-23.



How Many Tithes Were In The OT? Three or One



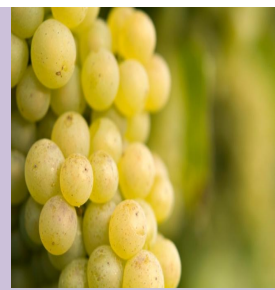
- Some theologians believe there were three different tithes and some believe the Bible required one tithe used three different ways and at different times.
- These series of slides will not focus on that difference but will highlight how the tithe was used but it is important to keep studying the argument of three tithes or one tithe because it will impact how you teach. No matter what side you take on one or three tithes, it is important that you conclude whether tithing is food or money in the New Testament.
- The *International Standard Bible Encyclopedia* says, “*There is thus* an obvious apparent discrepancy between the legislation in Leviticus and Deuteronomy. It is harmonized in Jewish tradition, not only theoretically but in practice, by considering the tithes as *three different tithes, which are named* the First Tithe, the Second Tithe, and the Poor Tithe. (Should the church teach tithing page 54 Dr. Russell Kelly).

One tithe is called First, The Second, and The Poor tithe



How Many Tithes Were In The OT?

Three or One



- Jewish Historian Josephus Said this About the food tithing
- “In addition to the two tithes which I have already directed you to pay each year, the one for the Levites and the other for the festival, you should devote a third every third year to the distribution of such things as are lacking to the widowed women and orphans.” **{ATTENTION: Josephus does not mention the church or money as a tithe}** Footnote (124): “You Mean I Don’t Have To Tithe”, page 108

Pastors and ministers teach one tithe. Well, what about the other tithes in the Bible. Teaching only one tithe is a violation of the tithing laws put forth in the TORAH. Since the Jewish Mishna states that tithes were given from the increase of the land [not money] and since the TORAH given to Moses never directed the people of Israel to hand over any of their general [money] increase to the temple as a tithe but only the food grown from the ground was liable to tithes, then ask yourself, Who Is Teaching The Scripture Erroneously. When a money tithe (that the scripture does not ask for) is redirected to another not authorized to receive it, then it’s a violation of scripture.



Facts About The First Tithe

Leviticus 27



- This tithe given to Levites only. It was one tenth of grains, fruits, and nuts. Numbers 18: 25-32
- This tithe was the tithe the Levites received from the other 11 tribes. It was a heaving offering Numbers 18: 24.
- The Levites had to tithe from the tithe they got from their Israelites brothers. A tenth of the tenth went to the priest. V25-31 (The Levites Tithe)
- The twelve tribes harvested the land, it was their responsibility to set aside 10% and transfer ownership to the Levites.
- The first tithe is the what the Levites collected from the other 11 tribe farmers
- Tithing was an annual event not a weekly event as done in churches.
- The Levites got the first tithe as payment, as their inheritance [not as Salary] because they did not get any land from God
- The tenth of the tithe the priest got from the Levites supported and guaranteed security for the priest and protected the temple system
- Priests were exempt from the tithe.
- The first tithe did not apply to everyone's income. Rather, it consists of ten percent of the crops grown and the livestock raised by Israelite (later Jewish) farmers within the land of Canaan.
- Israelites living in the land of Canaan who made their living by any other means did not have to pay this tithe, and Israelites farming outside of the land of Canaan did not have to pay this tithe.
- The Levite priests received a command under the Old Testament Law to take tithes from the people, as in Hebrews 7:5, 11. *“And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law.”*

Pastors and ministers have no Biblical authority to receive tithes in the New Testament, as contrasted with the Levites, who were commanded under the Law to receive them! Hebrews 7:5 is explicit on this point. No pastor or minister holds the Levitical priesthood office, hence, no tithes.



Facts About The Second Tithe BKA Festival tithe (Duet 12:6-21 14:22-26)



- Second tithe was not really given away, but rather consumed by the tither as an offering to the Lord.
- Second tithe could be exchanged for money and then be used by the tither to buy strong drink
- Second tithe could only be eaten in Jerusalem and had to spend it on themselves, family and others.
- Second tithe was not given to any priest or Levite. TO SAY YOU CAN'T EAT YOUR OWN TITHE IS NOT BIBLICAL because they ate their own tithe during this time.
- The second tithe was collected on the 1st, 2nd, 4th, and 5th years only.
- Second tithe, the festival tithe, was NOT brought for storage at the temple storehouse.
- According to TODAY's tithing rules here's how the second tithe must be taught: **A second tithe must be brought to the city where the church headquarters is located. This second tithe must be consumed by worshippers in the streets during celebration. If travel distance is too far, this tithe may be turned into fermented beer and alcoholic wine for consumption during the church celebration calendar. It is not for salaries. Deuteronomy 12:1-19; 14:22-26.**
- Second tithe was brought during the festivals of Passover, Pentecost, and the Tabernacles and each time they were to share it with others in celebration (They were having a party)
- Second tithe could be eaten where God chose which became Jerusalem
- Second tithe could be eaten, whereas the first tithe could not be eaten
- Duet 14: 24 is for festivals and is not the same as when you got to redeem the tithe in Leviticus 27:31. The redemption money was not a tithe

The Festivals are mentioned Exodus 23:14-17 and Duet 16:16

- There were clearly three beneficiaries of the tithe in Scripture: the Levites, the poor, and **yourself! Reading** Deuteronomy 14, will astonish you. No one had ever taught me that I could (or should) spend the tithe on myself. I couldn't believe the words in front of me, "***Eat the tithe . . .***" (Deut 14:23). ***Eat the tithe?***



Facts About A Tithe For The Poor Sometimes called Third Year tithe (Duet 14:27-29 26: 12-14)



- The tithe for the poor was God's Welfare system in Israel so all people would not suffer from the "Have Not" syndrome.
- The poor tithe was given every third year
- The Poor did not tithe because they did not own land or raise herds but received the tithe
- The teaching of Jesus is that giving to the poor is "giving to God". Regardless of any notion of the tithe, or required giving, it is clear that every believer in Christ should be a devoted giver to the poor.
- The poor tithe, was NOT brought to the temple in Jerusalem either.
- This tithe was kept at home and not taken anywhere
- The poor got to glean from the land Duet 24:19-21.
- God gave the poor a break by allowing them to pay the smaller sacrifices Lev 14:21, Lev 27:8

**THE MAIN POINT OF TITHING THROUGHOUT THE OLD TESTAMENT WAS FOOD!
FOOD FOR THE LEVITE, FOOD FOR THE STRANGER, FOOD FOR THE WIDOW, FOOD
FOR THE ORPHAN AND GOD DOESN'T CHANGE THE SUBJECT [TO MONEY] IN
MALACHI BECAUSE GOD SAYS "FOOD IN MY HOUSE."**

<http://tithing.christian-things.com/illegal.html>



What Were the Usages of the Food Tithe?



1. The tithed harvest had several usages. We list them here in list form with the corresponding verses.
2. Food for the Levites - Deuteronomy 18:1, Nehemiah 10:38, 12:44, 13:10, 2 Chronicles 31:2-19, 2 Chronicles 35:10-15, 1 Cor 9 (workers at the altar ate at the altar)
3. Food for the priests - Leviticus 6:15-22, 7:6, 7:31-35, Numbers 5:9-10, Numbers 6:20, 18:8-19, Deuteronomy 18:1-4; Ezekiel 44:30, Nehemiah 10:38, 12:44, 13:10, 2. Chronicles 31:2-19, 2. 2 Chronicles 35:14
4. Food for the high priest - Numbers 18:26-32
5. Food for the giver - Deut 14:23 & 26
6. Supplies - Numbers 7:5-8
7. Welfare services - Deuteronomy 14:29, 26:11-12
8. Sacrificial material for the altar - Leviticus 1-7, Numbers 18:8-9, 17

God established the tithe in Israel to prevent a system of haves and have nots and to prevent any class distinctions. So the Tithe was used to prevent an aristocracy. The tithe is a fascinating example of the anti-aristocratic element present from the beginning of Jewish history. The tithe was also Israel's welfare program. The unauthorized money tithe in today's church has created an Aristocracy in Christianity of the Richest preachers and the poorest church members.



Who Received Agricultural Tithes in the Old Testament



- The Levites were the only ones ever given authority to take tithes from the people (Numbers 18:21, Heb 7:5) God Ordained only Levites to accept the tithe.
- Read Nehemiah 13:5
- The Levite received the tithe because God changed their inheritance from land to the food/crop tithe. Why did God change it for the Levites. Gen 49: 5-7. Read Gen chapter 34. Jacob disinherited Levi and Simeon because of the mass murder they committed, “let not my soul enter council: let not my honor be united to their assembly.” They had no inheritance in the land Numbers 18:20. The Levi’s disinherited state caused him to be a burden to his brethren, living on their tithes, sacrifices, and offerings. God choose the Levites to re-inherit them. That was grace in action to serve as the people needs before God.

Since the Torah says the tithe belongs to the Levites only, it is forgone conclusion that if you are not from the tribe of Levi you [Pastors] are not authorized to accept tithes today. Hence, Jesus was from the tribe of Judah. Apostle Peter was from the tribe of Judah. Paul was from the tribe of Benjamin. They all were disqualified from receiving any part of the biblical tithe. Numbers 18 is the legal authorization for Levites and no one else can accept tithes or lay claim to them and cannot change the contents from food to money.



Did Levites Work in the Temple Fulltime? NO



- Why do preachers teach and say the Levites worked fulltime in the temple when the scripture proves them wrong.
- How many Levites do you need at the temple at one time? For example, the Bible says there were 23,000 Levites counted in the census in Numbers 26: 62.

- **The Big Questions**

- Could 23,000 Levites work fulltime in the temple all at once? What would that many people do. How many Levites does it take to break down the temple and set it up? Where did they go once their work was done. Even if 10,000 of them were one month old, do you need 13,000 people to set up the temple? When you ask questions, you quickly realize somebody is not teaching the Bible right.

- **The Big Answer is No**

- Levites did not work fulltime in the temple. So pastors who teach this concept to escape working when Paul said to Church leadership, in *“2 Thessalonians 3:7-10, 7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; 8 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: 9 Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat.”* KJV
- The Levites worked, farmed land and took care of herds, flocks and took care of cities and lived in suburbs/towns they were responsible for. The scripture in Numbers 35: 1-8 is evidence that proves Levites did not work full time in the Temple. So what is being taught by Pastors is false.
- Paul's example to the leaders at Thessalonica were to follow his example of work and preaching even if you have the right not to work, otherwise you'll become a leader who is a busy body in people's affairs. Paul's command to work for all believers and leaders begins in verse 6.



Did Levites Work in the Temple Fulltime? NO



- **Levites worked to earn money when they were not in the temple service but some pastors say they can't work. Let's see what the bible says.**
1. Levites were not given territories like other tribes, but they were given reasonable amounts of acreage for cattle, fields and vineyards just outside the priestly cities (Nu.:1-5). They lived in 48 cities.
 2. Levites lived off the tithe only when it was their turn to minister in the temple (De 18:6,8; Luke 1:5,8,9).
 3. Other than the third and sixth years, the only Levites that received the tithe were those who ministered in the central tabernacle, and then they only got the part left over from the Family celebrations before the Lord.
 4. Levites also served as teachers (De 24:8; 33:10; II Chr 35:3; Ne8:7), judges (De 17:8,9; 21:5; I Chr 23:4; II Chr 19:8; Ezk 44:24), tended to medical situations (Lev 13:2; 14:2; Luke 17:14), performed as singers and musicians (I Chr 25; II Chr 5:12-14; 34:12), scribes, officers and doorkeepers (II Chr 34:13 officers and doorkeepers refer to security), architects and builders (II Chr 34:8-13). The tithe, paid every third year, provided all these services, plus aid to the poor.



Did Levites Work in the Temple Fulltime? NO



- **What kind of work did Levites perform when they were not in the temple working**

1. Levites Worked As Teachers.

- a. Deuteronomy 24:8 Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.
- b. Deuteronomy 33:10 They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar.
- c. 2 Chronicles 35:3 And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders: serve now the LORD your God, and his people Israel,
- d. 2 Chronicles 35:3 And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders: serve now the LORD your God, and his people Israel,
- e. Nehemiah 8:7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place.

2. Levites Worked As Judges.

- a. Deuteronomy 17:8-9 If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose; And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment:
- b. Deuteronomy 21:5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be tried:



Did Levites Work in the Temple Fulltime? NO



2. Levites Worked As Judges.

- c. 1 Chronicles 23:4 Of which, twenty and four thousand were to set forward the work of the house of the LORD; and six thousand were officers and judges:
- d. 2 Chronicles 19:8 Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.
- e. Ezekiel 44:24 And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

3. Levites Worked In Medical Situations.

- a. Leviticus 13:2 When a man shall have in the skin of his flesh a rising, a scab, or a bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:
- b. Leviticus 14:2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:
- c. Luke 17:14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.



Did Levites Work in the Temple Fulltime? NO



4. Levites Worked As Singers and Musicians.

- a. 1 Chronicles 25:6 All these were under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman
- b. 2 Chronicles 5:12-14 Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets;) 13 It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the LORD; 14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.
- c. 2 Chronicles 34:12 And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that could skill of instruments of musick.
- d. 2 Chronicles 34:13 Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers, and porters. (officers and doorkeepers refer to security)

5. Levites Worked As Architects and Builders.

- a. II Chronicles 34: 8-13 When a man shall have in the skin of his flesh a rising, a scab, or a bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:



Did Levites Work in the Temple Fulltime? NO



- 2 Chronicles 34:8-13 Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.
- 9 And when they came to Hilkiyah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.
- 10 And they put it in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:
- 11 Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.
- 12 And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that could skill of instruments of musick.
- 13 Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers, and porters.
- 1 Chronicles 23:4-5 Of which, twenty and four thousand were to set forward the work of the house of the LORD; and six thousand were officers and judges: 5 Moreover four thousand were porters; and four thousand praised the LORD with the instruments which I made, said David, to praise therewith



Levites Did More than Temple Work



- As temple workers, David re-organized the Levites' work schedules under his political authority. Levites served in 24 divisions, each serving at the temple only a week at a time, or about two weeks per year (1 Chron. 24 all; Luke 1:5-6). During the construction of the temple David divided the 38,000 Levites as follows: 24,000 construction supervisors, 6,000 treasurers and judges 4,000 gatekeepers, and 4,000 musicians (1 Chron. 23:4-5).

It is apparent that the Levites were not full time temple workers, so why do pastors think they can't work and preach. However, If a congregation is huge and financially able to support a pastor then it may be OK but only through freewill offerings not tithes.

Duties of 38, 000 Tithe-Receiving Levites as Religious/Political Workers:

24, 000 Temple Workers (23:4)

6, 000 civil and religious judges and officers (23:4; 26:29-31)

4, 000 civil and religious guards (23:5) (Neh. 13:22)

4, 000 singers (23:5)

4, 600 earlier served as soldiers (1 Chron. 12:23, 26) (1 Chron 27:5)

In their political role as servants to the king, the government consisted of "leaders, priests, and Levites" (23:2). There were 6,000 Levites who served as governmental judges and treasurers in the Levitical cities: 1,700 judged and collected revenue in one region of the country, 2,700 in another region, and (evidently) 1,600 in a third region (26:31-32). Certainly David (and Solomon) would have been corrected by God, or the prophets, if they had used tithes incorrectly. As inspired writers of Scripture, the Holy Spirit was guiding their decisions. Yet Scripture records that Levites were for the outward business over Israel, (1) "*for every matter pertaining to God,*" **and** (2) "*affairs of the king*" (26:32). Compare also Ezra 2:40-42, 61; Neh. 7:43-45; Neh. 8:9; 10:28, 39; 12:44-45.



