

Last lesson we began a brief overview of the subject of tithing according to the Bible study rules which must be applied in every examination of God's Word.

So far we have found;

1. Abram did not tithe of his own possessions or "income" but gave a tenth of the spoils to Melchizedek after God had delivered Abram's enemies into his hands (Gen.14:20). The tithe was a tax levy in those days set by the government of Iraq.
2. We have no record of Jacob ever tithing but made a promise to God that he would if God did certain things for him (Gen.28:20-22).
3. After Israel was redeemed from Egypt they observed the weekly Sabbath which was a covenant and sign between God and Israel. Other Sabbaths including the yearly Festive days, the Sabbatical 7th year and the Sabbatical Jubilee (50th) were also enjoined upon Israel and Israel only.
4. When Israel settled into their inheritance they were instructed to bring tithes to the Lord. Every 3 years Israel was to gather another tithe and consume it within their gates or at the appointed place for the blessing of the less fortunate and the Levites. Every year the Israelites were to bring a tithe to the tribe of Levi (Numb.8:17-18) who had been separated by God for His services (Num.8:23-26).
5. The Levites were to tithe. They were to take a tenth of the tithes brought by the people and present it to their brothers the priests (Numb.18:26-28, 1-20).
6. The blessings promised to Israel for their obedience can be found in Deut.28. These are specific blessings to a specific people in a specific land and cannot be substituted by those who tithe today with such things as good feelings or coincidental prosperity. If we don't tithe then we should expect the curses of Deut.28 to fall upon us. Please read Ex.23:20-33 and try transferring those blessings promised to Israel to the present church which is His body scattered in every land around the world; it is impossible. Tithing belongs with Israel in their land. It is a "tax" system for that Nation in a covenanted relationship with the God of their fathers.

If we are to tithe according to these commands in the Law to Israel then we should observe all the Festive holy days, all the Sabbatical years (yes, no work for one whole year every 7th and no work for 2 years the 49th and 50th). If we are to tithe then we should also bring to Israel's temple the redemption money for the first born according to Numbers 18:15-16. This list can be expanded but do we see how ridiculous this becomes? Please read James 2:10 and don't expect a blessing if you tithe but don't keep all the other commands of the Law. We cannot pick and choose. Tithing is not a command for us today. It was a command for Israel.

In the first lesson we quoted Malachi 3, a favorite of the tithing proponents, so where does this passage fit in?

When scattered Israel (the remnant thereof) was brought back from Iraq they repented in sackcloth and ashes and reminded themselves of their obligations to bring their tithes and offerings to the Lord. Please read Nehemiah chapters 9-10. In chapter 10:37-39 we find the Levites bringing the tithe of the tithes into the Temple storehouses for the Priests as they were instructed to do. In this way they did not forsake the Temple, the "house of our God", which is not the local (insert denomination) church.

The Hebrew words for "treasure house" in Neh.10:38 are the identical words translated "storehouse" in this passage;

Mal 3:8 Will a man rob God? Yet you have robbed Me. But you say, In what have we robbed You? In the tithe and the offering!

Mal 3:9 You are cursed with a curse; for you are robbing Me, the nation, all of it.

Mal 3:10 Bring all the tithe into the **storehouse**, so that there may be food in My house. And test Me now with this, says Jehovah of Hosts, to see if I will not open the windows of Heaven for you, and pour out a blessing for you, until there is not enough room.

The tithes brought into the storehouses were not the tithes of the common people, they were the tithe of the tithes the Levites were obliged to bring into the storehouses. Malachi 3 is not a passage that can be used to demand the faithful believer today bring their tithes into the church offering plate. Also note that the windows of heaven would be opened in blessing when the obedience to the Law was forthcoming. The disobedient ones were asked to test the Lord not the faithful ones. This blessing is not a possibility and is in perfect harmony with those listed for Israel in the Law of Moses which is brought to memory in Malachi 4:4.

Context is very important when considering any passage. In Malachi 3 it reads;

[Mal 3:1](#) Behold, I will send My messenger, and He will clear the way before Me. And Jehovah, whom you seek, shall suddenly come to His temple, even the Angel of the Covenant, in whom you delight. Behold, He comes, says Jehovah of Hosts.

[Mal 3:2](#) But who can endure the day of His coming? And who shall stand when He appears? For He *is* like a refiner's fire, and like fuller's soap.

[Mal 3:3](#) And He shall sit as a refiner and purifier of silver. And He shall purify the sons of Levi, and purge them as gold and silver, that they may be offerers of a food offering in righteousness to Jehovah.

What a glorious consistency, Malachi 3 starts with Israel's "Angel of the Covenant" coming to Israel's Temple and purging the sons of Levi. It was the sons of Levi robbing God by not bringing the tithe of the tithe into the Temple storehouses. Malachi 3 is not about the common people robbing God. If we want to twist Malachi to fit today, then it should be used against the Pastors and church administrators, not the folks in the pews.

We return to the Law of Moses and find instructions to Israel in the matter of "free will" offerings. The free will offering of Ex.25 was for the construction of the Temple, not a regular weekly offering or a tithe and it was to be received from those who gave it willingly from the heart.

[Exo 25:2](#) Speak to the sons of Israel that they bring Me an offering. You shall take an offering from every man that gives it willingly with his heart.

[Exo 25:8](#) And let them make Me a sanctuary, so that I may dwell among them. (See Ex.35:5 & 21).

