

# WHAT DOES THE BIBLE SAY ABOUT ...

Giving Vs. Tithing



Comments	Scripture
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## Prologue

What had been a common practise in the Old Covenant times of the biblical Israel, was nearly forgotten for a long time. If we could travel back in time for example by 1000 years and ask any believer in that time about a supposed practise of tithing, he or she would have had little else to tell, other than having read about this former practise in the Old Testament - if that person owned a personal Bible or was taught by a Presbyter about it. Only few people in Europe knew about it through certain kings or popes, who had at times and always temporarily reintroduced such a practise in their respective jurisdiction.

But how did it occur that we have today such a fundamentally different situation, that we casually consider tithing to be a normal - and in the minds of many even a biblical ordinance for the New Covenant?

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Comments	Scripture	
<p>The New Covenant giving is defined through free will, being regular, generous, joyful, sacrificial and motivated by love for THEOS, fellow Christians and lost souls.</p>		
<p>Today we are to give, whatever THEOS puts on our heart. 10% can be a rough orientation, but THEOS is glad if we give more and does not condemn us if we give less. We should value our spiritual riches in CHRISTOS so highly that we simply love to give.</p>		
<p>No specified percentage!</p> <p>But IESOUS' teachings often encourage us to go even beyond the Old Covenant (act vs. intent; murder vs. anger; adultery vs. covetousness; eye-for-eye vs. forgiveness).</p>	<p>Now we make known to you, brothers, the grace of THEOS that has been given among the churches of Macedonia, that with a great ordeal of affliction, the abundance of their joy and the extreme depth of their poverty have <b>overflowed to the wealth of their generosity</b>. I testify that they gave according to their ability, and beyond their ability, <b>by their own choice</b> ...</p>	<p><a href="#">2Cor 8:1-3</a></p>
	<p>For if the eagerness is present <b>according to what one has</b>, it is acceptable <b>not according to what one does not have</b>.</p>	<p><a href="#">2Cor 8:12</a></p>
	<p>Now the point is this: the one who sows sparingly will also reap sparingly, and the one who sows bountifully will also reap bountifully. Each of you should <b>give what you have decided in your heart</b> to give, <b>not reluctantly or under compulsion</b>, for THEOS loves a cheerful giver.</p>	<p><a href="#">2Cor 9:6-7</a></p>
<p>1. Give first of all to <b>those in need</b>.</p>	<p><b>Give to the one asking you</b>. And you should not turn away the one intending to borrow from you.</p>	<p><a href="#">Mat 5:42</a></p>
	<p>They sold property and possessions to <b>give</b> to anyone who had need.</p>	<p><a href="#">Act 2:45</a></p>
	<p>For there was <b>not even anyone needy</b> among them [early church], because all those who were owners of plots of land or houses were selling them and bringing the proceeds of the things that were sold and placing them at the feet of the apostles. And it was being <b>distributed to each as anyone had need</b>.</p>	<p><a href="#">Act 4:34-35</a></p>
	<p>And there was a certain man in Caesarea, by name Cornelius, a centurion from a band called Italian, pious, and fearing THEOS with all his house, doing also <b>many kind acts</b> [other translations: alms, charity] to the people, and beseeching THEOS always ...</p>	<p><a href="#">Act 10:1-2</a></p>
	<p>... by <b>working hard</b> in this way it is necessary to help <b>those who are in need</b>, and to remember the words of KYRIOS IESOUS that He Himself said, <b>"It is more blessed to give than to receive."</b></p>	<p><a href="#">Act 20:35</a></p>
	<p>But now I [Paul] am traveling to Jerusalem, serving the saints. [...] pleased to make <b>some contribution for the poor</b> among the saints in Jerusalem.</p>	<p><a href="#">Rom 15:25-26</a></p>
	<p>... they will glorify THEOS because of the submission of your confession to the Good Message of CHRISTOS and <b>the generosity of your participation toward them and toward everyone</b> ...</p>	<p><a href="#">2Co 9:13</a></p>
	<p>So then, as we have opportunity, <b>let us do good to all people</b>, and especially to those who belong to the household of faith.</p>	<p><a href="#">Gal 6:10</a></p>
	<p>The one who steals must steal no longer, but instead must labor, working with his own hands what is good, so that he may have something to <b>share with the one who has need</b>.</p>	<p><a href="#">Eph 4:28</a></p>
<p>2. Give to your <b>local church</b> and <b>other ministers</b> of the Good Message.</p>	<p>And He sat down opposite the <b>contribution box</b> and was observing how the crowd was putting coins [...] many rich people were putting in many coins. And one poor widow came and put in two small copper coins [...] <b>"Truly I say to you that this poor widow put in more than all those who put offerings into the contribution box.</b></p>	<p><a href="#">Mar 12:41-43</a> <a href="#">Luk 21:1-4</a></p>
	<p>... and Joanna wife of Chuza, steward of Herod, and Susanna, and many others, who were <b>ministering to him from their substance</b>.</p>	<p><a href="#">Luk 8:3</a></p>
	<p>Now the one who is taught the word must <b>share in all good things</b> with the one who teaches.</p>	<p><a href="#">Gal 6:6</a></p>
	<p>If we have sown spiritual things among you, is it too great a thing if we <b>reap material things</b> from you? [...] Yet we have not made use of this right, but we endure all things, in order that we may not cause any hindrance to the Good Message of CHRISTOS. [...] KYRIOS ordered <b>those who proclaim the Good Message to live from the Good Message</b>. But I have not made use of any of these rights.</p>	<p><a href="#">1Cor 9:11-15</a></p>
	<p>Nevertheless you have done well by <b>sharing with me in my affliction</b>. [...] no church shared with me in the <b>matter of giving and receiving</b> except you alone [...] Not that I seek the gift, but I seek for the profit that increases to your account. But I have <b>received everything in full and have an abundance</b> ...</p>	<p><a href="#">Php 4:14-20</a></p>
	<p>The <b>elders who lead</b> well must be considered <b>worthy of double honor</b>, especially those who labor by speaking and teaching. For the Scripture says, "You must not muzzle an ox while it is threshing," and "The worker is <b>worthy of his wages</b>."</p>	<p><a href="#">1Tim 5:17-18</a></p>
	<p>Dear friend, you act faithfully in whatever you do <b>for the brothers</b>, even though they are strangers. They have testified to your love before the church; you will do well to send them on their way in a manner worthy of THEOS. For they have gone out on behalf of the name, <b>accepting nothing from the pagans</b>. Therefore <b>we ought to support such people</b>, so that we become fellow workers with the truth.</p>	<p><a href="#">3Joh 1:5-8</a></p>
<p>3. Give in <b>situations of emergency</b>, when other parts of the body of CHRISTOS suffer.</p>	<p>Now concerning the <b>collection for the saints</b> [Extraordinary money was saved for a famine (Act 11:28-30) and the poor (Rom 15:26); no link to normal offerings nor any meeting nor any worship service.]: just as I gave directions about it to the churches of Galatia, so you do also. On the first day of the week, each one of you put aside something, saving up to whatever extent he has prospered, in order that whenever I come, at that time collections do not take place. And whenever I arrive, whomever you approve by letters, I will send these to take your gift to Jerusalem ...</p>	<p><a href="#">1Cor 16:2</a></p>
	<p>... the abundance of their joy and the <b>extreme depth of their poverty</b> have overflowed to the wealth of their generosity.</p>	<p><a href="#">2Cor 8:1-3</a></p>
<p>Give in secret.</p>	<p>When you are <b>doing charity</b>, let not your left hand know, what is doing your right, so that <b>your charity may be in secret</b>. And your FATHER, the One perceiving in secret, will reward you.</p>	<p><a href="#">Mat 6:3-4</a></p>
<p>Build up treasures in Heaven throughs your works of faith.</p>	<p>Do not accumulate for yourselves wealth on earth, where moth and rust destroy, and where thieves break through and steal. But <b>accumulate for yourselves wealth in Heaven</b>, where neither moth nor rust destroy, and where thieves do not break through and steal. For where your wealth is, there will also be your heart.</p>	<p><a href="#">Mat 6:19-21</a></p>