Did Others Take Part of the Food Tithe?



Yes, The **Poor** Which Included the Levites, the Orphans, Strangers, Widows Did Not Pay Tithe But Received a Tithe from the Tithe

- Question is: Are churches giving ten percent of their collected tithe (money) to the poor as the Bible Commands in the Torah. **I would bet the answer is no**
- Why are poor people tithing in churches when the covenant God made with Israel did not command the poor to tithe. No where does God ask his people to tithe on decrease but on increase (Duet 14:22-26. The poor did not own land or herds so they had nothing to tithe. The poor had no increase
 - God Instituted A Poor Tithe as Israel's Welfare System To Take Care of The Less Fortunate . It was not an option. Tithing is hard on the poor but easy for the rich. That's why it was not mandatory for everyone in Israel. *Once the Levites received the tithe, they in-turn tithed a tenth of the tenth to the priest, then another tenth from the 90 percent the Levites and priest were to give to the Poor.*
- *The Code of Jewish Law says, "He who has barely sufficient for his own needs, is not obligated to give charity, for his own sustenance takes precedence over another's."*⁴⁶ The Jewish Mishnah contains other exemptions of poor persons. Unfortunately, it is all too common to find large churches with many poor who give above and beyond their means out of fear of the Old Covenant curse of Malachi 3:9. Expecting the poor to pay tithes from welfare and Social Security checks is a disgrace. Many poor who tithe are then forced to depend even more on welfare because the church does not give more back to the poor than it receives from them. Such treatment is oppression of the poor and is a modern **scandal**. **Should the Church Teaching. Russell Earl Kelly Page 62.** [The poor are certainly given the grace to give a freewill offering] Here is what the Bible says about the poor. Psalms 9:18 *"For the needy shall not alway be forgotten: the expectation of the poor shall not perish for ever."* KJV Psalms 41:1 *"Blessed is he that considereth the poor: the LORD will deliver him in time of trouble. KJV, Proverbs 14:31 "He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor KJV. Do you oppress the poor by demanding tithes from their social secuity, retirements, welfare checks. God has a message for you. You will be judged as an oppressor.*



Did Others Take Part of the Food Tithe?

Scriptures That Clearly State the **Poor** Received The Tithe Not Pay a Tithe

The Poor are identified as, Levites, Widows, Orphans, Fatherless, and Strangers (Non-Jews)



While the Old Testament festival and poor tithes provided food for the needy, most New Covenant churches which collect all of their so-called “tithes” [money] keep most of it for themselves and do not become heavily involved in welfare work. That’s right God Economic System included a Welfare tithe for the Poor.

The poor tithe was given in years three and six. See Duet (14: 27-29 and 26:12-14).

Deuteronomy 14:22-29 You shall not forsake the Levite who is within your gates, for he has no part nor inheritance with you. At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: 29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest. KJV

Deuteronomy 26:12-15 When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; 13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them: 14 I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me. 15 Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey. KJV



Did Others Take Part of the Food Tithe?

Scriptures That Clearly State the **Poor** Received The Tithe Not Pay a Tithe

The Poor are identified as, Levites, Widows, Orphans, Fatherless, and Strangers (Non-Jews)



Specifics About the Poor Tithe

1. This Poor tithe was kept in the cities where the farmers, crop growers and herders lived. Thus the term “within your gates” means inside the cities. The stuff was kept in community storehouses to be handed out to Levites, Orphans, Fatherless and strangers (Non-Jews)
2. There was also a second tithe, discussed in Deuteronomy 14. The procedures for this tithe vary according to a seven-year cycle. In the first, second, fourth, fifth, and (probably) sixth years of the cycle, a tithe of one's produce was to be taken to Jerusalem, to be offered up and consumed (by the tither) within the holy city. If a farming family lived too far to carry its produce all the way to Jerusalem, it could redeem its tithe and bring the money (adding twenty percent extra) to Jerusalem, where they were to buy, according to the language of the King James Version, “whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink” (Deut 14:26). In other words, this tithe was not really given away, but rather consumed by the tither as an offering to the Lord. Obviously, this tithe is also a far cry from the dominant notion of tithing in the church today. It corresponds more to a sort of potluck dinner and drinking party, for farmers only. (Needless to say, few pastors are in the habit of quoting this verse: When is the last time you heard a pastor tell his flock that they should spend their tithe on a steak dinner or a bottle of liquor?) *Jerusalem perspective online Are Christians Supposed to Tithe? by Jack Poirier Published: 18-Oct-2004*



First Fruit Scriptures in the Law (Torah) Are Not Money or Tithes?



- [Exodus 23:16](#)
- [Exodus 23:19](#)
- [Exodus 34:22](#)
- [Exodus 34:26](#)
- [Leviticus 2:12](#)
- [Leviticus 2:14](#)
- [Leviticus 23:10](#)
- [Leviticus 23:17](#)
- [Leviticus 23:20](#)
- [Numbers 18:12](#)
- [Numbers 28:26](#)



The first-fruit was small enough to fit into a hand-held basket (Deut. 26:1-4, 10; Lev. 23:17; Num. 18:13-17; 2 Chron 31:5a). Should The Church Teach Tithing page 11. Russell Kelly



- [Deuteronomy 18:4](#)
- [Deuteronomy 26:10](#)
- [2 Kings 4:42](#)
- [2 Chronicles 31:5](#)
- [Nehemiah 10:35-37](#)
- [Nehemiah 12:44](#)
- [Nehemiah 13:31](#)
- [Proverbs 3:9](#)
- [Jeremiah 2:3](#)
- [Ezekiel 20:40](#)
- [Ezekiel 44:30](#)
- [Ezekiel 48:14](#)



What are First Fruits in the Bible? Hebrew “Bikkuwr” The first crop harvested



- **First Fruits are not Money and First Fruits is not Tithing**

Leviticus 23:10-14, Numbers 18:12-28, Duet 18:4

- **The Revell Bible dict says**, “The first of grain or fruit harvested each year. This produce in addition to the firstborn of farm animals was considered sacred. It was offered to God in thanksgiving and celebration in a special ceremony held in the day of first fruits, which took place during the festival of Pentecost, Numbers 28:26: 2 Chr 31:5
- **Tithes Were Not the Same as First-fruits** The first-fruit was a very small amount of the first crop harvest and the firstborn was the first offspring of animals. The first-fruit was small enough to fit into a hand-held basket (Deut. 26:1-4, 10; Lev. 23:17; Num. 18:12-17; 2 Chron 31:5a). First-fruit and first-born offerings went directly to the Temple and were required to be totally consumed by ministering priests only inside the Temple (Neh. 10:35-37a; Ex. 23:19; 34:26; Deut. 18:4). Should the Church Teach Tithing Page 11
- There is no scripture that says believers are to bring any kind of monetary first fruit to a pastor as it taught today. See Exodus 23:16 for what the God wanted as first fruits. See Exodus 23:19 for the condition of the First Fruits. See Nehemiah 10: 35-37 for the purpose of the first fruit.
- The first fruit was a bundle, handful, a heap of the beginning harvest from the ground.
- First fruits offering according to the Word of God is from crops (assets) from God’s labor
- Preachers who teach first fruits as money are changing the Bible by asking for First Fruits as money from man’s labor. Duet 4:2



What are First Fruits in the Bible?



- **First Fruits is not Money and First Fruits is not Tithing**
Leviticus 23:10-14, Numbers 18:12-28, Duet 18:4

FIRST-FRUITS

— The first-fruits of the ground were offered unto God just as the first-born of man and animals.

The law required, (1.) That on the morrow after the Passover Sabbath a sheaf of new corn should be waved by the priest before the altar (Leviticus 23:5,6,10,12; 2:12).

(2.) That at the feast of Pentecost two loaves of leavened bread, made from the new flour, were to be waved in like manner (Leviticus 23:15,17; Numbers 28:26).

(3.) The feast of Tabernacles was an acknowledgement that the fruits of the harvest were from the Lord (Exodus 23:16; 34:22).

(4.) Every individual, besides, was required to consecrate to God a portion of the first-fruits of the land (Exodus 22:29; 23:19; 34:26; Numbers 15:20,21).

(5.) The law enjoined that no fruit was to be gathered from newly-planted fruit-trees for the first three years, and that the first-fruits of the fourth year were to be consecrated to the Lord (Leviticus 19:23-25). Jeremiah (2:3) alludes to the ordinance of "first-fruits," and hence he must have been acquainted with the books of Exodus, Leviticus, and Numbers, where the laws regarding it are recorded

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What are First Fruits in the Bible?

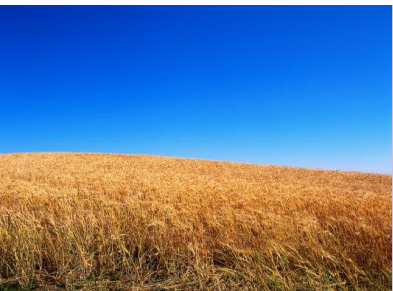


FIRSTFRUITS

The whole land's produce was consecrated to God by the consecration of the first-fruits (Romans 11:16); just as the whole nation by that of the firstborn. At the Passover, on the morrow after the sabbath, a sheaf of green barley (which is earlier than wheat), of the first fruits of the crop, was waved before the Lord. At Pentecost, 50 days later, two loaves of wheaten bread (Leviticus 23). The feast of tabernacles, on the 15th day of the seventh month, was itself an acknowledgment of the fruits of the harvest. Besides these national offerings the law required that the first of all ripe fruits and liquors should be offered by individuals (Exodus 22:29). A cake of the first dough baked was to be a heave offering (Numbers 15:19,21). The first-fruits of the oil, wine, and wheat were to be offered to YHWH, for the benefit of the priests as His representatives (Numbers 18:11-13). The Talmud fixed on the 60th as the least to be given of the produce, a 30th or 40th as a liberal offering.

The individual presentation of the first-fruits in a basket took place at the temple or tabernacle. The offerer said: "I profess this day unto the Lord thy God that I am come unto the country which the Lord sware unto our fathers to give us." The priest took the basket and set it down before the altar of the Lord. The offerer added: "A Syrian (Jacob) ready to perish was my father, and he went down into Egypt," etc. (Deuteronomy 26). The Talmud adds that companies of 24 used to assemble at evening in a central station, and pass the night in the open air; the leader in the morning summoned them, "Let us arise and go up to mount Zion, the house of the Lord our God." On the road to Jerusalem they recited Psalms 122; 150. Each party was preceded by a piper and a sacrificial bullock with horns gilt and crowned with olive. The priests met them, and the Levites singing Psalms 30. Each presented his basket, reciting the formula in Deuteronomy 26. King Agrippa, it is stated, once carried his basket as others.

The offerings were either bichuriym, raw produce, "first-fruits," or trumowt, "offerings," prepared produce. Times of apostasy brought a neglect of this duty; the restoration of the offering of both kinds was a leading point in the reformation under Hezekiah (2 Chronicles 31:5,11), and under Nehemiah (Nehemiah 10:35,37; 12:44). The prophets insist on this duty (Ezekiel 20:40; 44:30; 48:14; Malachi 3:8). Fruit trees were to be regarded as uncircumcised, i.e. profane, for three years. The produce of the fourth was devoted to God, and only in the fifth year the produce became the owner's (Leviticus 19:23-25). **(from Fausset's Bible Dictionary, Electronic Database Copyright (c)1998 by Biblesoft)**



The Major Distinction Between the Tithe and First Fruits



- Is What Was Given
- First Fruits Emphasized The Quality
 - Numbers 18:12 , All the best of the oil, and all the best of the wine, and of the wheat, the first fruits of them which they shall offer unto the LORD, them have I given thee.
 - Numbers 18:12, For example, when the Israelites bring me the first batches of oil, wine and grain, you can have the best parts of those gifts. The Learning Bible
- Tithing Emphasized The Quantity
 - Ten Percent
 - If First Fruits was required today in money—even though it's not—here's how it would break down based generally on Rabbinical teaching and Jewish Understanding of the TORAH. For example, let's say your first week's pay of the year is \$900.00. According to Jewish thought, 1/40th of this is considered a generous first fruit which amounts to \$3.60. So why do tithe teachers ask for your first week's pay or first days pay when God asked for 1/40th of the amount which is way less than 10 percent. 1/60th is considered a stingy offering. (You Mean I don't Have to Tithe by David Croteau page 106 footnote 114)



The Torah Commanded Only Seven Kinds of Plants for the First Fruits Law Money Was Not A Substitute



What Did God Want and Specify As First Fruits?

Duet 26:1-11 And Duet 8: 8, Duet 18: 4 also included wool as a first fruit

Grapes/Wine



Barley



Wheat



Fig



Olives/Oil



Honey



Pomegranates



First Fruits in a
Basket



When an Israelite farmer brought these required first fruits, it was a small amount to fit into basket. No Israelite was authorized to bring money as a first fruits, Duet 26:2 “That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.”KJV



The Torah Commanded Only Seven Kinds of Plants for the First Fruits Law Money Was Not A Substitute



- How was the first fruits handled by the Israelites

The pilgrims that brought up the Bikkurim to the Temple were obligated to recite a declaration set forth in Deuteronomy 26:3-10. (Bikkurim 3:6). This declaration was incorporated into a beautiful and grand festive celebration with a procession of pilgrims marching up to Jerusalem and then the Temple with gold, silver or willow baskets to which live birds were tied. (Bikkurim 3:3,5 and 8). The pilgrims were lead by flutists to the city of Jerusalem where they were greeted by dignitaries. (Bikkurim 3:3). The procession would then resume with the flutist in lead until the Temple Mount where the Leviim would break out in song. (Bikkurim 3:4). The birds were given as sacrificial offerings and the declaration would be made before a priest while the basket was still on the pilgrim's shoulder. (Bikkurim 3:5-6). After the basket was presented to the priest, it was placed by the Altar and the pilgrim would bow and leave. (Bikkurim 3:6).

http://en.wikipedia.org/wiki/First_fruits

The first fruits was subject to strict TORAH and Rabbinical regulations to be accepted. Now if God said he wanted, grapes, barley, wheat, figs, honey, oil and pomegranates, who has the authority to change first fruits to money in opposition to the Bible. NO ONE CAN OVERULE GOD's definition of first fruits.



Is Giving Money As First Fruits Commanded in the Bible?



