

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 Presbyterian 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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Giving
(Contributions)

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.		
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.		
No specified percentage! 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).	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 overflowed to the wealth of their generosity . I testify that they gave according to their ability, and beyond their ability, by their own choice ...	2Cor 8:1-3
	For if the eagerness is present according to what one has , it is acceptable not according to what one does not have .	2Cor 8:12
	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 give what you have decided in your heart to give, not reluctantly or under compulsion , for THEOS loves a cheerful giver.	2Cor 9:6-7

The following 4 categories show us 40 New Testament verses which can rather be associated to a specific category, although we have to consider that some Bible verses included in the section 'Giving to the Poor Outside the Church' can also include those inside the church. It is also important to note that a count by verses does not reflect the actual importance of one category, because there are e.g. few direct verses related to 'Emergency Famine Relief', but it is a dominating theme spanning entire chapters of the Bible.

Biblical Emphasis, Estimated Share (Based on a mix of narrative weight, structural focus, and specific direct mandates)				
		Structural Teaching, Estimated Number of NT Verses		
			Direct Mandates, Specific Count of the Bible Verses Below	
1.	Poor (Within the Church & Family)	~50 – 60%	~50-60 Verses	11 Verses Massive Focus. The highest priority of routine benevolence. Early believers pooled resources specifically to support local widows, orphans, and destitute believers.
2.	Emergency (Famine) Relief	~20 – 25%	~70-80 Verses	4 Verses Strong Focus. A dominating theme in the Epistles. Entire chapters are dedicated to coordinated, multi-region relief funds e.g. collected by Gentile churches to save the starving Jewish mother-church in Jerusalem during an empire-wide famine.
3.	Church Staff & Ministers	~15 – 20%	~20-25 Verses	11 Verses Structural Support. Routine care for Presbyters (Elders / Overseers), Deacons and other Ministers.
4.	Poor (Outside the Church)	~5 – 10%	~15-20 Verses	14 Verses Secondary Focus. General charity to non-believers is commanded, but the primary texts emphasize the own community solidarity first.
		100%	~170	40

1. TO THE POOR (CHURCH & FAMILY)	Give first of –all– to those in need within your own church and family.	For I hungered , and you gave me to eat. I thirsted , and you gave me to drink. I was a stranger , and you took me in. Naked, and you clothed me. I was sick , and you visited me. I was in a prison , and you came to me.'	Mat 25:35
	11 direct mandates.	Do not fear, little flock, because your FATHER delighted to give you the Kingdom; sell your goods [see Act 2:44–45, rather referring to the church], and give alms ...	Luk 12:32
		And all who believed were in the same place, and had everything in common . And they began selling their possessions and property, and distributing these things to all, to the degree that anyone had need .	Act 2:44–45
		For there was not even anyone needy 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 distributed to each as anyone had need .	Act 4:34–35
		... by working hard in this way it is necessary to help those who are in need , and to remember the words of KYRIOS IESOUS that He Himself said, “It is more blessed to give than to receive.”	Act 20:35
		And now, I [Paul] go on to Jerusalem, ministering to the holy ones; for it pleased Macedonia and Achaia well to make a certain contribution for the poor of the holy ones who [are] in Jerusalem; for it pleased well, and their debtors they are, for if the nations participated in their spiritual things, they ought also, in the fleshly things, to minister to them .	Rom 15:25-27
		... we should be mindful of the poor , which I also was diligent [primarily speaking about giving to those inside the church – specifically the impoverished Jewish-Christian believers in Jerusalem and Judea] ...	Gal 2:10
		So then, as we have opportunity, let us do good to all people , and especially to those who belong to the household of faith .	Gal 6:10
		And she who is really a widow and desolate, has hoped on THEOS, and remains in the supplications and in the prayers night and day [...] if anyone does not provide for his own , and especially for those of the household , he has denied the faith, and he is worse than an unbeliever. [...] If any believing man or believing woman has widows, let them relieve them , and do not let the assembly be burdened, that it may relieve those [who are] really widows .	1Tim 5:5–16
		What [is] the profit, my brothers, if anyone may speak of having faith, but he may not have works? Is that faith able to save him? And if a brother or sister may be naked, and may be destitute of daily food , and anyone of you may say to them, “Depart in peace, be warmed, and be filled,” but may not give to them the things necessary for the body, what [is] the profit?	Jam 2:15–16
		... we ought to lay down [our] lives for the brothers; 17and whoever may have the goods of the world, and may view his brother having need , and may shut up his yearnings from him ...	1Joh 3:16–18