Comments	Scripture	
<p><b>Tithing</b></p> <p>(Former Concept)</p>	<p>The concept of tithing was part of the <b>Civil Laws</b> to the Israelites, <b>for supporting the Levites</b>, the poor, foreigners, orphans and widows. In addition to the sacrifices that supported the priesthood, Israel was required to hand over a 10th of all crops / agricultural produce and all livestock (goats, sheep, oxen, lambs, cows, etc.) to the sanctuary for the Levites.</p>	
<p>Only <b>farmers and herdsmen</b> paid tithes. Tithes consisted of <b>animals and food</b> produced in the Holy Land.</p> <ol style="list-style-type: none"> <li>Cattle (Lev 27:32)</li> <li>Corn (Deu 12:17; Deu 14:23; Neh 13:5-12)</li> <li>Food (Mal 3:10)</li> <li>Fruit of the tree (Le. 27:30)</li> <li>Oil (Deu 12:17; Deu 14:23; Neh 13:5-12)</li> <li>Oxen (Deu 14:26; 2Chr 31:6)</li> <li>Seed of the land (Lev 27:30; Deu 14:22, yearly)</li> <li>Sheep (Deu 14:26; 2Chr 31:6)</li> <li>Strong drink (Deu 14:26)</li> <li>Tithes out of the fields (Neh 12:44)</li> <li>Tithes of our ground (Neh 10:37)</li> <li>Wine (Deu 12:17; Deu 14:23; Neh 13:5-12)</li> </ol>	<p>KYRIOS said to Moses, “Speak <b>to the Israelites</b> and say to them: [...] A <b>tithe of everything from the land</b> [...] belongs to KYRIOS; it is holy to KYRIOS. [...] Every <b>tithe of the herd and flock</b> every tenth <b>animal</b> [...] will be holy to KYRIOS.</p>	<p><a href="#">Lev 27:1-34</a></p>
<ol style="list-style-type: none"> <li>Cattle (Lev 27:32)</li> <li>Corn (Deu 12:17; Deu 14:23; Neh 13:5-12)</li> <li>Food (Mal 3:10)</li> <li>Fruit of the tree (Le. 27:30)</li> <li>Oil (Deu 12:17; Deu 14:23; Neh 13:5-12)</li> <li>Oxen (Deu 14:26; 2Chr 31:6)</li> <li>Seed of the land (Lev 27:30; Deu 14:22, yearly)</li> <li>Sheep (Deu 14:26; 2Chr 31:6)</li> <li>Strong drink (Deu 14:26)</li> <li>Tithes out of the fields (Neh 12:44)</li> <li>Tithes of our ground (Neh 10:37)</li> <li>Wine (Deu 12:17; Deu 14:23; Neh 13:5-12)</li> </ol>	<p>“Certainly you must <b>give a tithe of all the</b> yield of your seed, which comes forth <b>from your field year after year</b>. And you shall eat before KYRIOS your THEOS in the place that He will choose to make to dwell His name there the <b>tithe of your grain, your wine and your olive oil and the firstling of your herd</b> and your flock, so that you may learn to revere KYRIOS your THEOS always. But if the <b>distance is too great</b> for you, so that you are not able to transport it, because the place that KYRIOS your THEOS will choose to set His name there, it is too far from you, when KYRIOS your THEOS will bless you, then in that case you <b>may exchange for money</b>, and you shall take the money to your hand and go to the <b>place that KYRIOS your THEOS will choose</b>. You may spend the money for anything that you desire, for oxen or for sheep or for wine or for strong drink or for anything that you desire, and <b>you shall eat it</b> there before KYRIOS your THEOS, and you shall rejoice, you and your household. And as <b>to the Levite who is in your towns</b>, you shall not neglect him, because there is not a plot of ground for him and an inheritance along with you. “At the end of three years you shall bring out all of the <b>tithe of your yield for that year</b>, and you shall store it in your towns. And so the Levite may come, because there is no plot of ground for him or an inheritance with you, and the alien also may come and the orphan and the widow that are in your towns, and they may eat their fill, so that <b>KYRIOS your THEOS may bless you in all of the work</b> of your hand that you undertake.</p>	<p><a href="#">Deu 14:22-29</a></p>
<p>...</p>	<p>... “When you are finished giving a tithe, all of <b>the tithe of your produce</b> in the third year, the year of the tithe, then you shall give <b>to the Levite, to the alien, to the orphan, and to the widow</b>, so that they may eat in your towns and they may be satisfied.</p>	<p><a href="#">Deu 26:1-12</a></p>
<p>...</p>	<p>All the finest <b>olive oil</b> and all the finest new <b>wine</b> and their best <b>grain</b> that they have given to KYRIOS, I have given them to you. The <b>firstfruits of all</b> that is in their <b>land</b> that they present to KYRIOS will be for you; whoever is clean in your house may eat it.</p>	<p><a href="#">Num 18:12-13</a></p>