- NO!
- First Fruits was strictly regulated by the TORAH and to do other than what the Law taught is a violation of the Holy Scripture.
- Giving money as a first fruit is a violation of the TORAH and because the only first-fruits God Commanded was Grapes, Barley, Wheat, Figs, Olives, Honey, Pomegranates, and it was suppose to fit into a basket to be eaten by the priest. Therefore bringing money will not bring any blessing but is an insult to God who only requested the seven items mentioned above. You cannot spiritualize every OLD TESTAMENT verse and make it a commandment for Gentile Believers in the NT. *That is scriptural exegetical treason of the Word and Hermeneutical scripture twisting for gain.*
 - The feast of First Fruits Has Been Fulfilled in Christ
 - When Jesus rose from the dead, he fulfilled first fruits Law
- Christ was resurrected on the exact day of first fruits therefore fulfilling the law of first fruits by rising on the First Day of the Week which is the 17th day of Nisan, the feast of first fruits
 - The is no Levitical Priest today to receive the first fruit food
- The first fruits was fulfilled in Christ based on 1 Corinthians 15-23

If in this life only we have hope in Christ, we are of all men most miserable. 20 But now is Christ risen from the dead, and become the firstfruits of them that slept. 21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. KJV

 - <http://www.mesharet.org/resources/feast-of-first-fruits.html>
- **Tithing and First Fruits in the TORAH is a Complex System of Regulations That Cannot be Changed**



How To Refute Incorrect Biblical Tithing Statements



- *False Claim: Tithing Rebukes the Devourer*

- ❖ The devourer in Mal 3:11 is not the Devil as tithe teachers teach
- ❖ The devil is already defeated based on Col 2:15
- ❖ The devourer in Mal 3:11 is the Hebrew word AKAL. It means to eat, feed on, consumption by man or animals. The devourer in Malachi is an insect that eats. God promised the Israelites he would rebuke the insects from destroying their crops as long as they kept the food tithe covenant.
- ❖ We as Believers are not waiting on God to rebuke, he gave us the power to rebuke through Jesus Christ see MK 16: 17-18.
- ❖ The devourer are locust, pests, insects and other creatures that eat the crops. Money is not the subject of this verse.
- ❖ What is really being devoured in erroneously teaching that the “devourer” is the devil is your money, your health, your sleep, and your relationships.

I will stop locust from destroying your crops and keeping your vineyards from producing. Mal 3:11 (The Learning Bible)

Tithing Money Will Not Stop Anything



How To Refute Incorrect Biblical Tithing Statements



The Argument that says “Israel's farm produce was their income and they tithed on it. Money is what I produce by my labors. Therefore I should tithe my money.”

Is the Above Creative Argument True?

❶ The Above Statement Seems Biblical and Plausible But it is NOT True

Here is why the statement is wrong

1. The Israelite farmer's crops and animals was their FARM ASSETS. The farmers income came from the sale or barter exchange of those assets. What a farmer received from the barter exchange or sale would be the farmer's income. The income was NOT what was commanded to be tithed, but rather the ASSETS, which came from God as miracles of God. An example: Fruit is not a payment or compensation. Fruit is classified as an asset because it is property, a product. The sale or exchange of the fruit would create income.
2. Many centuries before Israel entered Canaan and began tithing food from God's Holy Land money was an essential everyday item. For example Abraham was very rich in silver and gold (Gen 13:2); money in the form of silver shekels paid for slaves (Gen 17:12+); Abimelech gave Abraham 1000 pieces of silver (Gen 20:16); Abraham paid 400 pieces of silver for land (Gen 23:9-16); Joseph was sold for silver pieces (Gen 37:28); slaves bought freedom (Ex 23:11). Court fines (Ex 21 all; 22 all), sanctuary dues (Ex 30:12+), vows (Lev 27:3-7), poll taxes (Num 3:47+), alcoholic drinks (Deut 14:26) and marriage dowries (Deut 22:29) included money.
3. Man cannot produce money from his labors. You earn money from your labors. If money is produce then it would grow from the ground. God can only produce
4. Joseph gave Benjamin 300 pieces of silver (Gen 45:22). According to Genesis 47:15-17 food was used for barter only after money had been spent. Banking and usury laws exist in Leviticus even before tithing. Therefore the argument that money was not prevalent enough for everyday use is false. Yet the tithe contents from Leviticus to Luke never include money from non-food products and trades.



How To Refute Incorrect Biblical Tithing Statements



- *False Claim: Tithing is a mandatory biblical practice taught in both OT & NT*
 - Tithing is Mandatory in the OT. There is no Implied or Mandatory commands to tithe in any NT Epistle written by the Apostles.
- *False Claim: Paying a tithe is not an expression of law keeping Tithing because it is revealed before the law as a universal principle*
 - Tithing before the law is not a universal principle because before the law tithe, what Abraham paid was a spoils of war tithe with different contents.
- *False Claim: There are many believers who have become prosperous as a result of tithing*
 - Many believers are prosperous because of wise stewardship, frugality, proper savings, money management and investments and giving to the poor.
 - There are many generations tithers who are still living from paycheck to paycheck & still in financial ruin
- *False Claim: The practice of paying tithe is validated by several examples before the law of Moses, by the law of the Moses and by Christ Himself*
 - It ignores the fact that these pre-Law tithes were not holy tithes from inside God's unique holy land of Israel.
 - It ignores the fact that these pre-Law tithes had not been miraculously "increased" by God's hand rather than by man's hand.
 - Matthew 23:23 is in the context of "matters of the law." None of these texts apply to the Church.
 - When Jesus used the word "tithe" he used it in the context of its definition from the law. Therefore the argument that tithes can include money and materials from outside God's holy land should be thrown out on the grounds that neither the Law nor Jesus defined it as such.



How To Refute Incorrect Biblical Tithing Statements



- **False Claim: The Church cannot Fulfill its mission on the earth without its members faithfully paying tithes. Secular Church history says not so:**
 - Tithing was not enforced as a church law for over 700 years after Calvary.
 - For at least the first two hundred plus years after Calvary, anybody claiming to be a full-time gospel worker would have been arrested as an insurrectionist who had no evident means of support such as a trade.
 - The Church has survived without tithing and can fulfill its mission because statistics state that less than 25 percent of Christians tithe and the mission of Christ has not stopped. <http://www.theencouragingtimes.com/index.php/articles/study-reveals-tithing-not-embraced-by-majority-of-christians>
 - Historians usually agree that, not until A.D. 567, five hundred and thirty seven (537) years after Calvary, did the Church's first substantial attempt to enforce tithing under its own authority appear in history!
- **False Claim: Paying a tithe is not an expression of law keeping Tithing because it is revealed before the law as a universal principle**
 - Tithing before the law is not a universal principle because the before the law tithe, Abraham paid a spoils of war tithe with different contents.
 - Because of Jacobs tithing "if" promise in Genesis 28, makes Abraham's tithe voluntary and free will before the law and if it was a just custom of the time, then a custom is not mandatory so there is no universal principle before the law. Then Joseph's actions in Genesis 47 would have been a violation of a universal tithing law principle. See Genesis 41: 38-39.
 - If tithing is a universal principle, then it cannot be stopped changed or modified, but when Israel exits from Egypt the law of tithing is not in operation. The eternal principle is not tithing but giving as established in the book of the covenant from Exodus 20 – 23. In Exodus 24: 3-8 Israel promised to observe and tithing was not a part of God Plan for Israel's early history but grave giving was in Exodus 35: 22, 29; 36: 3,7
 - While the "giving" aspect of tithing may be eternal, the "ten percent" is clearly cultic and not revealed by the Holy Spirit as a post-Calvary eternal principle. (Russell Kelly). Tithing is not universal or eternal because Abraham did not tithe regularly and it was not mandatory for him to do so. Tithing under law was mandatory whether you were cheerful or not or liked it or not. The tithing law was not in operation when the Israelites first left Egypt.
 - Should the church teach tithing, Russell Kelly, and The tithing dilemma page by Ernest L. Martin page 22. <http://askelm.com/tithing.thi005.htm>



How To Refute Incorrect Biblical Tithing Statements



- **False Claim: The tithe is to be used to support ministers in the Church just as the tithe was used to support the Levites and the Priest in the OT**
 - Not so. The bible says only persons from the tribe of Levi could serve as Priests and Levites could only collect the tithe
 - If a preacher is not from the tribe of Levi he or the church is not authorized to collect a tithe
 - There are no Levites today
 - For a Levite to collect a tithe, he was forbidden land ownership and property ownership.
 - Pastors or preachers cannot collect a tithe because they are not a Levitical ministry and are disqualified for the tithe because they own, houses, land, cars that are not authorized for a Levite. A pastor must relinquish inherited and owned land to be able to collect tithes.
 - Spiritualizing the food tithe for the Levites to teach money tithing is justifying a distorted practice of the Torah in the Church
- **False Claim: There are many believers who have become prosperous as a result of tithing**
 - While there have been individuals in Christian history who have become prosperous, it was the result of giving in general, no matter the percentage involved.
 - Many non-tithing Christians have also become prosperous
 - Non-believers have also become prosperous.
 - Many believers have renounced legalistic tithing and have become generous cheerful givers as the Holy Spirit led them with no curses on their lives for not tithing.
- **False Claim: When We Pay tithe to the Church, We are actually paying tithe to our High Priest Jesus Christ.**
 - The Israelites did not tithe to the High Priest. The Levites tithed to the High Priest. The OT Priest did not get the tithe, they got a tithe of the tithe which is 1 percent. The priest used the tithe to eat and to sacrifice for Israel's sins. Christ is our lamb sacrifice and as a lamb, He is our perfect and last tithe. To pay Christ money as a tithe would mean we are paying him to make an offering for our sins. The NT believers are Kings and Priests, so Priests don't tithe to Priests.



How To Refute Incorrect Biblical Tithing Statements



- *False Claim: The tithe redeems the other ninety percent*

- Not so. Money cannot redeem anything only the blood of Jesus redeems
- Saying the tithe redeems devalues the blood of Jesus Christ therefore the practice of tithing does not redeem but causes default
- The Bible says: in Col 1:14 “In whom we have redemption through his blood, even the forgiveness of sins.”
- 1 Peter 1:18-19 says: “Forasmuch as you know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers, But with the precious blood of Christ, as of a lamb without blemish and without spot”
- Redemption means that God has purchased us and owns us.

- **False Claim: The tithe check must be written first**

- No NT scripture to support statement. This statement is combining the OT law of first things and the tithing law.
- This a faulty interpretation because it creates a hybrid interpretation
- This is error because the Bible does not ask for the first it asks for the tenth. Leviticus 27: 32-33. An ordinal number in the text
- If tithing 10% is what redeems the 90% then the blood of Jesus did not redeem at all. If a curse is going to come upon you for not tithing, then Christ has not redeemed you from the curse of the law.

- **False Claim: A curse will come upon you if you don't tithe**

- Mal 3:9 says “You are cursed with a curse; for you have robbed me. even this whole nation.”
- The audience in this verse are not Gentile but Jews
- The curse God is sending is no rain to water the crops and God is allowing bugs to destroy the crops
- The priests and Levites in Mal is who God is talking to because they were not putting the food tithe into the storehouse
- Read Gal 3:10, 3:13. You are free from the curse of the law.



How To Refute Incorrect Biblical Tithing Statements



- *False Claim: If you don't tithe you are robbing God*

- This passage of scripture is not talking to Christians when read and exegete in its proper historical context
- This statement was written to Israelites not Gentiles. You must identify who God is talking to
- God was talking about food and offerings in this statement
- God is talking to the priests who were robbing God not the people, Malachi 2:1 & 3. Neh 10:38 and Neh Chapter 13
- You can't rob God because everything belongs to him anyway.
- When you compare Mal 1: 6, 13, 14, Mal 3:8-9 to Numbers 18:21-24 and Nehemiah 10:37b, the usual interpretation of "bring the whole tithe into the storehouse" has been turned into a terrible lie
- Hebrew translators think that verse 9 should read, "this whole nation *OF YOU*." Although "of you" does not appear in the King James Version, it does appear in the more literal NAS and RSV (and also the very popular NIV). The purpose of adding "of you" is unclear unless it distinguishes the whole nation "of you **priests**" from the rest of the nation!



Statements Refuting Tithing from Various Sources

<http://www.prayershack.freesevers.com/tithing>



1. Tithing is not taught in the New Testament as an obligation for the Christian under grace... Because we are not under law, but under grace, Christian giving must not be made a matter of legalistic obligation, lest we fall into the error of Galatianism... **The New Treasury of Scripture Knowledge (p. 1152.)**
2. The New Testament Church never paid tithes. Tithing was for the state of Israel, a taxation to support the priesthood of the Old Law of Moses. Christians never tithed till the Catholic Church came up with a plan. The Church needed a plan to take control of the money of the congregation. So through covetousness they brought people back under the Old Law to control them and their money... **Fred J. Scroggins - Tithes Are Unbiblical For The New Covenant Church (excerpt from article)**
3. Just as poor people could offer less costly sacrifices in those days (**Lev. 12; cf. Luke 2:24**), so Christians should not require identical levels of giving from all believers today. In fact the N.T. does not promote a fixed percentage of giving. We may better capture the spirit of N.T. giving through what R. Sider calls 'graduated tithe,' by which the more one makes, the higher percentage one ought to give to the Lord's work, and especially to helping the poor (**1 Cor. 16:2; 2 Cor. 8:12-15**). **William Klein, Craig Bloomberg, and William Hubbard - Introduction to Biblical Interpretation**
4. I do not believe that Christians today are under the ten percent tithe system. We are not obligated to percentage tithe at all. There is not a single verse in the New Testament where God specifies that we should give ten percent of their income to the church. . . . We are to give as we are able. For some this will mean less than ten percent, but for others whom God has materially blessed, this will mean much more than ten percent. **Ron Rhodes – The Complete Book of Bible Answers**
5. There is not one word in all the New Testament to command or even suggest that New Covenant believers are supposed to tithe. While the New Testament is silent on the duty of Christians to tithe, it is not silent on the subject of giving, but rather quite vocal. The New Testament never gives a certain percentage point as an obligatory and required standard for our giving. Instead, the Scriptures declare, "Let each one do just as he has purposed in his heart; not grudgingly or under compulsion; for God loves a cheerful giver" (**2 Cor. 9:7**). The Old Testament tithe was required by law. The Jews were under compulsion to give it. The New Testament teaching on giving focuses on its voluntary character. "For I testify that according to their ability, and beyond their ability they gave of their own accord" (**2 Cor. 8:3**). **Brian Anderson - Are Christians Supposed To Tithe [sermon excerpt]:**