2. EMERGENCIES	Give in situations of emergency , when other parts of the body of CHRISTOS suffer.	And in those days there came from Jerusalem prophets to Antioch, and one of them, by name Agabus, having stood up, signified through the SPIRIT a great scarcity is about to be upon all the world – which also came to pass in the time of Claudius Caesar – and the disciples, according as anyone was prospering, determined each of them to send for ministry to the brothers dwelling in Judea ...	Act 11:28–30
	4 direct mandates.	Now concerning the collection for the saints [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 ...	1Cor 16:2
		... the abundance of their joy and the extreme depth of their poverty have overflowed to the wealth of their generosity.	2Cor 8:1–3
		[Passage in the context of 2Cor 8:1–3] And [remember] this: He who is sowing sparingly, will also reap sparingly; and he who is sowing in blessings, will also reap in blessings; each one, according as he purposes in heart, not out of sorrow or out of necessity, for THEOS loves a cheerful giver , 8and THEOS [is] able to cause all grace to abound to you, that in everything always having all sufficiency, you may abound to every good work , 9according as it has been written: “He dispersed abroad, He gave to the poor , His righteousness remains throughout the age,” 10and may He who is supplying seed to the sower, and bread for food , supply and multiply your seed sown, and increase the fruits of your righteousness ...	2Cor 9:6

3. TO THE CHURCH STAFF & MINISTERS	Give to your local church and other ministers of the Good Message.	You should possess neither gold, nor silver, nor copper in your pockets, nor a bag for the road, nor two tunics, nor sandals, nor a staff. For the worker deserves his nourishment [refers to hospitality including food, but maybe in a wider sense also to contributions for the purchase of food and other expenses like travel et al.]	Mat 10:9–10
	11 direct mandates.	And He sat down opposite the contribution box 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 [...] “Truly I say to you that this poor widow put in more than all those who put offerings into the contribution box .	Mar 12:41–43 Luk 21:1–4
		... and Joanna wife of Chuza, steward of Herod, and Susanna, and many others, who were ministering to him from their substance .	Luk 8:3
		And remain in that house, eating and drinking the things they have, for worthy [is] the workman of his hire; do not go from house to house.	Luk 10:7
		Now the one who is taught the word must share in all good things with the one who teaches.	Gal 6:6
		If we have sown spiritual things among you, is it too great a thing if we reap material things 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 those who proclaim the Good Message to live from the Good Message . But I have not made use of any of these rights .	1Cor 9:11–15
		Nevertheless you have done well by sharing with me in my affliction . [...] no church shared with me in the matter of giving and receiving except you alone [...] Not that I seek the gift, but I seek for the profit that increases to your account. But I have received everything in full and have an abundance ...	Php 4:14–20
		The elders who lead well must be considered worthy of double honor , 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 worthy of his wages .”	1Tim 5:17–18
		Diligently send forth Zenas the lawyer and Apollos on their way, that nothing to them may be lacking , and let them learn – ours also –to be leading in good works to the necessary uses , that they may not be unfruitful.	Tit 3:8–14
		Dear friend, you act faithfully in whatever you do for the brothers , 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, accepting nothing from the pagans . Therefore we ought to support such people , so that we become fellow workers with the truth.	3Joh 1:5–8