<p>...</p>	<p><b>You may eat it anywhere</b>, you and your household, because it is a wage in return for your service in the tent of assembly.</p>	<p><a href="#">Num 18:31</a></p>
<p>...</p>	<p>We also bring the <b>first fruits of our soil</b> and the <b>first fruits of all the fruit trees</b>, year by year, for the house of KYRIOS. And the firstborn of our sons and beasts – as it is written in the law – and the firstborn of our <b>cattle and sheep</b>, to bring to the house of our THEOS and to the priests serving in the house of our THEOS. And we bring the best of our dough, our offerings, the <b>fruit of every tree, new wine, and olive oil</b> to the priests, to the chambers of the house of our THEOS; and to bring the <b>tithe of our soil to the Levites</b>, for the <b>Levites receive the tithes in all of our rural towns</b>. [...] The Levites will bring up <b>a tithe of the tithes</b> for the house of our THEOS to the chambers of the storehouse ...</p>	<p><a href="#">Neh 10:35-39</a></p>
<p>...</p>	<p>And all Juda brought <b>a tithe of the wheat and the wine and the oil</b> into the treasuries, to the charge of Selemia the priest, and Sadoc the scribe, and Phadaea of the Levites: and next to them was Anan the son of Zacchur, son of Matthanias; for they were accounted faithful: it was their office to distribute to their brethren.</p>	<p><a href="#">Neh 13(23):12-13</a></p>
<p>Other professions, s.a. craftsmen (impossible to tithe a part of a product), fishermen (owned no land), merchants (dealing rather with money), etc. were not required to tithe. IESOUS and His disciples did not tithe (not farmers / herdsmen).</p>	<p>In that season, IESOUS went on the Sabbaths through the planted fields. Now His disciples were hungry and <b>they began to pluck heads of grain</b>, and to eat. [= they had no own fields but ate from the surplus left for the poor]</p>	<p><a href="#">Mat 12:1-2</a> <a href="#">Mar 2:23-24</a> <a href="#">Luk 6:1-2</a></p>
<p>Tithing <b>never included money / wages</b>, gold or silver, although money existed long before the introduction of tithing.</p>	<p>This they will give [annual offering], everyone who is counted, <b>the half shekel</b>, according to the sanctuary shekel, which is twenty gerahs per shekel. <b>The half shekel is a contribution for KYRIOS</b>.</p>	<p><a href="#">Exo 30:13</a></p>
<p>The word '<b>Money</b>' is mentioned <b>29x</b> in the book of Genesis alone.</p> <p>The word '<b>Shekel</b>' is mentioned <b>6x</b> before Exodus 20 (Giving of the law).</p>	<p>THEOS spoke to the king, saying, “Two seahs of barley shall be sold for a <b>shekel and a seah</b> of wheat flour for <b>a shekel</b> at this time tomorrow in the gate of Samaria.”</p>	<p><a href="#">2Kin 7:18</a></p>
<b>Recipient &gt; The Levites</b>		
<p>The tithe went to <b>support the Levites</b>, who received it in Jerusalem and the rural towns.</p>	<p>“Behold, I have given <b>to the descendants of Levi every tithe in Israel</b> as an inheritance in return for their service, which they are doing, the work of the tent of assembly [...] the <b>tithes of the Israelites</b> that are offered to KYRIOS as a contribution, <b>I have given to the Levites as an inheritance</b> ...</p>	<p><a href="#">Num 18:21-24</a></p>
<p>...</p>	<p>... it is a <b>wage in return for your service</b> in the tent of assembly.</p> <p>... <b>the sons of Levi</b> who receive the priesthood have a commandment to <b>collect a tenth from the people according to the law</b>, that is, from their brothers, although they are descended from Abraham. [...] And, so to speak, even <b>Levi, the one who receives tithes</b>, has paid tithes through Abraham. [...] For on the one hand <b>a preceding commandment is set aside</b> because of its <b>weakness and uselessness</b> (for the law made nothing perfect), but on the other hand there is the introduction of <b>a better hope</b> through which we draw near to THEOS.</p>	<p><a href="#">Num 18:31</a> <a href="#">Heb 7:5-19</a></p>