Statements Refuting Tithing from Various Sources

<http://www.prayershack.freesevers.com/tithing>



6. The silence of the NT writers, particularly Paul, regarding the present validity of the tithe can be explained only on the ground that the dispensation of grace has no more place for a law of tithing than it has for a law on circumcision. **Wycliffe Bible Dictionary of Theology (s.v. "tithe")**
7. Learn from me, how difficult a thing it is to throw off errors confirmed by the example of all the world, and which, through long habit, have become a second nature to us. **Martin Luther, The Reformer: Martin Luther (Sermon; August 27, 1525):** "But the other commandments of Moses, which are not [implanted in all men] by nature, the Gentiles do not hold. Nor do these pertain to the Gentiles, such as the tithe..."
8. Our proclivity to teach tithing is just one aspect of our tendency to prefer rules to freedom. But the New Testament concept of giving is so beautiful that it is difficult to understand why we resort to legalism. It appears that we feel that God made a mistake in this area, and fear that our churches would suffer financial difficulty if we followed the Biblical pattern...**Jake Barnett - Wisdom and Wealth, p.192)**
9. Their giving was not by commandment [1 Cor. 8:8], nor of necessity [2 Cor. 9:7]. Under the law, a tenth was commanded and its payment was a necessity; under grace, God is not seeking the gift, but an expression of devotion from the giver. Under grace no law is imposed and no proportion to be given is stipulated, and, while it is true that God works in the yielded heart both to will and to do His good pleasure (Phil. 2:13), He finds pleasure only in that gift which is given cheerfully, or more literally, "hilariously" (2 Cor. 9:7).... **Chafer, Lewis Sperry, Major Bible Themes, Revised, rev. John Walvoord (Grand Rapids: Academie Books), 253-55**
10. God sustains the giver. God will sustain grace-giving with limitless temporal resources (2 Cor. 9:8-10; Luke 6:38). In this connection it may be seen that those who give as much as a tenth are usually prospered in temporal things, but since the believer can have no relation to the law (Gal. 5:1), it is evident that this prosperity is the fulfillment of the promise under grace, rather than the fulfillment of promises under the law. No blessings are thus dependent on the exact tithing



Did The Israelites Use Money? Hebrew “Keseeph” Silver or Money



It is scriptural error to say that tithing was needed because Israel was totally dependent on an agricultural economy to survive and were not familiar with money or money was not largely in use. This is scripture high jacking. Money was plentiful in the OT and it is never defined as a tithe. **God never asked for a tithe from any of these money verses.**

- Gen 13:12 And Abram was very Rich in cattle, in silver and in gold. (First Mention)

- Gen 17:13, 23, 27
- Gen 20: 16
- Gen 23:9, 13-16
- Gen 31:15
- Gen 37:28
- Gen 42: 25-28, 35
- Gen 43: 12-23
- Gen 44: 1, 2, 8
- Gen 45: 22
- Gen 47: 14-18
- Exodus 12:44
- Exodus 21:11-35

- Gen 17: 12 For the generations to come every male among you who is eight days old must be circumcised, including those born in your household or brought with money from a foreigner those who are your offspring

- Exodus 22: 17-25
- Exodus 30: 12-16
- Exodus 35: 24
- Exodus 38: 25-27
- Leviticus 5:15
- Leviticus 27: 2-25

So from the time of Abraham we can see that money was used for buying, lending, and so on. In addition to the above passages, there was also a tax imposed by Moses (2 Chronicles 24:6), and there were offerings of money which were brought to the temple (2 Kings 12:4), and there was money collected in the census (2 Kings 12:4), and there was money given for personal vows, and there was money which was brought voluntarily to the temple (2 Kings 12:4), and there was money which was used for repairing the Temple (2 Kings 12:5-15), and there was money which was used for guilt offerings and sin offerings (2 Kings 12:16), and so on.

<http://www.layhands.com/mustChristianstithetenpercent.htm>



DID Israel Have A Banking SYSTEM?

Leviticus 25: 36-37



- If the Israelites Depended Totally on Agricultural Products and Were Not Familiar With Money, Why Did God in the Scripture Refer To Ancient Banking System Rules Before The Tithe Was Ever Mentioned Two Chapters Later In Leviticus 27.
- Therefore Israel used money before the giving of the law. This means that it is significant that money was never [required] or liable as a tithe. “You Mean I Don’t Have To Tithe” page 102-103.
- *Leviticus 25:36-37 Take thou no usury [NESHEK] of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. KJV*
 - **The Hebrew word means interest on a debt or to oppress with interest on a loan, to lend with usury. That Means God Forbade Israelites From Charging Interest For Lending Money or Selling Food To Their Israelite Brothers.**
- *Leviticus 25:36-37 Do not take interest of any kind from him, but fear Your God , so that your countryman may continue to live among you. You must not lend him money at interest or sell him food at a profit. NIV*
- *Leviticus 25: 36-37 Don’t take advantage of them by charging any kind of interest or selling them food for profit. The Learning Bible*
- *Leviticus 25:36-37 6 Do not demand an advance or charge interest on the money you lend them. Instead, show your fear of God by letting them live with you as your relatives. Remember, do not charge your relatives interest on anything you lend them, whether money or food. NLT*

It appears the Israelites were well aware of money and interest rates so why didn’t God ask them to pay money as a tithe since he told them not to charge interest when the lent money or sold food to their brother Israelites. The reason: There was Ancient Banking in Israel. The money Tithe Falls Apart As You Can See



Israel Spent 300 Years In Egypt and Learned a Great Deal About Banking and Interest?



- One argument to support [money] tithing is that money was not universally available and barter from food must have been used for most transactions. This argument is not biblical. Genesis alone contains “money” in 32 texts and the word occurs 44 times before the tithe is first mentioned in Leviticus 27. The word *shekel* also appears often from Genesis to Deuteronomy.

- **Money Was Used For Many Things**

- In fact many centuries before Israel entered Canaan and began tithing food from God’s Holy Land money was an essential everyday item. For example money in the form of silver shekels paid for slaves (Gen 17:12+); land (Gen 23:9+); freedom (Ex 21:1; 22:1); court fines (Ex 21:1; 22:1); sanctuary dues (Ex 30:12+); vows (Lev 27:3-7); poll taxes (Num 3:47+), alcoholic drinks (Deut 14:26) and marriage dowries (Deut 22:29).
- According to Genesis 47:15-17 food was only used for barter after money had been spent. Banking and usury laws exist in God’s Word in Leviticus even before tithing.

Therefore the argument that money was not prevalent enough for everyday use [In Israel] is FALSE. Yet the Tithe content never included money from non-food products and trades

The Big Question About Tithes?

We have seen that the Israelites used money, yet nowhere in the entire Bible did God ever allow or command people to use money for their tithes

So

- Are You Robbing God

Or



- Is
the Church Robbing You With the Tithe?
Who is Shaking Down Who



Commentary On The Tithe



*To Say We Must Tithe in **Faith** or That Tithing **Stretches** our faith is a Misnomer.*

If the command [to tithe] were valid (as it is for the non-messianic Jew), faith is not the issue, but rather obedience. Do I speak the truth in obedience, or in faith? The tithe was payment for priestly services, not any exercise in faith. He who labors under a valid contract is worthy of his pay. 1 Timothy 5:18 says a worker is worth his wages. A payment is a duty, not an act of faith or grace.

For the Christian, it is impossible to pay the sin-tithe in faith/trust - for the obligation tithe has already been paid. Tithing has nothing to do with "hoping for that which we do not see" or "being fully convinced that God will accomplish what He promised" (see Romans 4:21 and Hebrews 11:1).

Quite the contrary - paying the tithe is faith that God has NOT done what he has promised – or alternatively, paying the tithe is doubting God's paying the tithe for me in Jesus. This in turn means that Jesus was not my replacement sacrifice, which means the Christian is lost and the gospel is a fraud. It would be tough to find an act more anti-christ and anti-faith than that. For the Christian, tithing is a decidedly anti-faith act, for it denies trust in Jesus.

(Rethinking the Tithe, Author Scott Wallace Brians page 34



Commentary On The Tithe



- The modern practice of church tithing is not supported by the teachings of scripture. Church tithing began in the late nineteenth century when a Wesleyan Church in Cincinnati hosted multiple fund-raising events to erase its enormous debt. Fledgling on the brink of bankruptcy and devoid of options, a layman came up with the idea of, “storehouse tithing.” It was an instant success and soon the news spread like wildfire throughout Christendom and the practice of storehouse tithing caught on. At the time, it seemed the answer to the debts and financial woes of churches whose church members gave indiscriminately.
- Today storehouse tithing is a deep-rooted tradition that is promoted on a regular basis by pastors that misuse the context of Malachi 3:8-11. Pastors insist that every church member is obliged to pay 10% of his or her gross income. For example, if someone’s job or career earns them a gross (before taxes) \$2500 per-month (as wages or salary), he or she is obligated in scripture (Malachi 3:8) to tithe the minimum 10%, which amounts to \$250. In addition to the tithe that church members give, most churches teach that a, “freewill offering,” over and above the 10% tithe should be given to any charitable cause, with the stipulation that his or her “local church” is always to receive the “tithe.” http://www.bibleanswerstand.org/QA_tithe.htm
- <http://www.bibleanswerstand.org/tithing2.htm> (The Whole Story)

Who Paid Tithes In the Old Testament?



Farmers, Land owners, and Herders





What Professions Did Not Pay Tithes In The Old Testament?



- Bakers
- Candle makers
- Carpenters
- Clothing makers
- Hired workers
- Teachers
- Soldiers
- Physicians
- Masons
- Sculptors
- Jewelry craftsman
- Tent makers
- Metal craftsman

These professions did not tithe because the tithe never consisted of money. All tithes given were food and provided for festivals, widows, fatherless, orphans and needy strangers in Israel along with the Levites and priests.

Farmers and ranchers were responsible for pay tithes, but workers were not. In the Old Testament there is no law requiring 10% percent from workers.

Fishermen did not tithe and they are mentioned in Leviticus 11: 9-12. The mining Industry is mentioned but they did not tithe, Duet 8:9, 10 and God did not ask for a tithe from minerals from the earth. The lumber business was not asked to tithe in 1 Kings 5: 7-12. Construction workers stonecutters s were not asked to tithe and their business is mentioned in 1 Kings 5:13-18 (The tithing dilemma page 28, Ernest L. Martin).



Changing God's Simple Financial Concept of the tithe as Food into Money Generates Legalistic Questions, Confusion and Financial Distress



- Do you tithe on Unemployment?
- Do you tithe on Gifts?
- Do you tithe on Pensions?
- Do you tithe on Net or Gross?
- Do you tithe on Inheritance?
- Do you tithe before and after taxes?
- Do you tithe on Social Security, welfare, or veterans benefits?
- Do you tithe on Child Support? Do you tithe on tax refunds?

- Does the whole tithe have to go to your local church?
- Do ministers tithe back to the church that pays them?
- Are you obligated to tithe if your spouse does not agree?
- Are churches in a fellowship required to tithe to each other?
- Do you tithe on college scholarships and grants?
- Do you tithe on Gambling?
- Do you tithe on insurance checks and property damage?



If you have to ask these and other questions means tithing is legalistic and that the Holy Spirit is not in control of giving.

**The Final Answer to the above Questions is
No Tithe Is Required**

But you are free to give Generously and Cheerfully like the New Covenant Encourages

Every Man according as he purposeth in his heart, so let him give; not grudgingly or of necessity for God loveth a cheerful giver. II Cor 9:7

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. II Cor 8: 12

Grace Giving is About Holy Spirit Motivated Giving From a Heart of Love Not Fear and Manipulating Shakedown Giving

Paul Used Many Old Testament Texts But Nowhere Did He Ever Quote Malachi 3: 8-10 to Guilt, Fear or Pressure People to Give



Is Tithing a Commandment, a Judgment or an Ordinance?



- The law(torah) includes three pillars. (Be Aware that Jews did not divide up the Torah
 - **Commandments.** (Hebrew rendition is “Words of the Covenant” or Ten Words.) The Words are the basic conditions which all fellowship with a Holy God is based. To live a life of absolute morality based on the Words of the Covenant which express the righteous will of God Exodus 20:1-26.
 - **Judgments.** The “judgments” governed the **social life** of Israel (Exod. 21:1 to 24:11).
 - **Ordinances.** The “ordinances” governed the **religious life** of Israel (Exod. 24:12 to 31:18).

Numbers 18 is the exact legislative wording of the ordinance which includes tithing. Here is where the law was set up for tithing. Numbers Chapter 18 is the ordinance itself

**The Law Defines Tithing As An Ordinance?
Malachi 3:7**



Is Tithing Cancelled in the New Covenant/New Testament?



- The preponderance of New Covenant/New Testament Scripture evidence shows tithing was an ordinance and is no longer a requirement for believers.
 - **Tithing is Cancelled and Abolished**
 - **The Evidence**
- Ephesians 2:12-15: That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;...
- Colossians 2: 14: 13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; 14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; 20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

WHEN YOU COMPARE NUMBERS CHAPTERS 18 AND JUMP TO MALACHI 3:7 AND THEN READ THE SCRIPTURES ABOVE, THERE IS NO DOUBT TITHING WAS ABOLISHED AT THE CROSS OF CALVARY.



Is Tithing Cancelled in the New Covenant/New Testament?



- The Learning Bible Makes It Clear

- Ephesians 2:14-16: Christ has made peace between Jews and Gentiles, and he had united us by breaking down the wall of hatred that separated us. Christ gave his own body 15 to destroy the Law of Moses with all its rules and commands. He even brought Jews and Gentiles together as though we were only one person, when he united us in peace. 16 On the cross Christ did away with our hatred for each other.
- Colossians 2:14: God wiped out the charges that were against us for disobeying the Law of Moses. He took them away and nailed them to the cross.

YeShua took the ordinances of the law including tithing and the sin charges against us to the Cross at Calvary





Why is Tithing Cancelled for the New Covenant/New Testament Believer?



- The food tithe went to the Levites
- The Levites paid a tenth of the tenth from the food tithe to the priests (one Percent) See numbers 18
- The priests tithed to no one
- NT Pastors are not Levites or Priests who offer sacrifices for sin and served as mediators between God and the people (There is only one Mediator and his name is Christ Jesus (1 Tim 2:5)
- Pastors calling themselves NT Priests compromises the NT teaching on the priesthood of believers.
- All believers are priests and like the OT priests, who did not tithe, the priesthood of believers do not tithe.
 - *Believers are priests not tithers according to the Bible*
- I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Romans 12:1
- Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. (9) But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: 1 Peter 2:5&9.
- Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Revelation 20:6
- And hast made us unto our God kings and priests : and we shall reign on the earth. Revelation 5:10



Why is Tithing Cancelled for the New Covenant/New Testament Believer?



- *Believers are priests not tithers according to the Bible*

- Christ is the head and the priesthood of believers is his body, this means his “power” flows into us and becomes our power. Therefore, the church does not need to use the weak Mosaic Law-power of tithing to further its goals (p. 161)
- Final point: Failure to tithe under the law brought wrath. Failure to give liberally under Grace brings no rewards.

➤ **When Christians are forced, told, or commanded to tithe 10 percent, when the Bible instructs them not to give under compulsion but to give cheerfully, It is absolutely IMPOSSIBLE to keep the Bible’s instruction as Paul taught the Corinthians through the Holy Spirit in 2 Cor 9:7:**

➤ **2 Corinthians 9:7**

➤ **Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. KJV**

➤ How can one do as he purposes in his heart when he or she is at the same time is forced to tithe based on Malachi 3 out of fear. Giving 10 percent of your money under a curse does not make anyone a cheerful giver but achieves the opposite and could bring a curse upon you for giving the wrong way.



What is Grace Giving in the New Covenant?