4. TO THE POOR (OUTSIDE CHURCH)	Give first of all to those in need , to the poor, strangers, those in prison, those being hungry or thirsty, and those lacking clothing.	Give to the one asking you . And you should not turn away the one intending to borrow from you.	Mat 5:42
	14 direct mandates.	When you are doing charity , let not your left hand know, what is doing your right, so that your charity may be in secret. And your FATHER, the One perceiving in secret, will reward you.	Mat 6:3–4
		IESOUS was revealing to him: "If you desire to be perfect, go, sell of you what you are possessing, and give to the poor , and you will have wealth in the Heavens. Then come, follow me!"	Mat 19:21
	One of the first ministries the New Testament church set up was a food pantry for widows, and the first martyr of the NT church was the first person chosen (probably the organizer) of the food pantry (Act 6:1–6), showing us how much Satan hates this ministry to the poor.	... Go, sell all that you have, and give the proceeds to the poor – and you will have treasure in heaven – and come, follow me.	Mar 10:21
		...“He having two coats , let him impart to him having none, and he having food , let him do in like manner.”	Luk 3:10–11
		... when you may make a feast, be calling poor, maimed, lame, blind , and you will be blessed, because they have nothing to repay you, for it will be repaid to you in the Resurrection of the Righteous."	Luk 14:12–14
		And there was a certain poor man , by name Lazarus, who was laid at his porch, full of sores, and desiring to be filled from the crumbs that are falling from the table of the rich man [...] the poor man died, and that he was carried away by the messengers into the bosom of Abraham ...	Luk 16:19–31
		And Zacchaeus stopped and said to the Kyrios: “Behold, half of my possessions, Kyrios, I am giving to the poor , and if I have extorted anything from anyone, I am paying it back four times as much!” 9And IESOUS said to him, “Today salvation has come to this house ...	Luk 19:8
		And in these days, the disciples multiplying, there came a murmuring of the Hellenists at the Hebrews, because their widows were being overlooked in the daily ministry , [...] look out, therefore, brothers, seven men of you who are testified well of, full of the HOLY SPIRIT and wisdom, whom we may set over this necessity ...	Act 6:1–3
		And in Joppa there was a certain female disciple, by name Tabitha [...] This woman was full of good works and kind acts that she was doing.	Act 9:36
		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 many kind acts [other translations: alms, charity] to the people , and beseeching THEOS always ...	Act 10:1–2
		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 share with the one who has need .	Eph 4:28
		And do not be forgetful of doing good and of fellowship, for THEOS is well-pleased with such sacrifices.	Heb 13:16
		... religion pure and undefiled with the THEOS and FATHER is this: to look after orphans and widows in their tribulation ...	Jam 1:26–27

Give in secret.	When you are doing charity , let not your left hand know, what is doing your right, so that your charity may be in secret . And your FATHER, the One perceiving in secret, will reward you.	Mat 6:3–4
Build up treasures in Heaven throughs your works of faith.	Do not accumulate for yourselves wealth on earth, where moth and rust destroy, and where thieves break through and steal. But accumulate for yourselves wealth in Heaven , where neither moth nor rust decay, and where thieves do not break through and steal. For where your wealth is, there will also be your heart.	Mat 6:19–21