<p>Not all Levites were working in the temple, but every priest was a Levite.</p>	<p>And the Levites <b>thirty years old and above</b> were counted, and their number ... was 38,000. [only men ...] “24,000 are to direct the work of the house of KYRIOS, along with <b>6,000 judges and officials</b>, 4,000 gatekeepers, and 4,000 offering praise with the instruments that I have made for praise.”</p>	<p><a href="#">1Chr 23:3-5</a></p>
<p>The Levites in turn had to tithe.</p>	<p>“You will speak to the Levites and say to them, ‘When you receive the tithe from the Israelites that I have given to you from them for your inheritance, you will present a contribution from it to KYRIOS, <b>a tithe from a tithe</b>.</p> <p>... for the Levites themselves shall receive tithes in all the cities of the land we cultivate. And the priest the son of Aaron shall be with the Levites in the tithe of the Levite: and <b>the Levites shall bring up the tenth part of their tithe to the house of our THEOS</b>, into the treasuries of the house of THEOS.</p> <p>And all Israel in the days of Zorobabel, and in the days of Neemias, gave the portions of the singers and the porters, a daily rate: <b>and consecrated them to the Levites: and the Levites consecrated them to the sons of Aaron</b>.</p>	<p><a href="#">Num 18:26</a> <a href="#">Neh 10:37-38</a> <a href="#">Neh 12:47</a></p>
<b>Other Forms of 'Tithing' in the Old Covenant</b>		
<p>Jacob's vow.</p>	<p>And this stone that I have set up as a pillar shall be the house of THEOS, and of all that you give to me I will certainly give <b>a tenth</b> to you.”</p>	<p><a href="#">Gen 28:22</a></p>
<p>Tax payments.</p>	<p>He [the elected king] will take <b>a tenth of your seed and your vineyards</b> and give it <b>to his high officials and to his servants</b>. He will take your male slaves [...] your female slaves [...] your young men [...] your donkeys [...] your flocks ...</p>	<p><a href="#">1Sam 8:15-20</a></p>
<b>Common Misinterpretations</b>		
<p>Abram gave 10% of the <b>war plunder</b> to a king. The other 90% went to the kings of Sodom &amp; Gomorrah.</p> <p>Modern teachers who use this descriptive example erroneously as prescriptive, would consequently be required to give the other 90% to the government.</p>	<p>And blessed be THEOS the MOST HIGH who delivered your enemies into your hand.” And he [Abram] gave to Him <b>a tenth of everything</b>.</p>	<p><a href="#">Gen 14:20</a></p>
<p>Malachi is very often used to justify tithing. But this blatant abuse of Scripture can be refuted through the following findings:</p> <ol style="list-style-type: none"> <li>Chapter 2 and 3 clearly <b>address priests</b>.</li> <li>Malachi is part of the <b>Old Covenant</b>, written approx. 460 years before CHRISTOS brought the New Covenant.</li> </ol>	<p>“And so then, <b>O priests, this command is for you</b>: If you will not listen, and if you will not take it to heart to give glory to my name,” says KYRIOS of Hosts, “then I will send the curse on you, and I will <b>curse your blessings</b> ...</p> <p>... ‘How have we robbed you?’ In the tithes and the contributions! ... Bring the whole tithe to the storehouse, so that there will be food in my house, and test me please in this’ ...</p>	<p><a href="#">Mal 2:1-2</a> <a href="#">Mal 3:8-10</a></p>
<p>Matthew 23:23</p> <p>The translation had been manipulated in Bible versions such as the NLT. In essence, IESOUS rather ridicules the Pharisees giving a tenth even of their garden herbs, exhorts them to focus on the essential matters and clearly associates tithing with a past activity “it -was- necessary”.</p> <p>► see also the Addendum with a comprehensive comparison of this verse.</p>	<p>Woe to you, scribes and Pharisees, hypocrites! Because you <b>tithe mint and anise and cummin [garden herbs]</b>, but you forsook the weightiness of the law and judgment and mercy, and the faith. Such <b>was imperative [G1163 ΕΔΕΙ, edei = Past Imperfect = Continuous action in the past!] to do</b>, and those not to forsake [Present Tense].</p> <p>... <b>you should tithe [heretical addition of word 'tithe' and change of grammar to present tense and imperative]</b>, yes, but do not neglect the more important things.</p>	<p><a href="#">Mat 23:23</a> <a href="#">EΔΕΙ = Past Imperfect</a> <a href="#">NLT (New Living Translation)</a></p>