- Grace giving is spirit controlled giving as practiced in Acts 2: 44-47 and Acts 4:32-35.
 - Specifics about this event in Acts
 1. The people in Acts gave as they felt lead to give.
 2. No specific mandatory percentages were given as to how much they gave.
 3. The power of God fell on them with great grace to give.
 4. No one in this event was poor or hard pressed because they owned lands and houses. So those who gave were the ones well able to do so.
 5. The people in this event gave all the money away after they sold some land and houses. That's more than 10 percent.
 6. What happened in this event was driven by relationship with the Lord, it was driven by "Great Power" (vs 33) of God to enact this grace driven event and this event was Love-Driven.
 7. This event was not law-driven by **ten percent** because what they sold, it was all laid at the apostles feet.
 8. The money was not taken up by the apostles to pay for church mortgages, pastor salaries, light bills but the wealth was redistributed based on a system that says in verse 35, "Distribution was made unto every man according as he had need." There was no get over mentality here, you had to state your need and verify it.
 9. The Book of Acts shows that even though people **DID NOT TITHE**, the ministers needs were met, the members needs were met and the abundant resources were dispersed to the disadvantaged. They gave far more than ten percent.
 10. Grace giving brings abundance—law-giving using the ten percent money tithe brings lack to the congregation and poverty.
 11. This event in Acts was not a permanent ongoing event. It happened as the spirit led. If this happened weekly, it would have rendered the ones who sold land and houses into poverty and they would no longer be able to give.
 12. This was a localized event at that time. This was not happening all over the land where Paul was.
 13. The Holy Spirit did not tell them the give ten percent from the sale, so they was no tithe requirement.



Is The Church The Storehouse for Tithing? Malachi 3:7-10



What is the biblical storehouse?

- Hebrew: Owtsar or o-Tsawr: A depository, a treasure. 3X in the OT.
- The storehouse was adjoining the temple where Jews brought their tithe of corn, oil, barley, wine, cattle and one tenth of the flock to Jerusalem.
- The storehouse is located at the Jewish Temple in Jerusalem, not the local church
- Malachi is written to Israelites under the law of Moses not Gentiles (See Malachi 1:1)
- The Temple and the adjoining storehouse @ Jerusalem was destroyed in AD 70 by Titus and the Roman Army.
 - **Point: Everything in the OT is for our learning but not for our application**
- The purpose of the storehouse was for sustenance of the priests and Levites, not for distribution of ministries
- The storehouse in Malachi is a storage place at the Jewish Temple levitical cities not the Church.
- The storehouse is a warehouse where Israel brought tithes of food for the use of the priests and Levites.
- There were storehouses in Levitical cities (Numbers 31; Joshua 21) (2 Chron 31:15-19 and Neh 10:37-38; 13:10)



Is The Church The Storehouse for Tithing? Malachi 3:7-10



- The definition of Storehouse depends on translation used
 1. Treasure – gold or silver (2 Ki. 20:13; Isa 39:2)
 2. Store – supplies of food or drink (Gen 41: 56, Jer 50:26)
 3. Barn (Duet. 28:4, 8)
 4. Weapons storage (2K 20:13; Isa 39:2) and
 5. God's Storehouse – for the different elements of the earth relating to weather (Josh. 3:13, 16, Job 38:22; Psa. 33:6-7; Psa. 135:7 Jer. 10:13; 51:16). 'owtsar storehouses (used by God for rain, snow, hail, wind, sea)
- The Old Testament storehouse/storerooms held tithes of food. The New Testament Churches collect money which is never defined in the Bible as a Tithe
- Ignoring the fact that the written word has not been updated, the law has been unilaterally changed by man in claiming that the local church is the "storehouse"
- The storehouse was organized and lead by the Levites for a specific purpose. The tithe was collected for a specific purpose. The Levite technically does not exist anymore, and can therefore no longer supervise any storehouse of tithes.
- The Church has never been linked - in the New Testament - to being the "storehouse". And as seen previously, the building of the Temple according to God's way was with free-will offerings, not a tithe and payment of the shekel (Exodus 30 11-16) (Exodus 35:4-36:6).
- There is no New Testament verse calling the church building, group, or organization The Storehouse.

Source: Beyond tithes and Offerings Pages 90-91. Michael & Mitchell Webb.

(from The Online Bible Thayer's Greek Lexicon and Brown Driver & Briggs Hebrew Lexicon, Copyright © 1993, Woodside Bible Fellowship, Ontario, Canada. Licensed from the Institute for Creation Research.)



Is The Church The Storehouse for Tithing? Malachi 3:7-10



- A supply depot or warehouse for the storage of government supplies, such as food, treasures, and military equipment (1 Chronicles 26:15; 27:25; 2 Chronicles 11:11). The difference between a storehouse and a storage city may be only one of size or complexity.
- The concept of the storage city or storehouse is at least as old as the time of Joseph. He established a food reserve that saved Egypt from famine (Genesis 41). During seven years of plenty, Joseph had the Egyptian farmers store one-fifth of their produce. Then, when seven years of famine struck, the grain in the storehouses kept starvation from the land.
- Cellar—a subterranean vault (1 Chronicles 27:28), a storehouse. The word is also used to denote the treasury of the temple (1 Kings 7:51) and of the king (14:26). The Hebrew word is rendered "garner" in Joel 1:17, and "armoury" in Jeremiah 50:25.
- BARN — a storehouse (Deuteronomy 28:8; Job 39:12; Haggai 2:19) for grain, which was usually under ground, although also sometimes above ground (Luke 12:18).
- The storehouse were rooms in the Temple complex
- The new testament believer is the temple (1 Cor 3: 16-17 & 1 Cor 6:19)
- The tithe in Malachi is clearly agricultural and the animal tithe of ancient Israel.

When Did The Storehouse or Storerooms Appear

- The storehouse began in 2 Chronicles 31: 4-10. This is Solomon's temple.
- An order had been given by Hezekiah to bring the tithe of the agricultural produce into the sanctuary—and the people brought such abundance that the Levites had to lay it up in heaps (verses 5–6).
- Hezekiah then had chambers made in the Temple to hold the surplus (verse 10). They held grain, not money.

NO!. There is no such animal as a New Testament church building, nor a storehouse for tithes and offerings. The people are the church, the individual believer is the temple

1Corinthians 3:16] [[1Co 3:1Co 6:19](#); 2Co 6:16; Eph 2:21-22; Heb 3:6].



Spiritualized Version of Malachi 3:10-11 In the Context of Getting Money (10% of Gross or Net)



- **Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field. KJV**
- **I am the Lord All Powerful and I challenge you to put me to test. Bring the entire ten percent in the storehouse, so there will be food in my house. Then I will open the windows of heaven and flood you with blessing after blessing. I will stop locusts from destroying your crops and keeping your vineyards from producing. The Learning Bible.**

Spiritualized Version Based on Money

Bring (as an act of worship) the full amount of your tithe (ten percent of your on-going income) into the storehouse (the local church), that there may be food (spiritual food) in my house (the local church), and prove me now (presently) by it, (put me to test, give me an opportunity to prove myself) and you will see that I will open the windows of heaven to you– and pour out on you so much (financial, material) blessing that you will not have room enough to contain it. Then I will rebuke (protect your income) from the devourer (the devil) for you– I will stop the thief (the devil) from destroying the fruit (money, material goods) of your labors.

Literal Correct Version Based on the Context

Bring the full amount (the once every three years food) tithe into my storehouse (The local storehouse for the poor and needy), that there may be food (real food) in my storehouse and prove me now (during the time of the law of Moses) by it, and you will see that I will open the windows of heaven (the sky) to you (Jews growing crops) – and pour out so much blessing (rain) that you will not have room enough to contain it (the harvest). Then I will rebuke the devourer (those things that destroy crops; rapacious insects, bad weather) for you, so that it (those things that destroy crops; insects bad weather) may not destroy the fruits of the ground (the crops) nor will your vine in the field cast (drop prematurely) its grapes.

Notes for this slide come from the book, The children are Free by Rodger Sapp pages 59-60.



Spiritualized Version of Malachi 3:10-11 In the Context of Getting Money (10% of Gross or Net)



- Tithe Teachers Change the Bible to Fit Their Private Interpretation, here's how:

Knowing this first of all, that no prophecy of scripture comes from someone's own interpretation 1 Peter 1:20

- They changed the Storehouse into the local church
 - The storehouse was food located in the Levitical cities
 - They changed meat/food (literal food) into spiritual food and money
- They changed blessings which is rain into money (financial and material things)
- They changed Windows of Heaven (Gen 7:11-12 and Gen 8:2) which is the SKY/Rain for the crops into money
- They changed the devourer which are insects into the devil. The Hebrew word for devourer is AKAL. It means to eat, feed on, consumption by man or animals. An insect eats

Remember: The tithe was Israel's income tax to support the temple and to help the Levites, and to offer payment for their sin and they were not given an inheritance. But it was also for the purpose of supporting the widows, the fatherless, the poor and strangers

There is yet another surprise that most Christians fail to understand. In actual fact, the Temple in Jerusalem did not get the bulk of its income for operation from the tithe that the Israelites gave on their farm produce and herds. There was another law that Moses enacted that provided huge quantities of money to Temple operations when the people were faithful in carrying out the Law of the Old Covenant. Moses also legislated that the Temple itself was to be (in a primary sense) funded from the giving of a half-shekel by every male in Israel (Exodus 30:11–16). This half-shekel was to be given each year and it was to be sent to the Temple treasury no matter where Israelites lived in the world. **



What Is Mathew 23:23 Teaching Concerning Tithes



Woe to you, scribes and Pharisees, hypocrites? For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law; justice and mercy and faithfulness; but these are the things you should have done without neglecting the others. Matthew 23:23. (See Luke 11:42)

- Christ is affirming the tithing of food not money. The tithe is still food based on the law
- Christ is validating the agricultural food tithe for the Jews not money tithe for the church
- Christ is not talking to the disciples but to the hypocrite Scribes and Pharisees
- Christ called the tithe mint, dill and cummin not money. These are spices they grew or bought at the market to tithe
- Christ is telling Jews to tithe food and is not talking to gentiles
- Christ is not telling his disciples to tithe because they were not farmers, herders or crop growers and they did not own land.
- Christ was confirming the food tithe for Jews under the law. Gentiles are not under the law to tithe
- The gospels do not record Jesus talking about the tithe every waking moment.
- Christ told them the more important matters than tithing was justice, mercy and faithfulness.
- Mint is not money. Mint is a tithable herb. It is a spice which universally cultivated and used as a flavoring in salads and in cookery and to settle an upset stomach. In Greek (Heduosomon) a sweet scented plant*



What Is Mathew 23:23 Teaching Concerning Tithes



- Jesus criticized the Pharisees, who carefully separated one out of every ten mint leaves to tithe but neglected justice, mercy and faithfulness
- Matthew 23:23 is still the Old Testament Law that's why Jesus had to tell them to continue to tithe food. Christians are in the New Covenant Law in Christ and grace
- "Not leaving the other undone." Christ is re-enforcing for Jews not the moral law which is eternal, but their current interpretation of the ordinances of the ceremonial law of tithing food in the Old covenant
- The "you" in Matthew is the Scribes and Pharisees. The "You" does not refer to the disciples or to Christians to tithe
- The context of Matthew is dealing with matters of the Law not tithing money
- The context of Matthew is Jesus placing curses (woes) on tithe-PAYERS because the remainder of their lives was hypocrisy for not following the rest of the law. This proves that there is no such thing as automatic blessings for tithe payers
- Approximately 1600 years after the tithe was first limited to only food products this verse still limits the tithe to food products in Jesus' time not money.
- The Mishnah & the Talmud defined the as everything eatable, everything that was stored up or that grew out of the earth. The Pharisees [not God] as early as the time of Jesus made the law to include the minutest kitchen herbs, such as mint and cumin.



What Is Mathew 23:23 Teaching Concerning Tithes



- If Matthew 23:23 is going to be used by tithe-teachers to enforce tithing for the church, then Matthew 5:23, 24 and 8:4 should also be used to continue temple sacrifices. All three concepts are purely Mosaic Law.
- Tithes would not have been accepted even if Gentile Christians had attempted to bring them! In order to be legitimate, tithes must only come from full-fledged Israelites and only from inside Israel! Therefore Matthew 23:23 has no relevance to Gentile Christians or the Church to tithe.
- Tithes are always only food Lev. 27:30, 32; Num. 18:27, 28; Deut. 12:17; 14:22, 23; 26:12; 2 Chron. 31:5, 6; Neh. 10:37; 13:5; Mal. 3:10; Matt. 23:23; Luke 11: 42
- In Mathew the Temple is still standing so food tithing was still required as long as the temple stands. The temple was destroyed in AD 70.
- Jesus is teaching as one under the dispensation of the Law which begins in Exodus From Mt Sinai to Pentecost covering Exodus 19:1 – Acts 1:26 (New Testament Church begins)
- Jesus did not tithe because he was considered a carpenter and poor according to the law and he did not own land to tithe from but he did pay the required temple support Tax in Matthew 17:24-27 but did not have to because he did not need atonement (Ex 30:13-16)
- There is nothing in New Testament telling Christians that a tithe is money rather than food
- The New Testament epistles does not set an exact amount or percentage to give



What Is Mathew 23:23 Teaching Concerning Tithes



- Matthew 23:23 does confirm that Jews not gentiles were suppose to tithe on their herbs (Agricultural increase) not Money.
- If Jesus wanted to leave no doubt about tithing money he would have said “....for you pay tithe on every denarius and shekel” (Small silver coin--1st century money). However Jesus only spoke about agricultural products. Did Jesus forget the greenbacks, the cold hard cash. The answer is NO. Because he knew the torah, the master could not change the tithe from food to money (denarius and shekels). This is consistent with the Jewish Mishnah which records tithing on only eatable agricultural products. <http://tithe-debate.info>.
- Christ it telling them the tithing is not a weightier matter of the law

Matthew 23:23 does not endorse tithing for Gentiles and does not change the tithe to money, therefore it is illegal for any pastor or teacher to change the Word of God as a means to collect money in an unauthorized fashion. The tithe is not transferable to the Modern day Pastor or Church. The entire chapter in context is Jesus rebuking Pharisees even though they were under the law to still tithe food items



Did Jesus, Mary or Joseph Tithe?



- **The Answer Is No! Here's Why:**

1. Jesus was not a farmer but a carpenter Jesus was not a landowner
2. Jesus parents did not qualify to pay the tithe because they did not own land and were not farmers either
3. Jesus' parents were poor because they had to pay the smaller offering for the poor for purification: See Luke 2: 22-24. and then trace it back to Leviticus 12:8, Leviticus 14:21
4. Jesus did not receive the tithe because he was not a priest and not from the tribe of Levi but from the tribe of Judah.
5. There is no record that any of the disciples or followers of Jesus paid Him a tithe during His ministry work
6. Christ Ministry was supported by offerings not tithes



What Are the Negative effects of Tithing



- *Tithing teaches Christians that God gets ten percent; they get to keep the rest and are stewards over ninety percent*
- *Tithing brings believers back under the law and the curse. (See Galatians 5:4)*
- *Tithing tends to corrupt leaders and gives many an expectation that the tithe is owed to their ministry.*
- *Tithing takes from the poor whom the Church is called to help. (The Poor did not tithe Duet 14:28-29 and See Duet 16:22)*
- *Tithing diverts and perverts Scriptural giving into church corporations.*
- *Tithing brings condemnation and defiles the conscience of Christians.*
- *Tithing is not giving from the heart; it is an act of obedience to an erroneous and unscriptural New Testament teaching.*
- *Tithing fosters a judgmental attitude toward those who do not tithe.*
- *Tithing veils the spiritual vision of the believer.*

- **Changing Long Held Beliefs On Tithing Happens in Three Stages**

We as people have the human trait to cling tenaciously to long held conceptions of truth and once challenged will eventually relinquish these beliefs, known as the three stages of truth. [If truth is sought]

1. During the first stage, the [tithing] issues goes unnoticed and we ignore our thoughts and [questions]. We and everyone accepts [tithing] and goes along without question [ing] [tithing].