	Comments	Scripture
Tithing (Former Concept)	The concept of tithing was part of the Civil Laws to the Israelites, for supporting the Levites , 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.	
	Only farmers and herdsmen paid tithes. Tithes consisted of animals and food produced in the Holy Land.	KYRIOS said to Moses, “Speak to the Israelites and say to them: [...] A tithe of everything from the land [...] belongs to KYRIOS; it is holy to KYRIOS. [...] Every tithe of the herd and flock every tenth animal [...] will be holy to KYRIOS. Lev 27:1-34
	1. Cattle (Lev 27:32) 2. Corn (Deu 12:17; Deu 14:23; Neh 13:5-12) 3. Food (Mal 3:10) 4. Fruit of the tree (Le. 27:30) 5. Oil (Deu 12:17; Deu 14:23; Neh 13:5-12) 6. Oxen (Deu 14:26; 2Chr 31:6) 7. Seed of the land (Lev 27:30; Deu 14:22, yearly) 8. Sheep (Deu 14:26; 2Chr 31:6) 9. Strong drink (Deu 14:26) 10. Tithes out of the fields (Neh 12:44) 11. Tithes of our ground (Neh 10:37) 12. Wine (Deu 12:17; Deu 14:23; Neh 13:5-12)	“Certainly you must give a tithe of all the yield of your seed, which comes forth from your field year after year. And you shall eat before KYRIOS your THEOS in the place that He will choose to make to dwell His name there the tithe of your grain, your wine and your olive oil and the firstling of your herd and your flock, so that you may learn to revere KYRIOS your THEOS always. But if the distance is too great 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 may exchange for money, and you shall take the money to your hand and go to the place that KYRIOS your THEOS will choose. You may spend the money for any-thing that you desire, for oxen or for sheep or for wine or for strong drink or for anything that you desire, and you shall eat it there before KYRIOS your THEOS, and you shall rejoice, you and your household. And as to the Levite who is in your towns, 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 tithe of your yield for that year, 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 KYRIOS your THEOS may bless you in all of the work of your hand that you undertake. Deu 14:22-29
		... “When you are finished giving a tithe, all of the tithe of your produce in the third year, the year of the tithe, then you shall give to the Levite, to the alien, to the orphan, and to the widow, so that they may eat in your towns and they may be satisfied. Deu 26:1-12
		All the finest olive oil and all the finest new wine and their best grain that they have given to KYRIOS, I have given them to you. The firstfruits of all that is in their land that they present to KYRIOS will be for you; whoever is clean in your house may eat it. Num 18:12-13
		You may eat it anywhere, you and your household, because it is a wage in return for your service in the tent of assembly. Num 18:31
		We also bring the first fruits of our soil and the first fruits of all the fruit trees, 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 cattle and sheep, 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 fruit of every tree, new wine, and olive oil to the priests, to the chambers of the house of our THEOS; and to bring the tithe of our soil to the Levites, for the Levites receive the tithes in all of our rural towns. [...] The Levites will bring up a tithe of the tithes for the house of our THEOS to the chambers of the storehouse ... Neh 10:35-39
		And all Juda brought a tithe of the wheat and the wine and the oil into the treasuries, to the charge of Selemia the priest, and Sadoc the scribe, and Phadaëa 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. Neh 13(23):12-13
	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).	In that season, IESOUS went on the Sabbaths through the planted fields. Now His disciples were hungry and they began to pluck heads of grain, and to eat. [= they had no own fields but ate from the surplus left for the poor] Mat 12:1-2 Mar 2:23-24 Luk 6:1-2
	Tithing never included money / wages , gold or silver, although money existed long before the introduction of tithing.	This they will give [annual offering], everyone who is counted, the half shekel, according to the sanctuary shekel, which is twenty gerahs per shekel. The half shekel is a contribution for KYRIOS. Exo 30:13 THEOS spoke to the king, saying, “Two seahs of barley shall be sold for a shekel and a seah of wheat flour for a shekel at this time tomorrow in the gate of Samaria.” 2Kin 7:18