Comments	Scripture
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**First Fruits**  
(Former Concept)

The concept of 'First Fruits' is often used to justify 'Tithing', but has little to do with the same.	
First Fruits were small enough in quantity to be brought in one <b>single basket</b> and were only required <b>-once a year-</b> by descendants of the Arameans (Israelites), Levites and the foreigners in their midst.	<p>“And then when you come to the land that KYRIOS your THEOS is giving to you as an inheritance, and you take possession of it and you settle in it, then you shall take <b>from the firstfruit of all the fruit of the ground that you harvest from your land [again no relationship to money]</b> that KYRIOS your THEOS is giving to you, and you shall put it <b>in a basket [meaning it is a portion much smaller than tithing, even the tithing of a small field would not fit into a basket]</b> ...Then the priest takes the basket from your hand and places it before the altar of KYRIOS your THEOS. And you shall declare and you shall say before your THEOS, ‘My ancestor was a wandering Aramean [very specific application, nobody of us has wandering Arameans amongst their ancestors], and he went down to Egypt [...] And He brought us to this place and gave to us this land, a land flowing with milk and honey. And now, look, I am <b>bringing the firstfruit of the fruit of the ground</b> that you gave to me, KYRIOS,’ and you shall place it before KYRIOS your THEOS, and you shall bow down before KYRIOS your THEOS. And you shall celebrate with all of the bounty that KYRIOS your THEOS gave to you and to your family, <b>you and the Levite and the alien who is in your midst.</b>”</p> <p style="text-align: right;"><i>Deu 26:1-11</i></p>