2. The second state is characterized by a period of [our] vehement denial, [our] arguments, and [our] challenges [about the truth].

3. The third stage witnesses the clear certainty about the issue [not tithing] being finally recognized as self-evident after our decision to study to show ourselves approved and searching the matter in scripture. (I Tim 2:15, Jn 5:39, Acts 17:11, Proverbs 25:2)



Tithing is Not Assumed From Silence in Scripture



- Anyone who argues tithing by saying Paul assumes tithing for us from silence and then builds a doctrine on tithing in the New Covenant from deafening silence is guilty of unethical exegesis by making an assumption without scriptural evidence and has no commands to tithe. This violates Isaiah 28:9-10, *For precept [must be] upon precept, precept upon precept; line upon line; line upon line; here a little [and] there a little*. Doctrine or teaching is built upon the Scripture not assumption. When teaching is based on assumption it opens the door for error, deception and corruption and greed. To say tithing was an accepted custom for Gentiles is human reasoning going beyond what the scripture says and going beyond the context. That means the person interpreting scripture is exegetically naïve and psychologically unrealistic that that creates hermeneutical madness in Bible Teaching.

The Bible Speaks Clearly

Acts 10: 1-4

1. Cornelius was a non-Jewish Gentile-Italian believer Centurion (Army)
2. Cornelius was a giver of alms (Money) to the poor
3. Cornelius was a praying devout man
4. The text does not say he gave to the church
5. The text says an Angel visited him because of his alms to the poor and prayers
6. Cornelius was highlighted by Heaven by a visiting Angel because he was a giver of money to the poor and not because he tithed



How did The Tithe Get Changed or Commuted to Money



- **How The Early Church Was Financed**

➤ The early church and congregations of Christianity were financed the same way the early Israelite society was financed—through a free-will offerings, which according to Moses, was more than ample to provide that which was needed. *“Men and women, as many as were **willing hearted**, brought bracelets, and earrings, rings, and tablets, all jewels of gold ...the children of Israel brought a **willing offering** unto the Lord ... They brought yet unto him (Moses) **free offerings** every morning ... the stuff they had was **sufficient** for all the work to make it, and **too much**.”* (Exodus 35:22, 29; 36:3,7)

<http://tithing.christian-things.com/illegal.html>



How did The Tithe Get Changed or Commuted to Money



- **The History of the Food Tithe Change To Money Began with:**
 - Constantine in the (fourth century A.D.) and made Christianity the state religion of the Roman Empire that the free-will offering was replaced with various forceful means of raising money. Constantine began a huge building program, constructing churches and renovating pagan temples for use in what would become Roman Catholicism. Prior to this time, believers did not need ornate buildings. After all, they knew that they were the **true temple of God**, not some buildings constructed in the very same form as the pagan temples only with some Biblical themes added to them. A study of the things Constantine and his mother did to pervert Christianity would be a very worthwhile study.

<http://tithing.christian-things.com/illegal.html>



How did The Tithe Get Changed or Commuted to Money



- **The History of the Food Tithe Change To Money Continued With Constantine's Successor Charlemagne:**

- Around A. D. 250, Cyprian tried to impose tithing in Carthage, North Africa, but his ideas of tithing were never adopted. In A.D 585 the local church Council of Macon in France, also tried to enforce tithing on its members, but they were unsuccessful in their endeavors. It wasn't until A.D. 777 that Charlemagne legally allowed the church to collect tithes.
- "Tithes in Christendom—The earliest authentic example of anything like a law of the State enforcing payment appears to occur in the capitularies [ecclesiasticals] of Charlemagne at the end of the 8th or beginning of the 9th century. Tithes were by that enactment to be applied to the maintenance of the bishop, clergy, the poor, and the fabric of the church. In the course of time the principle of payment of tithes was extended FAR BEYOND its original intention. Thus they became transferable to laymen and saleable like ordinary property, in spite of the injunctions of the third Lateran Council; and they became payable OUT OF SOURCES OF INCOME [not just farming and herding, but other trades and occupations and salaries paid in the form of money] NOT ORIGINALLY TITHABLE." (Encyclopedia Britannica 1963, volume 2, page 253, 'TITHES').

<http://transformed-by-truth.blogspot.com/2008/02/chapter-5-tithing-became-doctrine-of.html>

If You want to know the truth about the food tithe change to money, follow the money train in the Catholic Church and the bottom line is Green Backs. It's all about the Benjamin's.



How did The Tithe Get Changed or Commuted to Money



- **The History of the Food Tithe Change To Money**

Continued With Constantine's Successor Charlemagne:

➤ “As the Church expanded and various institutions arose, it became necessary to make laws which would insure the proper and permanent support of the clergy. The payment of tithes was adopted from the Old Law... The earliest positive legislation on the subject seems to be contained in the letter of the bishops assembled at Tours in 567 and the [canons] of the Council of Macon in 585.” (The Catholic Encyclopedia)

➤ So we begin to see how this unscriptural law of Christian tithing crept into the church after being absent for nearly five centuries. Eventually the church "extended" their base of tithe collecting to include all forms of income.

<http://transformed-by-truth.blogspot.com/2008/02/chapter-5-tithing-became-doctrine-of.html>

Another source for info is www.bible-truths.com/tithing.html

It took over 700 years after the death and resurrection of Jesus Christ for money tithing to become an accepted erroneous strangle hold doctrine in the Church. How many years will it take to reverse this heresy



How did The Tithe Get Changed or Commuted to Money



- The History of the Food Tithe Change To Money
Continued With Constantine's Successor Charlemagne:

- **Historians usually agree that, not until A.D. 567, five hundred and thirty seven (537) years after Calvary, did the Church's *first substantial attempt to enforce tithing under its own authority appear in history!* The Council of Tours in 567 and the Council of Macon in 585 enacted *regional church decrees* for tithing and excommunication of non-tithers, but did not receive authority from the king to enforce collection through civil decrees. It is significant that tithing did not emerge historically until the church became powerful in the secular realm. Even at this late date tithes were still only food. Eventually the Roman Church even refused to administer last rites if it was not given wealth or land in wills.**
- Between 774 to 777 the Frankish king, Charlemagne, destroyed the Arian Lombard kingdom which separated his empire from northern Italy. After his defeat of the Lombards, Charlemagne's unopposed rule included northern Italy and Rome. By quoting the Mosaic Law as its authority at a Church synod, the pope finally convinced Charlemagne to allow enforced agricultural tithing in support of the fast-growing parish system of churches. In 785 Pope Hadrian attempted to impose tithing on the Anglo-Saxons. In appreciation of his church support, on Christmas Day, A.D. 800, the pope crowned Charlemagne as Holy Roman Emperor, thus making official the renewed "Holy" Roman Empire. Should the Church Teach Tithing page 260

...Charlemagne perfected a system of tithes for the support of the bishops and the parish clergy. He needed the tithes because he had so greatly increased the number of clergy. "Why Christians should not Tithe pg 102



How did The Tithe Get Changed or Commuted to Money



- ✓ Prior to the Revolutionary War, American churches enjoyed public financial support, which was supplemented by pew sales and rentals. Continued tax support for religion was hotly debated during the formation of the new American government. The Establishment Clause in the U.S. Constitution effectively ended government financial support of religion. Churches were forced to develop new revenue streams. Weekly collections, which began in the middle of the nineteenth century, and tithing can be traced to that financial necessity.
- ✓ The Tithe Commutation Act of 1836 (6&7 will. IV, c. 71) was an act of the Parliament of the United Kingdom with the long title “An Act for the Commutation of the Tithes in England and Wales.” It replaced an ancient system of payment of tithes in kind with monetary payments. http://www.ehow.com/about_5402936_origin-tithing.html
- ✓ In the fourth century, the Roman Emperor Constantine converted to Christianity. Prior to Constantine’s conversion, Christianity was illegal and churches met secretly in homes with part-time leaders who had other sources of income. Constantine made Christianity both legal and a status symbol causing the Church to expand rapidly. The Church moved out of homes and into buildings and employed full-time ministers, creating a much greater need for income. The New Catholic Encyclopedia’s article on tithing summarizes this situation and what happened next:
- ✓ ““The early Church had no tithing system. The tithes of the Old Testament were regarded as abrogated by the law of Christ... As the Church expanded, however, and its material needs grew more numerous and complex, it became necessary to adopt a definite rule to which people could be held either by a sense of moral obligation or by a precept of positive law. The tithing of the Old Law provided an obvious model and it began to be taught... The Council of Macon in 585 ordered payment of tithes and threatened excommunication to those who refused to comply.” The entire Catholic church did not adopt the council decrees until 777 AD. <http://happyjesusday.com/wp/?p=170>



Historical Notes on Tithing



- Exacting agricultural tithes from Jews became especially severe in England and Germanic countries. Beginning around the 14th century, Jews were not even allowed to own land in many nations. This forced the Jews off the land and many went into banking and commerce because those occupations and money were not included in tithing. In 1372 even the clergy in Germany revolted at having to pay tithes to the pope.
- Not long after the Bible had been translated into the language of the common man, Otto Brumfels in 1524 proclaimed that the New Testament does not teach tithing. Later that century, Pope Gregory VII, in an effort to control secular ownership of tithes, once again outlawed lay ownership of tithes.
- In 1714 the English Anglican exacted agricultural tithes from Roman Catholics and Presbyterians for the support of the Church of Ireland. Soon revolt became ripe in France. Some of the earliest stages of the French Revolution were actions which struck at the privileges and status of the Roman Catholic Church. In 1789, tithes were abolished in France by the secular authority.
- Other revolts against tithing followed. Between 1836 and 1850 tithing was mostly abolished in England. It was later commuted to a rental to be paid in cash. In 1868, as a result of agitation which began at least as far back as the 1830's and which was pushed by Dissenters, the compulsory payment of local parish tithes for the maintenance of the church was abolished and was made purely voluntary. However, the final tithe rent charges were not abolished until 1936 in England. Should the Church Teach Tithing, Russell Earl Kelly, PhD. Page 261.



Reasons People Tithe Based on History



1. Catholic Christians believe in the authority of the Pope, the Councils and the Bible. As such, they tithe as defined by the Council of Macon and later pronouncements on tithing.
2. For Protestant Christians relying solely on the Bible, they find themselves tithing not because it was the Way of Christ or the Apostles, but instead, it is out of a Catholic commandment. They tithe out of tradition and rationalized justifications of Protestant churches who have grown accustomed to the income. <http://happyjesusday.com/wp/?p=170>
3. They [peasant farmers and townspeople] paid 10% of what they earned in a year to the [catholic] Church (this tax was called **tithes**). Tithes could be paid in either money or in goods produced by the peasant farmers. As peasants had little money, they almost always had to pay in seeds, harvested grain, animals etc. This usually caused a peasant a lot of hardship as seeds, for example, would be needed to feed a family the following year. What the Church got in tithes was kept in huge **tithe barns**; a lot of the stored grain would have been eaten by rats or poisoned by their urine. **A failure to pay tithes, so the peasants were told by the Church, would lead to their souls going to Hell after they had died.** http://www.historylearningsite.co.uk/medieval_church.htm



“It is silly and self-serving modernism which leads some Clergymen to insist that the storehouse is the church. It was a tithe-barn [for food not money]. The picture above is a storehouse used by the church. “You Mean I don’t Have to Tithe” page 189 David A Croteau.



What is the Warning to Pastors who Teach Mandatory Money Tithing



- The warning is the same warning he gave to the Levites. The word "shepherds of the sheep" today that is the very same message that He had for the Levites in the book of Malachi?
 - "My people have been [confused] lost sheep [about tithing]
[Why? How did they get that way?]
their SHEPHERDS have caused them to go astray" (Jer. 50:6).

You leaders of my people are like shepherds that kill and scatter the sheep. You were supposed to take care of my people, but instead you chased them away. So now I'll take care of you and believe me, you will pay for your crimes. Jeremiah 23:1-2.

The Learning Bible

ISAIAH 56:11

...Charlemagne perfected a system of tithes for the support of the bishops and the parish clergy. He needed the tithes because he had so greatly increased the number of clergy. "Why Christians should not Tithe pg 102



Why The Tithe Disappeared



- The actual practice of the tithe disappears from the Bible after the gospels and is not reinstated as a practice binding on Gentile believers in any of the epistles or by the Jerusalem Council in Acts 15. Reasons for the disappearance of the tithe may include:
 1. The tithe was a highly organized nation-wide event requiring a stable theocratic nation and considerable infrastructure. This was obviously not the case for the early church which was an often persecuted minority group. When the Middle Ages came and Europe was a generally stable theocratic society the tithe would reappear again in 585 under the Emperor Charlemagne and unfortunately lead to the financial corruption of the Church which came to control one-tenth of the GDP of Europe and over a third of the lands.
 2. It seems to have been replaced by Spirit-led community based giving in the revival in the Jerusalem church and this model of continual giving led by God seems to have predominated in the NT church with giving being based on pneumatic events such as Agabus' prophecy.
 3. Many Gentile believers were slaves and most slaves were without possessions or land or produce from which to tithe at least in the manner of the OT practice. (Plus it would have been cruel to ask it of those who could not give.)
 4. It was a Jewish festival and went the way of the other Jewish festivals as far as observance among the Gentiles goes.
 5. The lack of buildings in the early church would have included a lack of storehouses and granaries.
 6. Crime and persecution would have made it unwise to store large amounts of wealth in a local church.
 7. Most NT fellowships seem to have been house churches with bi-vocational pastors and it was only later on in the NT that the right for these to have proper financial support was vigorously addressed.
<http://www.globalchristians.org/ebooks/Tithing.htm>
 8. The New Testament does not command believers to tithe because there are clear giving principles outlined. The only way to suggest a tithe of money is if the entire NT was absent of scripture and silent giving.



The Tithing Fight Began Early In History

Statements From Tithe Supporters



- The Nicene and Post Nicene Period AD 325-604
 - Basil of Caesarea exhorted Christians to pay tithes (AD 370)
 - Ambrose, the Bishop of Milan, was unequivocal that Christians are required to tithe. If Christians neglected to give God his tenth, then God would take what they had (AD 374)
 - Hilary of Poitiers, when commenting on Mat 23:23 concluded that while Christians should place a greater emphasis on justice and mercy, tithing was still required.
 - John Chrysostom said the Christians of his day should return to tithing or face dangerous consequences (AD 375).
 - Jerome saw the clergy as being in the line of the tribe of Levi and the Jewish priesthood and therefore due to receive tithes (AD 385).
 - Isidore of Pelusium praised Count Hermins for giving first fruits and tithes and said that giving them would bring him prosperity on earth and happiness in heaven
 - Cassian said that Christians should give tithes even though they are not legally required to do so (AD 410).
 - Anastasius Sinaita pleaded for Christians to give more than a tithe (AD 544).
 - The Second Synod of Macon is extremely important council that not only commended the paying of tithes but also declared , “Whosoever obstinately refuses it is forever excommunicated [from the Church].
 - Source: You Mean I Don’t Have To Tithe, by David Croteau Theological studies 18-21.