Recipient > The Levites		
	The tithe went to support the Levites , who received it in Jerusalem and the rural towns.	“Behold, I have given to the descendants of Levi every tithe in Israel as an inheritance in return for their service, which they are doing, the work of the tent of assembly [...] the tithes of the Israelites that are offered to KYRIOS as a contribution, I have given to the Levites as an inheritance ... Num 18:21-24
		... it is a wage in return for your service in the tent of assembly. Num 18:31
		... the sons of Levi who receive the priesthood have a commandment to collect a tenth from the people according to the law, that is, from their brothers, al-though they are descended from Abraham. [...] And, so to speak, even Levi, the one who receives tithes, has paid tithes through Abraham. [...] For on the one hand a preceding commandment is set aside because of its weakness and uselessness (for the law made nothing perfect), but on the other hand there is the introduction of a better hope through which we draw near to THEOS. Heb 7:5-19
	Not all Levites were working in the temple, but every priest was a Levite.	And the Levites thirty years old and above were counted, and their number ... was 38,000. [only men ...] “24,000 are to direct the work of the house of KYRIOS, along with 6,000 judges and officials, 4,000 gatekeepers, and 4,000 offering praise with the instruments that I have made for praise.” 1Chr 23:3-5
	The Levites in turn had to tithe.	“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, a tithe from a tithe. Num 18:26 ... 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 the Levites shall bring up the tenth part of their tithe to the house of our THEOS, into the treasuries of the house of THEOS. Neh 10:37-38 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: and consecrated them to the Levites: and the Levites consecrated them to the sons of Aaron. Neh 12:47
	Other Forms of 'Tithing' in the Old Covenant	
	Jacob’s vow.	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 a tenth to you.” Gen 28:22
	Tax payments.	He [the elected king] will take a tenth of your seed and your vineyards and give it to his high officials and to his servants. He will take your male slaves [...] your female slaves [...] your young men [...] your donkeys [...] your flocks ... 1Sam 8:15-20
Common Misinterpretations		
Abram gave 10% of the war plunder to a king. The other 90% went to the kings of Sodom & Gomorrah.	And blessed be THEOS the MOST HIGH who delivered your enemies into your hand.” And he [Abram] gave to Him a tenth of everything. Gen 14:20	
Modern teachers who use this descriptive example erroneously as prescriptive, would consequently be required to give the other 90% to the government.		
Malachi is very often used to justify tithing. But this blatant abuse of Scripture can be refuted through the following findings:	“And so then, O priests, this command is for you: 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 curse your blessings ... Mal 2:1-2	
1. Chapter 2 and 3 clearly address priests. 2. Malachi is part of the Old Covenant, written approx. 460 years before CHRISTOS brought the New Covenant.	... ‘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” ... Mal 3:8-10	
Matthew 23:23	Woe to you, scribes and Pharisees, hypocrites! Because you tithe mint and anise and cummin [garden herbs], but you forsook the weightiness of the Law, the judgment and mercy, and the faith. Such was imperative [G1163 ΕΔΕΙ, edei = Past Imperfect = Continuous action in the past!] to do, and those not to forsake [Present Tense]. Mat 23:23 ΕΔΕΙ = Past Imperfect	
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”.	... you should tithe [heretical addition of word 'tithe' and change of grammar to present tense and imperative], yes, but do not neglect the more important things. NLT (New Living Translation)	
▶ see also the Addendum with a comprehensive comparison of this verse.		