**Offerings**  
(Former Concept)

Freewill offerings' have been replaced by the monetary or material 'giving'.	
Freewill Offerings / Temple Tax.  13 collection boxes were usually set up in the Court of Women, 7 of them for the temple tax and 6 for freewill offerings.	<p>While IESOUS was in the Temple [does not exist anymore], He watched the rich people dropping <b>their gifts</b> in the <b>collection box</b> ...</p> <p>He spoke these words <b>by the treasury</b> while teaching in the temple courts [do not exist anymore] ...</p> <p>Jehoash said to the priests, “All the money of the holy things that is brought into the house of KYRIOS, the money for which each man is assessed - the <b>money from the assessment of persons</b> - and the <b>money that a man's heart prompts him to bring into the house of KYRIOS</b> ...</p> <p>And the people rejoiced over their <b>freewill offering</b>, for <b>with a whole heart</b> they had <b>willingly offered</b> to KYRIOS, and King David [= Old Covenant] also rejoiced with great joy.</p> <p style="text-align: right;"><i>Luk 21:1-4</i> <i>Joh 8:20</i> <i>2Kin 12:4</i> <i>1Chr 29:8-9</i></p>
Freewill Offerings - materials for the Tabernacle.  One-time -->	<p>“Speak to the Israelites, and let them bring to me a <b>contribution [offering]</b>. You will receive my contribution <b>from every man whose heart prompts him</b>. And this is the contribution that you will receive from them - gold and silver and bronze, ... yarns ... fine linen ... ram skins ... fine leather ... acacia wood ... oil ... fragrant incense ... And make a sanctuary for me ... the Tabernacle ...</p> <p>... “Let <b>no man or woman again make anything for the sanctuary contribution.</b>” And so the people were restrained from bringing. And the material was enough for doing all the work, and it was left over.</p> <p style="text-align: right;"><i>Exo 25:2-7</i> <i>Exo 36:6-7</i></p>
Guilt- and Sin Offerings.	<p>The money from the <b>guilt offerings</b> and the money from the <b>sin offerings</b> was not brought into the house of KYRIOS; it belonged to the priests.</p> <p style="text-align: right;"><i>2Kin 12:16</i></p>
Purification Offerings / Sacrifices upon a childbirth.	<p>... they brought Him up to Jerusalem to present Him to KYRIOS ... and to offer a <b>sacrifice</b> according to what was stated in the law of KYRIOS, <b>“a pair of turtledoves or two young pigeons.”</b></p> <p style="text-align: right;"><i>Luk 2:21-24</i></p>

**Sacrifices**  
(Former Concept)

Today we don't give 'sacrifices' anymore. IESOUS CHRISTOS abolished animal-, burnt-, fellowship-, grain-, guilt-, sin- and wave-offerings, by making atonement once for all for our sins.	
The New Covenant ended sacrifices and therefore also (burnt) offerings.	<p>And He [IESOUS CHRISTOS ] will make a strong covenant with the many [...] He will let <b>cease sacrifice and offering</b> [passage is clearly fulfilled; see separate study on the Book of Daniel] ...</p> <p>And to love Him from your whole heart and from your whole understanding and from your whole strength, and to love your neighbor as yourself, is <b>much more than all whole burnt offerings and sacrifices.</b>”</p> <p>... sacrifices which <b>were</b> offered <b>were</b> not able to perfect the worshiper ...</p> <p>And every priest stands every day serving and offering the same sacrifices many times, which are never able to take away sins. But this One, after <b>He had offered one sacrifice for sins for all time</b>, sat down at the right hand of THEOS [...] For by one <b>offering</b> He has perfected for all time those who are made holy. [...] Now where there is forgiveness of these, there is no longer an offering for sin.</p> <p>And you yourselves, as living stones, are being built up as a spiritual house for a <b>holy priesthood</b>, to offer up <b>spiritual sacrifices</b> acceptable to THEOS through IESOUS CHRISTOS.</p> <p style="text-align: right;"><i>Dan 9:27</i> <i>Mar 12:33</i> <i>Heb 9:9</i> <i>Heb 10:11-14</i> <i>1Pet 2:5</i></p>