As one can see, early in history the move to pressure believers into forced tithing using fear, punishment from God and co-opting another’s priesthood took a foothold. The money grab began.



The Tithing Fight Began Early In History

Statements From Tithe Opposers



- The Reformation Period AD 1517- 1648 and Beyond

- The peasants in Germany rose up against the Catholic Church because of the many abuses, including the abuses related to tithing (1520).
- Some peasants in Memmingen and Solothurn rejected tithing completely because “the New Testament does not impose this duty on us” (1520) even though they were willing to support their pastor.
- The Salisbury peasants equated tithing with the work of the devil since “it has no foundation in Scripture” (1520).
- Anabaptists and Swiss Anabaptists reacted radically to the use and abuse of tithing and they called for its abolition (1525).
- J.C Philpot (1802 – 1869) left the church of England and became a Baptist. He resigned speaking strongly against all tithes.
- Kellogg said that tithing was an unfair burden on the poor and not rigorous enough on the rich (1891)
- Pastor G. Campbell Morgan “I hear a great deal about the tithing of incomes. I have no sympathy with the movement at all. A tenth in the case of one man is meanness, and the case of another man is dishonesty. I know men today who are Christian men in city churches and village chapels who have no business to give a tenth of their income to the Work of God. They cannot afford it” (1863-1945).
- Paul Fink wrote “Nowhere in the New Testament is it suggested that the believer is to give 10 percent of his income.
- Source: You Mean I Don't Have To Tithe, by David Croteau Theological studies 42-71.

As one can see, early in history the move to rebut tithing by believers also had a strong voice but got drowned out by the numbers and not keeping pace with the scholarship of the tithing supporters



The Tithing Fight Began Early In History

Statements From Tithe Opposers



- The Reformation Period AD 1517- 1648 and Beyond
- Ward in 1958 critiqued the tithing renewal and gave some reasons to reject tithing.
 1. Jesus silence on tithing is devastating to tithing advocates, especially considering how often he spoke on money matters instead of tithing matters
 2. Tithing is a hardship on the poor
 3. Tithing sets a low standard for the rich
- Murray argued in 2000 that tithing is not Christian because the NT does not command it, though it is biblical. He gave six problems with tithing.
 1. Tithing is inclined toward legalism
 2. Tithing depends on deficient hermeneutics
 3. Questionable methods [teachings] are used to promote tithing
 4. Tithing overtakes the concept of stewardship
 5. Tithing overemphasizes the individual
 6. Tithing is unjust for the poor
- Zens argued that tithing entered church history due to the union of church and state, that tithes are ceremonial (based on Mal 3) and that 10 percent had no relationship to Christians (1979).
- Source: You Mean I Don't Have To Tithe, by David Croteau Theological studies 74.

As one can see, early in history the move to rebut tithing by believers also had a strong voice but got drowned out by the numbers and not keeping pace with the writings of the tithing supporters



The 30, 60 and 100 fold blessing

Matthew 13 1-23, Mk 4: 14-20



- Some Preachers use this verse in their teaching when generating baseline income, to build expectations to get the audience to give large amounts of cash in hopes of a large return to the sower if they sow seeds of 100 dollars, 1000 dollars, or more.
- Does this verse in Matthew really talk about money or something else?
- Reading the verse it is clear Jesus' parable is interpreted by the Master Rabbi himself in Matthew verses 18-23. If Jesus interpreted his own parable, no one has the right to re-interpret what Jesus interpreted as a method to generate baseline income. That is called scripture twisting.
- The chapter is not talking about or alluding to return on investment of your money into the church/Kingdom or any 501c3 organization.
- The chapter is talking about the word coming into someone's heart and producing a fruitful life.
- When preachers take scripture out of context it is pre-text for false doctrine such as the 10 percent mandatory tithe or giving to get huge returns on the money your give.
- The 30, 60 and 100 fold blessing is taught by some as a guaranteed formula for worldly wealth.
- "If giving this way is sure to bring huge returns on whatever money is given, then those who teach us this should apply this to themselves so that they would never have to ask for money." (Why Tithing is Not for the Church, Benny D. Prince page 29)
- If you can give without any problems, giving large amounts of money will only benefit you in one way, financially. At the end of the year you will not have to pay Uncle Sam, but will get a refund check.
- If the teaching of the 30, 60 and 100 fold return were true in terms of return on your money. Every believer should be rich but that is not the case with millions of people following this false teaching.
- On the next slide, view the breakdown in terms of money. Thirty years of tithing never brought me 30, 60 or 100 fold blessings.



The 30, 60 and 100 fold blessing Matthew 13 1-23, Mk 4: 14-20





A Tithing Debate



Those who do not want to discuss the validity and the merits of tithing for Gentile believers are being disingenuous to the Jewish principles of learning and studying the scripture in what is called a haverim where students can debate and discuss until understanding is gained. A true haverim is not one person telling another what is meant with no questions being asked, it literally is a room of people with multiple conversations about taking place about the scripture. It is back and forth dialogue. It is an amazing way to learn the Bible. So why do Pastors not want to discuss the issue of tithing in this same manner to bring out truth from the Word. Maybe because the truth of the tithe will be discovered by people Study to show themselves approved.

- The Rabbis' way of teaching was based on discussion and debates. Paul, The Man and the Teacher page 31 Let's debate tithing
- The Rabbis' believed that a mark of an excellent student was his ability to argue well. Why are people who disagree with tithing silenced?
- One Rabbi said lamented the death of his stiffest opponent, because he had no one to spar with, no one who would force him to refine his thinking. "Sitting at the Feet of the Rabbi Jesus Page 28"
- **IN THE SPIRIT OF A GENUINE HAVERIM THE FOLLOWING DISCUSSION IS A DEBATE ON TITHING**



A Tithing Debate Between Russell Kelly and Hank Scott



- Hank: Thanks for your input in regard to the Tithing article, but I see from your website that you already have an agenda to push, and have preset conclusions on the subject, having already published a book of your own ideas and thoughts on this subject.
- Russ: Does this mean that you have no “preset conclusions on the subject” and that your blog was not designed to influence others towards your own conclusions?
- Hank: Are you open to change, when proved wrong?
- Russ: I am always open to being persuaded by sound arguments from God’s Word. I have embarrassingly been a Southern Baptist, Church of Christ, Independent Baptist, Seventh-day Adventist, Methodist, Southern Baptist and Independent Baptist. How many times have you changed your theology?
- Hank: There are several fallacies in your approach to what scripture reveals about tithing.
- Russ: That is what I want. An extended in-depth debate using sound biblical hermeneutics.
- Hank: The first is the typical Christian fallacy that "Old Testament" means not in force in these "New Covenant" times. Nothing could be further from the truth.
- Russ: I see no texts which command the Church to obey the Old Covenant as it was written to Old Covenant Israel. Do you have any? That which God wanted the Church to obey after Calvary in the New Covenant has been clearly repeated in terms of grace and faith.
- Hank: Take sacrifices, for instance. While it is true that the lack of a priesthood officiating at the Temple in Yerav-salem today makes these laws unnecessary at this moment in time, since this would be an impossibility, the idea that the Savior's sacrifice did away with the need for all sacrifices for all time is clearly flawed and false in view of future prophecies of the Savior's return and the establishment of His Kingdom here on earth (cf. Ezekiel 43-46, for instance).



A Tithing Debate Between Russell Kelly and Hank Scott



- Russ: I understand Ezekiel's Temple to take place during the (1000 year) Millennial Reign of Christ on Earth. The sacrifices are not for atonement for as memorial. And, in Ezekiel's vision of the Temple the Levites and priests own land and tithes are not mentioned. That is real cool.

Hank: Likewise, tithing is NOT a thing of the past, but is a present and future requirement for those who are obedient to their heavenly Father's will, just as the Savior was and still is.
- Russ: And what texts tell you this? Everything about tithing in the past is gone: the covenant, the Temple, the priesthood, the Levitical cities, etc. Nothing about OT tithing and Numbers 18 is followed by any church today.
- Hank: And tithing, though commanded specifically of agricultural produce and livestock in a almost entirely agrarian society, did not preclude tithing on other things, such as monetary income (unless your idea is the incorrect notion that only farmers and ranchers were required to support the Levitical priesthood).
- Russ: Do a search of "money" and you will see that it was very common even before tithing was introduced. It was required for sanctuary worship. Your argument is weak. Tithes were from what God miraculously increased –not from what man made. And tithes could not come from outside Israel. Those are facts.
- Hank: Tithes were the only income for the priests and Levites.
- Russ: That common assumption is wrong. They received the tithes instead of land inheritance because they owned no land and were spread out among all tribes on loaned land to farm and feed tithed animals. According to 1st Chronicles 23 to 26 they had very many jobs in order to know skills to use in the temple.
- Hank: But did all they need for their support consist solely of food? What about clothing and other daily necessities for them and their families? How else were these provided, other than by tithes and offerings?
- Russ: There were 24 courses of Levites and priests living in 48 cities and they only worked in the Temple one week at a time. They had plenty of time to earn money as carpenters, sculptors, metal workers, bakers, guards and even political judges per 1 Chron 23 to 26.



A Tithing Debate Between Russell Kelly and Hank Scott



- Hank: (Just as Abraham tithed on everything of the spoils of war, to the priest Melchezidek; Genesis 14:20, who was neither a Levite nor a descendant of Aaron; Hebrews 7:4-6).
- Russ: It was Abram a Gentile before he was circumcised. Nothing done by Abram is an example for Christians today: (1) only un-holy pagan spoils of war, (2) only once, (3) he kept nothing and (4) gave the 90% to the king of Sodom. Which of those do you follow?
- Hank: The gathering of tithes into local cities was generally the second tithe, on the third and sixth years out of every seven (a sabbatical of years), for the Levites, the poor, widows and strangers who could not always afford to go to the Feasts, so that they could also rejoice.
- Russ: I disagree. The first Levitical tithe was brought to the Levitical cities according to Neh 10:37-39. The Temple was too small to hold the tithes of the nation and 98% of those who needed the tithe to eat lived in the Levitical cities.
-
- Hank: And second tithes were commonly converted into currency for such events, which funds were used to celebrate the Feasts by those who lived too far to bring their flocks, agricultural and other tithes personally (Deuteronomy 14:22-29).
- Russ: Correct.
-
- Hank: How could Levi have collected the same tenth Abraham paid on everything, if all he could lawfully receive was agricultural tithes?
- Russ: He didn't. Abram's tithe was UNHOLY pagan spoils of war. Levi's tithe was HOLY from God's hand from His holy land. That is why the Law did not use Abram's tithe as an example.
- Hank: Christianity's flawed and false point of view is too legalistic, in that they look to man's law to settle every matter, rather than to the spirit and intent of the Creator's law, even while hypocritically trying to denigrate and overthrow this law as supposedly having no significance in the Creator's purpose and plan for humanity now and into the future.



A Tithing Debate Between Russell Kelly and Hank Scott



- Russ: And how do you distinguish between the “Creator’s Law” for Old Covenant Israel and eternal moral law for everybody? The same law which required tithing to Levi also required Levi to Kill anybody who dared enter the sanctuary and worship God directly and it also required Levi NOT to own or inherit property.
 - Hank: The utterly heretical viewpoint, that the laws against idolatry and adultery, to take two key commandments, are now just archaic and unnecessary for us to obey today, because the Savior's sacrifice supposedly "fulfills" (or "abolishes") these laws, is anti-scriptural, and mistranslated nonsense!
 - Russ: You have a terrible concept of biblical law. The Old Testament Law was written as “Thou shalt nots” whereas the “law of the Spirit of life in Christ” says “a new creation in Christ WILL not” Rom 8:2. There is nothing heretical from changing the external moral parts of the Old Law from stone to the heart per Heb 8:8-13.
 - Hank: The actual meaning of the same word translated "fulfill" in "Matthew" 5:17, for instance -- everywhere else it occurs in the entire New Testament -- meant "to make replete" or carry out, even OBEY or execute, NOT bring to an end, finish or abolish (as Christianity has long misconstrued this word; while indulging in thoroughly pagan and forbidden practices, from Christmas to Easter, Halloween, etc.).
 - Russ: First, Matthew 5:19-48 is a discussion of all 600+ commands of the law including commandments, statutes and judgments. It is either all or none per Gal 3:10. How do you explain that? Second, “fulfill” is a theme of Matthew. Third, Jesus told the disciples on the Emmaus Road that he had fulfilled what was written about him. I think you have far more trouble explaining Mt 5:17-18 than I do.
 - Hank: For instance, this same word is translated "might be filled" in relation to the knowledge of the Creator's will through all spiritual wisdom and understanding (Colossians 1:9).
- Paul knew that the Philippians could "fulfill my joy" by being likeminded, having the same concern and care, and being of the same spirit and purpose (Philippians 2:2).



A Tithing Debate Between Russell Kelly and Hank Scott



- Russ: It is proper hermeneutics to first look at how Matthew used the word. Why do you ignore those texts? Matthew alone uses "fulfilled" very often: virgin birth (1:22); out of Egypt (2:15); Rachel weeping (2:17); called a Nazarene (2:23); Gentiles' great light (4:14); bear our infirmities (8:17); God's Spirit on him (12:17); Israel blinded (13:14); teach in parables (13:35); triumphant entry (21:4); fulfill prophecies (26:54,56); 30 pieces of silver (27:9); lots for garment (27:35).
- Hank: Paul also did not teach against the "Old Testament" laws, commandments, statutes and judgments, but rather taught the word of the Almighty One "in its fulness" (Colossians 1:25), which was the original purpose and intent of those laws.
- Russ: You seriously misunderstand the New Covenant use of the Old Covenant law. Exodus 21:15, 17 commands parents to kill children who strike or curse them. That is part of the judgments you think are in full effect. Paul was clear about the OT law being replaced by the indwelling Spirit in Romans and Galatians.
- Hank: But even today, Paul's writings are still twisted and distorted into saying something he never meant or intended (cf. II Peter 3:15-16).

In saying this, Peter said precisely what the intent was of this distorting of Paul's message, when he concluded: "be on your guard so that you might not be carried away by the error of LAWLESS men and fall from your secure position" (II Peter 3:17), all of which means that the "grace and knowledge of our Sovereign and Savior" (verse 18), is found only through and by the law, and never in spite of it.