	Comments	Scripture	
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 single basket and were only required –once a year– by descendants of the Ara-means (Israelites), Levites and the foreigners in their midst.	“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 from the firstfruit of all the fruit of the ground that you harvest from your land [again no relationship to money] that KYRIOS your THEOS is giving to you, and you shall put it 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] ...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 bringing the firstfruit of the fruit of the ground 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, you and the Levite and the alien who is in your midst.	<u>Deu 26:1-11</u>
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.	While IESOUS was in the Temple [does not exist anymore], He watched the rich people dropping their gifts in the collection box ...	<u>Luk 21:1-4</u>
		He spoke these words by the treasury while teaching in the temple courts [do not exist anymore] ...	<u>Joh 8:20</u>
		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 money from the assessment of persons – and the money that a man's heart prompts him to bring into the house of KYRIOS ...	<u>2Kin 12:4</u>
		And the people rejoiced over their freewill offering , for with a whole heart they had willingly offered to KYRIOS, and King David [= Old Covenant] also rejoiced with great joy.	<u>1Chr 29:8-9</u>
	Freewill Offerings – materials for the Tabernacle. 		



WHAT DOES THE BIBLE SAY ABOUT . . .

Addendum · Modern History Of Tithing



Comments		Scripture	
Modern History of Tithing	70 AD Israel	Tithing continued through the Jews 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.	Source
		Early church leaders did not even attempt to introduce tithing for at least 200 years after Calvary.	Source
	4th C. Modern France, Italy, North Africa, Slovenia, Turkey	Bishops (extra-biblical office) who first argued for mandatory financial tithes: Hilary of Poitiers (366 AD), Basil of Caesarea (370 AD), Ambrose (374 AD), Chrysostom (375 AD), Jerome (385 AD) and Augustine (400 AD).	Source
	567 AD Modern France	Those individual requests for financial tithes grew into a unified demand from the clergy at the Council of Tours (567 AD) and the Third Council of Macon (585 AD). This constitutes the earliest affirmative legislation on the subject.	Source
	765 AD Modern France	Letter from King Pepin the Short to Bishop Lull : “ <i>You shall so provide and ordain on our authority that everyone, willy-nilly, must pay his tithe.</i> ”	Source
	779 AD Modern France	King Charlemagne followed the precedent by commanding that Christians must pay tithes. Subsequent European rulers passed similar laws.	Source
	906 AD Modern England	King Edgar legally enforced food tithing.	Source
	1067 AD Modern Spain	The Councils of Gerona (1067, 1078AD) demanded that Jews pay the tithe on land which had formerly belonged to Christians.	Source
	1215 AD Modern Italy (Rome)	At the fourth Lateran Council , tithing was increasingly applied to all lands under Christian rule – to be paid to the Roman Catholic Church .	Source
	1372 AD Germany	The clergy revolted at having to pay tithes to the pope.	Source
	1524 AD Germany	Otto Brumfels proclaimed that the New Testament does not teach tithing.	Source
	1714 AD England, Ireland	English Anglicans exacted agricultural tithes from Roman Catholics and Presbyterians for the support of the Church of Ireland .	Source
	1789 AD France	Abolishment of tithing by secular authorities.	Source
	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 ' Catholic Apostolic Church' brainchilded in Albury and realized in London , which would later result in its branch in the US, the (Christian) Catholic Apostolic Church in Zion. Without that church, we would most certainly not know tithing today.	Source
	1838 AD United States	The Church of Jesus Christ of Latter-day Saints , 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.	Source
	1868 AD Canada	The fourth Council of Quebec declared that tithing was mandatory.	Source
	1871 AD Ireland	Tithing abolished .	Source
	1873 AD United States	The doctrine 'G-d requires man to give Him a tenth of all money earned ', appeared in the United States. It implied monetary tithes to the poor outside of the institutional church.	Source
	after 1888 (1890) AD United States	John Alexander Dowie, a primary founder of Pentecostalism through his 'International Divine Healing Association' (founded in 1982 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. 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. 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. 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.	Source Source
	1895 AD United States	The doctrine 'G-d requires man to bring a tenth of all money earned to the local church he is a member of' appeared. It now required man to take monetary tithes to the local church. This idea was now propagated by Wesley Chapel Methodist / Episcopal Church in Cincinnati.	Source
	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.		TAYTA tauta I these those this such	EΔΕΙ edei I had necessary ought one should be meet behoved	ΠΟΙΗΣΑΙ poiEsai I to do to make	ΚΑΚΕΙΝΑ kakeina I and those that that one	ΜΗ mE I not no 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.			
Trans- lations	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 ye ought to have done and not have left those aside.				
	LEB	Lexham					It was necessary to do these things while not neglecting those.				
	AMP	Amplified					These are the things you ought to have done without neglecting the others .				
	CSB	Christian Standard					These things should have been done without neglecting the others .				
	ESV	English Standard					These you ought to have done, without neglecting the others .				
	HCSB	Holman					These things should have been done without neglecting the others .				
	HBRV	Holy Bible Revised					But these you should have done and not neglected the others .				
	ISV	International Standard					These are the things you should have practiced, without neglecting the others .				
	KJV	King James					These ought ye to have done, and not to leave the other undone.				
	LIT	Green					It was right to do these, and not to have left those aside.				
	NASB	New American Standard					These are the things you should have done without neglecting the others .				
	NKJV	New King James					These you ought to have done, without leaving the others undone.				
	NRSV	New Revised Standard					It is these you ought to have practiced without neglecting the others .				
	ASV	American Standard					These ye ought to have done, and not to have left the other undone.				
							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'.				
	BSB	Berean Standard					You should have practiced the latter , without neglecting the former .				
	NIRV	New Intl. Reader					You should have practiced the last things without failing to do the first .				
	NIV	New International					You should have practiced the latter , without neglecting the former .				
	GNT	Good News					These you should practice , without neglecting the others.				
	MSG	Message					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?				
	NLT	New Living					You should tithe , yes, but do not neglect the more important things . [tithe on garden herbs?; in the New Covenant?]				
	NMV	New Messianic					These are commands worthy of doing; one should not forget them”.				
	SCV	Simplified Cowboy					You should give a tenth of everything , but don't forget the more important matters .				
	TPT	The Passion					Readjust your values and place first things first.				