Comments		Scripture	
Modern History of Tithing	70 AD Israel	Tithing continued through the <b>Jews</b> in their obedience to Old Covenant law (at least until the destruction of the temple in 70 AD). Jewish Christians viewed tithing as purely law, which they specifically ordered Gentile Christians not to obey. Early church leaders usually sustained themselves by a trade.	<a href="#">Source</a>
		Early church leaders did not even attempt to introduce tithing for at least 200 years after Calvary.	<a href="#">Source</a>
	4th C. Modern France, Italy, North Africa, Slovenia, Turkey	Bishops (extra-biblical office) who first argued for mandatory financial tithes: <b>Hilary of Poitiers</b> (366 AD), <b>Basil of Caesarea</b> (370 AD), <b>Ambrose</b> (374 AD), <b>Chrysostom</b> (375 AD), <b>Jerome</b> (385 AD) and <b>Augustine</b> (400 AD).	<a href="#">Source</a>
	567 AD Modern France	Those individual requests for financial tithes grew into a unified demand from the clergy at the <b>Council of Tours</b> (567 AD) and the <b>Third Council of Macon</b> (585 AD). This constitutes the earliest affirmative legislation on the subject.	<a href="#">Source</a>
	765 AD Modern France	Letter from <b>King Pepin the Short</b> to <b>Bishop Lull</b> : “You shall so provide and ordain on our authority that everyone, willy-nilly, must pay his tithe.”	<a href="#">Source</a>
	779 AD Modern France	<b>King Charlemagne</b> followed the precedent by commanding that Christians must pay tithes. Subsequent European rulers passed similar laws.	<a href="#">Source</a>
	906 AD Modern England	<b>King Edgar</b> legally enforced food tithing.	<a href="#">Source</a>
	1067 AD Modern Spain	The <b>Councils of Gerona</b> (1067, 1078AD) demanded that Jews pay the tithe on land which had formerly belonged to Christians.	<a href="#">Source</a>
	1215 AD Modern Italy (Rome)	At the fourth <b>Lateran Council</b> , tithing was increasingly applied to all lands under Christian rule - to be paid to the <b>Roman Catholic Church</b> .	<a href="#">Source</a>
	1372 AD Germany	The <b>clergy revolted</b> at having to pay tithes to the pope.	<a href="#">Source</a>
	1524 AD Germany	<b>Otto Brunfels</b> proclaimed that the New Testament does not teach tithing.	<a href="#">Source</a>
	1714 AD England, Ireland	<b>English Anglicans</b> exacted agricultural tithes from Roman Catholics and Presbyterians for the support of the <b>Church of Ireland</b> .	<a href="#">Source</a>
	1789 AD France	<b>Abolishment of tithing</b> by secular authorities.	<a href="#">Source</a>
	1835 AD England	Although tithing was nearly abolished in England by 1850, one new church would be decisive for the later worldwide introduction of tithing. This church (clearly classified as a cult also called Irvingism) was founded by a mix of Anglicans, Aristocrats and Freemasons, and had in its original location mostly recent Calvinists (Presbyterians) as its members who would now form the first Pentecostal church in the world. It was the ' <b>Catholic Apostolic Church' brainchild in Albury and realized in London</b> , which would later result in its branch in the US, the (Christian) Catholic Apostolic Church in Zion. <b>Without that church, we would most certainly not know tithing today.</b>	<a href="#">Source</a>
	1838 AD United States	The Church of <b>Jesus Christ of Latter-day Saints</b> , also known as the Mormon Church, officially introduced the principle of tithing in the US. This was formalized after a previous revelation received by Joseph Smith, recorded in Doctrine and Covenants 119. Before this time, the words tithe and tithing as used in the church referred to any voluntary offering, regardless of the amount.	<a href="#">Source</a>
	1868 AD Canada	The fourth <b>Council of Quebec</b> declared that tithing was mandatory.	<a href="#">Source</a>
	1871 AD Ireland	Tithing <b>abolished</b> .	<a href="#">Source</a>
	1873 AD United States	The doctrine ' <i>G-d requires man to give Him a tenth of all money earned</i> ', appeared in the United States. It implied monetary tithes to the poor outside of the institutional church.	<a href="#">Source</a>
	after 1888 (1890) AD United States	John Alexander Dowie, a primary founder of <b>Pentecostalism</b> through his 'International Divine Healing Association' (founded in 1882 in Melbourne, with cells in the US since 1888) and specifically through his 'Catholic Apostolic Church' (developed and built in between 1896-1906 in Zion City, US) required every member to tithe 10% of their income.  <b>In 1899, newspapers in Los Angeles were made aware that John Alexander Dowie had implemented the scheme in his church. One reporter noted that Dowie had copied the “Mormon tithing fund” [Dowie actually wanted to become a Mormon and spent sometime early in 1890 considerable time in Salt Lake City meeting with the leadership of the Mormon Community, but could not achieve that they gave him the office of an Apostle and later turned bitter against them and even wanted to come back with an 'army' of 3000 disciples to convert them]. Under the headline “Dowie the Faith Healer: How He Makes Thousands of Dollars from His Dupes”, reporters exposed the scheme as the work of a con artist.</b>  <b>This would become indispensable for the rise of the Pentecostal church through their outreach arm (Charismatic Movement), which would bring forth the pioneers of the Prosperity G-spel and in turn generate a 'successful' Pentecostal church which would spread far and wide.</b>  Dowie was therefore one of the - if not the main driver for the spread of tithing all over North America, possibly all the Americas, because Pentecostalism is very strong in South America. Through Pentecostalism, this doctrine would even spread to Africa and other countries around the world. Many parts of the world would today not even know of tithing if it was not for Dowie's evil sake.	<a href="#">Source</a>  <a href="#">Source</a>
	1895 AD United States	The doctrine ' <i>G-d requires man to bring a tenth of all money earned to the local church he is a member of</i> ' appeared. It now required man to take monetary tithes to the local church. This idea was now propagated by <b>Wesley Chapel Methodist / Episcopal Church</b> in Cincinnati.	<a href="#">Source</a>
Today Worldwide	Many Christian churches have adapted the concept, although knowing very well that IESOUS CHRISTOS has nailed all those laws to the cross, which were written in a book and stored outside the Ark of the Covenant. The regulations related to tithing were never written on stone.		