Speaking to the sons of Israel in Deuteronomy we find this instruction;

[Deu 16:16](#) Three times in a year shall all your males appear before Jehovah your God in the place which He shall choose: in the Feast of Unleavened *Bread*, and in the Feast of Weeks, and in the Feast of Tabernacles. And they shall not appear before Jehovah empty,

[Deu 16:17](#) *but* each with his gift in his hand, according to the blessing of Jehovah your God, which He has given you.

These gifts were not for the construction of the tabernacle but were gifts offered at the Tabernacle on the three Feasts listed. These offerings were not a tithe but a gift according to the blessing of the Lord. These gifts were commanded to Israel, not to us today. The blessing of the Lord was in bountiful agricultural produce from which "blessing" Israel was to bring a gift. We cannot demand believers today bring a gift and then wait for the blessing of the Lord, this is a complete reversal of Scripture.

When the Lord heaped woe upon the Pharisees for their hardness of heart he called them hypocrites because they tithed herbs but avoided the weightier matters of the Law such as mercy, judgment, and faith. This was the Lord speaking to Israelites under the Law who were picking and choosing their approach to the Law. See [Matt.23:23](#).

Here is a passage from the Acts period;

[Act 11:27-28](#) And in these days prophets from Jerusalem came to Antioch. And one of them named Agabus stood up and signified by the Spirit that there should be great famine over the world (which also happened in the days of Claudius Caesar).

[Act 11:29](#) And the disciples, as any were prospered, determined each of them to send for ministry to those brothers who lived in Judea, [Act 11:30](#) which they also did, sending to the elders by the hand of Barnabas and Saul.

Here is a gift given by the faithful for the relief of those brethren impacted by the famine. This gift was by their determination not demand, their gift was not given to the "church" every week, neither was it a tithe, neither was it a gift given by everyone. It was a gift given by those who were able; "as any were prospered". None were excluded from the assembly simply because they had no capacity to give to this relief effort.

Let us turn to the Apostle for us gentiles (Eph.3:1) and see if he encourages tithing. Paul mentions tithes in Hebrews 7 but that letter is written to the Hebrews and is a recount of the event of Gen.14 used to show a change in the priesthood.

In 2Cor.8 and 9 Paul writes to the Corinthians about their commitment to help the saints and again we are hard pressed to find anything in this passage about any weekly giving or a tithe.

2Co 9:1 For indeed regarding the ministry to the saints, it is not necessary for me to write to you.

2Co 9:12 For the ministry of this service not only supplies the things lacking of the saints, but also multiplying through many thanksgivings to God,

Paul refers to the example of the Macedonians who did not tithe but gave willingly as they could and beyond their ability in some cases. Please read these verses carefully;

2Co 8:3 For I testify *that according to their ability, and beyond their ability; **they gave willingly;***

2Co 8:4 with much beseeching, begging us *that they might receive of us the grace and the fellowship of the ministry to the saints.*

2Co 8:12 For if the eagerness is present, **it is acceptable according to what one has, and not according to what one does not have.**

2Co 8:13 **For it is not that others may have ease, but you trouble;**

2Co 8:14 but by equality in the present time; your abundance for their need, that their abundance also may be for your need; so that there may be equality; (See also Romans 15:26-27).

A close reading of these passages will show the context has nothing to do with supporting the church weekly and anyone teaching from these passages to that effect is out of context. The gifts were according to willingness; what they had, and not to be a trouble or affliction. These gifts were not to build a bigger building or pay the pastor more money; they were to relieve fellow believers in a time of distress.

Supporting those less fortunate came after the family obligations. Back in the OT and Paul's day there was no social security or government hand outs. Today we pay taxes which go to providing such benefits. Caring for family was first and foremost in Paul and is as appropriate today as it was back when he wrote it;

1Ti 5:8 But if anyone does not provide for his own, and especially his family, he has denied the faith and is worse than an infidel.

Further down the chapter this family care was highlighted in the matter of widows;

1Ti 5:16 If any believing man or believing woman has widows, let them relieve them, and do not let the church be charged, so that it may relieve those who are widows indeed.

Notice the church back then was to relieve those who were widows indeed (without family support). Financial support was used to help the less fortunate within the assemblies but we pay taxes today for this. Even so, we give to relieve our brethren and that does not mean a tithe, it means we give, if we can, from the heart.

In the matter of supporting those who preach and teach, we need only turn to 1Cor.9:13-14 and here;

1Ti 5:17 Let the elders who rule well be counted worthy of double honor, especially those who labor in Word and doctrine.

1Ti 5:18 For the Scripture says, "You shall not muzzle the ox treading out grain," and, "The laborer is worthy of his reward."

It is Scriptural to support those who labor in the Word and doctrine. But should they be paid in excess of the average income within the assembly? Paul uses the Law to support this principle but does not demand a tithe or teach that living off the gospel means to get rich off the gospel. Should Pastors be paid way beyond the average salary of the worshippers and live in luxury while some within the church are in great need?

Our gifts given after family needs are met are for those brethren in need and to support those who labor in the Word. Our gifts are according to our ability not a burden to be born. Our gifts are to be given willingly and cheerfully, this is the instruction for us from our Apostle. Let us return to Corinthians for a confirmatory word;

2Co 9:7 Each one, as he purposes in his heart, let him give; not of grief, or of necessity, for God loves a cheerful giver.

It is our opinion that those who preach weekly tithing today from Scriptures directed to Israel pick and choose Bible passages out of context. God does not demand a tithe from anyone today.

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