- Russ: Peter agreed with James in Acts 15 and 21 that Gentiles should not be under the Law of Moses. Why?
- Hank: Justification (the forgiveness of sins), it is true, does not come about by obeying the law -- but solely through grace -- yet it is a grave mistake to then conclude that the law is superfluous, unnecessary or to be discarded entirely!
- Russ: Your statement is un-intelligible without a precise definition of what you mean by "law." Is it only the moral law? Is it the commandments, statutes and judgments? Or is it only the commandments PLUS tithing? (which is a scam)



A Tithing Debate Between Russell Kelly and Hank Scott



- Hank: Why bother to forgive sins that "cannot now exist," if it be true the law is no longer expected to be obeyed? (cf. I John 3:4)
- Russ: Before Christ the Law was a shadow standard of righteousness. Now Christ is the standard per John 16:8-9 and Heb 1:1-2.
- Hank: If your stance is, apparently, to belittle and disparage the law -- without recognizing the "law" of which Paul wrote, as being no longer needed, was in fact the traditions added on top of the law and the tradition of circumcision, which originated with Abraham and not through Moses
- Russ: You are so confused about the law that you interpret it as only "traditions added on top of the law and circumcision."
- Hank: -- then you must repent of this grievous error, or face the consequences for your sinful ways come Judgment Day!
- Russ: All of this twisted logic in order to defend tithing. Amazing.

**This Tithing Debate took place on April 8, 2010 at tithing-Study@Yahoogroups.com
Take this argument and pick it apart to learn more about whether tithing is commanded, suggested or implied in the New Covenant. Since it is not Clear, why would a man as smart as Saul/Paul leave us guessing in all of his epistles/letters about the tithe among Gentiles.**



When Did Grace Giving Begin In the Torah or the New Covenant? A Form of Freewill Giving Started in Exodus



- **Grace Giving began in Exodus 35 when God asked for an offering of those who were willing**
 - Exodus 35: 5 Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass, KJV
 - Exodus 35:21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. KJV
 - Exodus 35:29 The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses. KJV
 - Exodus 36:5-6 And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make. 6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. KJV
 - Observations of this giving text
1. God built the temple on freewill offerings before the mandatory tithe is instituted in Numbers 18.
 2. God told them if they were willing to give. If they were not willing, then Israelites had that option.
 3. If their spirit was moved they gave from their heart, not out of an obligation or by force or threat
 4. Freewill offerings brought more than enough to build the tabernacle.
 5. God never asked for a tithe to build the temple.
 6. God never asked Israelite children to give an offering, Exodus 30: 14. You had to be at 20 years old & up.
 7. Willing in verse 5 is (Strong's 5081) Hebrew nadiyb or nadiv. It means voluntary, generous, prompt.
 8. Made Willing in verse 21 (Strong's 5068) Hebrew nadab. It means to volunteer, to present spontaneously
 9. Willing offering in verse 29 (Strong's 5071) Hebrew ndabah. It means spontaneous gift.

Grace Giving in the New Covenant

- New Testament Giving is Spirit Controlled Not Man Mandated

- Believers practice grace giving that is spirit controlled (No Percentage is Stipulated in NT) not Law giving (10 Percent Only while nothing else is required) Grace Giving can go from 0 to 100 percent. Law giving stops at 10 percent and nothing else is required.

- Multiple Reasons Why Paul Could Not Accept Tithes

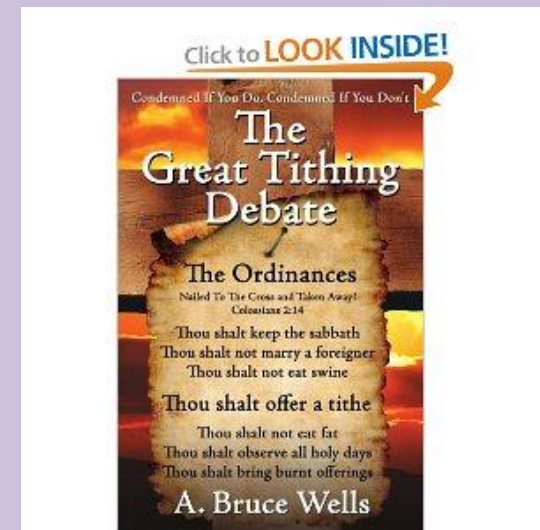
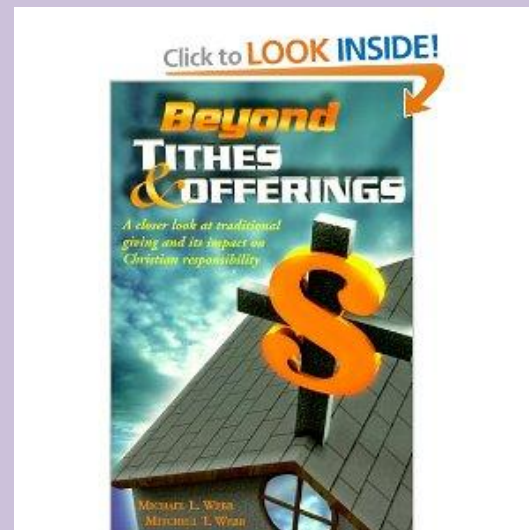
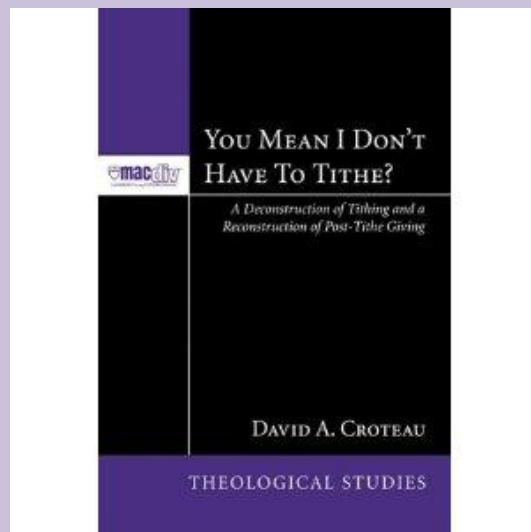
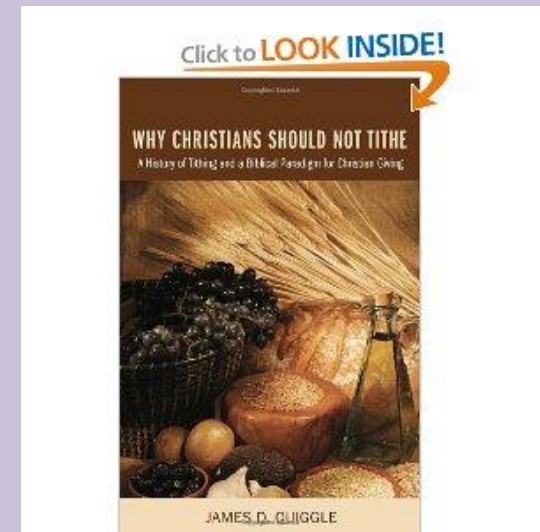
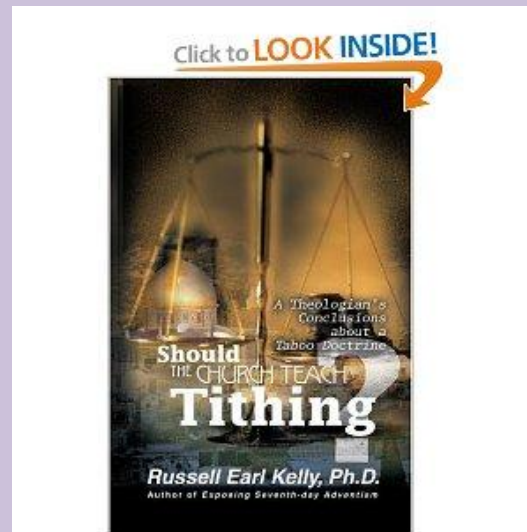
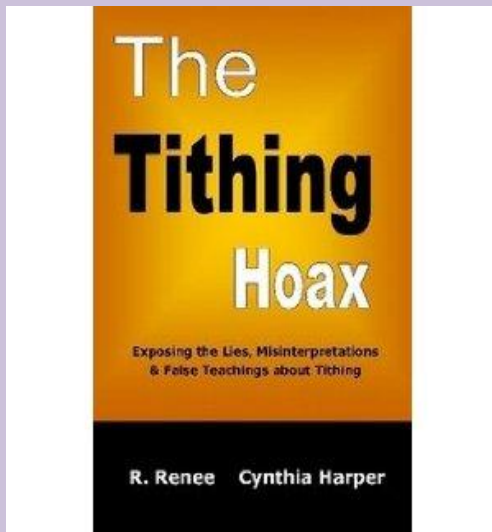
1. He was not from the tribe of Levi which had the commandment to collect the food tithe, Heb 7:5.
2. He was from the tribe of Benjamin, Philippians 3:5, Romans 11:1.
3. He worked as a tent maker throughout his Apostleship and Evangelistic Journeys, Acts 18:3, 20: 34: 1 Thes 2:9 and 2 Thes, 3:8.
 - a) *Acts 18:3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. KJV . The Learning Bible: Paul went to see Aquilla and Priscilla and found out they were tent makers. Paul was a tent maker too. So he stayed with them, and they worked together.*
 - b) *The Learning Bible: You Know how I have worked with my own hands to make a living for myself and my friends. Acts 20:34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. KJV*
 - c) *The Learning Bible: My dear friends, you surely haven't forgotten our hard work and hardships. You remember how night and day we struggled to make a living, so that we could tell you God's message without being a burden to anyone. 1 Thes 2:9*
 - d) *The leaning Bible: You surely know that you should follow our example. We didn't waste our time loafing and we didn't accept food from anyone without paying for it. We didn't want to be a burden to any of you, so night and day we worked as hard as we could 2 Thes 3:7-9.*
4. Has was from a traditional Jewish family and it was custom for Jewish boys to have some occupation that would enable him to earn a living regardless of what professional career and that includes preaching. Paul choose tent making as his trade because of his father and Jewish boys following in Fathers business.
5. Tent making in Paul's day was a lucrative business and it would have provided enough for his mission work.

Grace Giving in the New Covenant

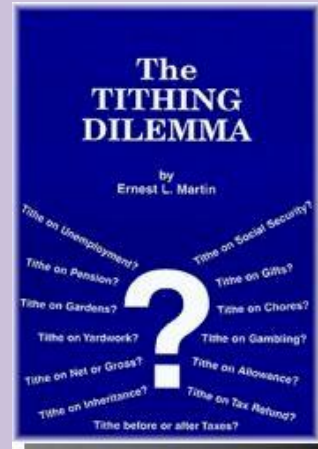
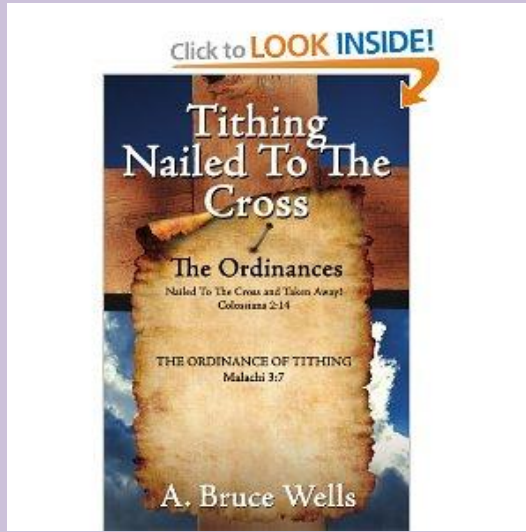
6. Paul was not a full time Pastor and neither were the other Apostles, because they were always on missionary journeys sent out by Jerusalem leadership where James was in charge.
7. Jews were still tithing to the temple and Levites and Priests because it was still standing, so the Tithe was still going to Levites and Priests therefore making the tithe illegal for Paul to accept or collect Acts 21:20:
 - a) *“Acts 21:20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: KJV (Read the rest of the chapter) Since Jewish believers were still obeying, the food tithe, it could not go to Paul but only to the Levites, and the Priests who only got a tenth of the tenth which was one percent (Nehemiah 10:38 “And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.”*
8. Paul was under the authority of the Jewish church in Jerusalem as stated in the book of Acts so he could not demand tithes from Jewish or gentile believers.
9. Rabbis, such as Paul, were not expected to earn a living from teaching the law, “For, in point of fact, with few exceptions, all the leading Rabbinical authorities were working at some trade, till at last it became quite an affectation to engage in hard bodily labor ...” (Should the Church Teach Tithing, by Russell Kelly Page 248)
10. First Corinthians 7:20 is an extremely interesting text to look at in this discussion of tithing. **“Let every man abide in the same calling (Strong’s 2821) wherein he was called.”** In its context, Paul was teaching that, unless our **job or life situation** is immoral or unjust, we should remain where we are! This makes sense when viewed from the tradition that one’s vocation was a calling from God. The author of this statement, Paul, makes it even more interesting, because Paul remained in his secular “calling” as a tentmaker while pursuing his spiritual calling as a gospel evangelist. Such an attitude would certainly prevent a tithing doctrine. (Should the Church Teach Tithing, by Russell Kelly Page 189)

To say Paul completely stopped working means the Bible teacher is void of the Jewish foundation of Scriptures and would have to resort to intellectual dishonesty and completely ignore Paul’s Jewish heritage and that is something Paul would never do; is deny his Jewish upbringing and training for the sake of collecting money for himself.

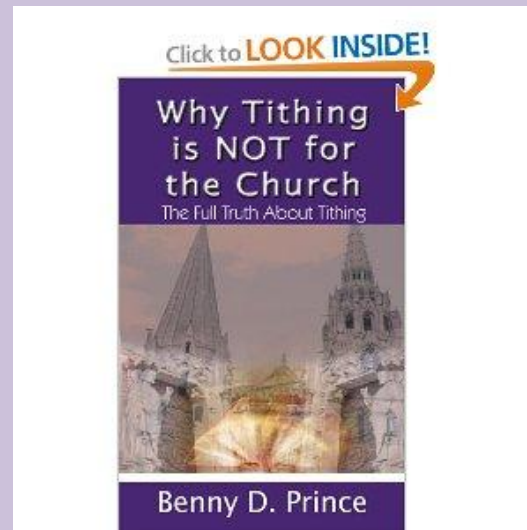
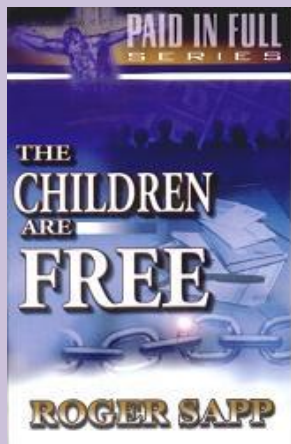
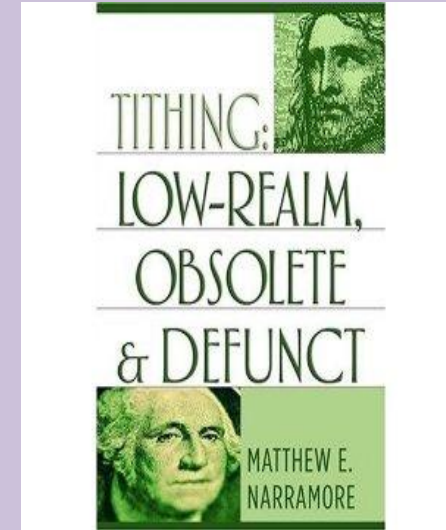
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Sources from Books



Ernest L. Martin



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