Matthew 23:23

Original

Greek	ΟΥΑΙ ΥΜΙΝ, ΓΡΑΜΜΑΤΕΙΣ ΚΑΙ ΦΑΡΙΣΑΙΟΙ ΥΠΟΚΡΙΤΑΙ, ΟΤΙ ΑΠΟΔΕΚΑΤΟΥΤΕ ΤΟ ΗΔΥΟΣΜΟΝ ΚΑΙ ΤΟ ΑΝΗΘΟΝ ΚΑΙ ΤΟ ΚΥΜΙΝΟΝ	ΚΑΙ ΑΦΗΚΑΤΕ ΤΑ ΒΑΡΥΤΕΡΑ ΤΟΥ ΝΟΜΟΥ, ΤΗΝ ΚΡΙΣΙΝ ΚΑΙ ΤΟ ΕΛΕΟΣ ΚΑΙ ΤΗΝ ΠΙΣΤΙΝ.	ΤΑΥΤΑ tauta I <b>these</b> those this such	ΕΔΕΙ edei I <b>had</b> necessary ought one should be meet behoved	ΠΟΙΗΣΑΙ poiEsai I <b>to do</b> to make	ΚΑΚΕΙΝΑ kakeina I <b>and those</b> that that one	ΜΗ mE I <b>not</b> no	ΑΦΙΕΝΑΙ aphienai I <b>to leave</b> leave / lay aside put away to send forth abandon neglect
				Past Tense			Present Tense	
	= You had to tithe (the mint and the anise and the cummin) in the past.						= Do not set aside justice, mercy, and faith now.	

Translations

Consolidated	Woe to you, scribes and Pharisees, hypocrites. Because you tithe mint and anise and cummin,	but you forsook the weightiness of the Law, the judgment and mercy, and the faith.	Such was imperative to do, and those not to forsake.
EBR Rotherham			These it was binding to do, and those not to dismiss.
WBMS Wycliff	[ = you are careful to tithe even the tiniest income from your garden herbs]		And it behooved [or needed] to do these things, and not to leave those.
YLT Young			These it behoved [you] to do, and those not to neglect.
DBY Darby			These <b>ye</b> ought to have done and not have left those aside.
LEB Lexham			It was necessary to do these <b>things</b> while not neglecting those.
AMP Amplified			These are the <b>things you</b> ought to have done <b>without</b> neglecting <b>the others</b> .
CSB Christian Standard			These <b>things</b> should have been done <b>without</b> neglecting <b>the others</b> .
ESV English Standard			These <b>you</b> ought to have done, <b>without</b> neglecting <b>the others</b> .
HCSB Holman			These <b>things</b> should have been done <b>without</b> neglecting <b>the others</b> .
HBRV Holy Bible Revised			But these <b>you</b> should have done and not <b>neglected</b> the <b>others</b> .
ISV International Standard			These <b>are the things you</b> should have practiced, <b>without</b> neglecting <b>the others</b> .
KJV King James			These ought <b>ye</b> to have done, and not to leave <b>the other</b> undone.
LIT Green			It was right to do these, and not to <b>have left</b> those aside.
NASB New American Standard			These <b>are the things you</b> should have done <b>without</b> neglecting <b>the others</b> .
NKJV New King James			These <b>you</b> ought to have done, <b>without</b> leaving <b>the others</b> undone.
NRSV New Revised Standard			It is these <b>you</b> ought to have <b>practiced without</b> neglecting the <b>others</b> .
ASV American Standard			These ye ought to have done, and not to <b>have left</b> the other undone.
BSB Berean Standard			Erroneous interpretations, with an upside down result. It should rather say: "You should have practiced the former, without neglecting the latter." But there is no allowance for using the words 'latter / last / former / first'!
NIRV New Intl. Reader			You should have practiced the <b>latter</b> , <b>without</b> neglecting the <b>former</b> .
NIV New International			You should have practiced the <b>last</b> things <b>without</b> failing to do <b>the first</b> .
GNT Good News			You should have <b>practiced</b> the <b>latter</b> , <b>without</b> neglecting the <b>former</b> .
MSG Message			These you <b>should practice</b> , <b>without</b> neglecting the others.
NLT New Living			You carelessly take it or leave it. Careful bookkeeping is commendable, but the basics are required. Do you have any idea how silly you look, writing a life story that's wrong from start to finish, nitpicking over commas and semicolons?
NMV New Messianic			You <b>should tithe</b> , yes, but do not neglect the <b>more important things</b> . [tithe on garden herbs?; in the New Covenant?]
SCV Simplified Cowboy			These are <b>commands worthy</b> of doing; one should not forget them".
TPT The Passion			You <b>should give a tenth of everything</b> , but don't forget the <b>more important matters</b> .
			Readjust your values and place first things first.

