

To the Saints of God at Topeka, Kansas

April 8, 2018

Mal. 3:8 *Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings.*

Heb. 7:1 *For this Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; 2 To whom also Abraham gave a tenth part of all... (Part 2)*

I. Recap from Part 1:

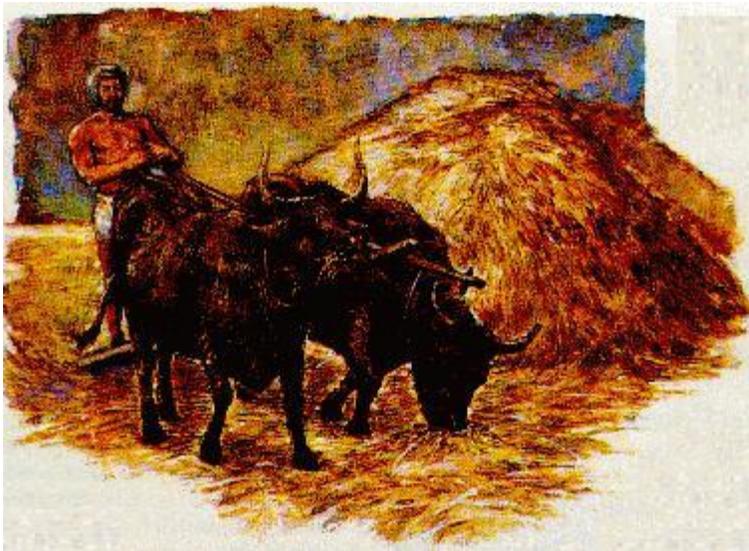
- There was tithing in the Old Testament before the Mosaic Code:
 - Abraham tithed to Melchizedek when he (Abraham) attacked Chedorlaomer in the middle of the night and freed Lot (Gen. 14);
 - Jacob pledging to tithe on all the Lord would give him if the Lord would be with him (Gen. 28).
- Tithing was required in the Old Testament under the Mosaic Law:
 - Lev. 27:30 - *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...** 32 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.*

II. Tithing in the Old Testament (Continued):

Beloved, there were some practical purposes to the tithe in the Old Testament. Among other things the tithe was used to: 1) support the priests, 2) support and maintain the temple and, 3) help the poor. These same reasons largely exist today in the New Testament Church.

1. Provide maintenance/support to the priests/Levites (it was the way they survived);

When the Israelites stopped tithing the priests and Levites had to take jobs and find other ways of making a living. They had to make up the difference, which left the House of the Lord untended to, and that was a horrible state of affairs.



1 Tim 5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. 18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

That is, when the ox was in the field working and treading out the corn, the ox was allowed to freely eat the corn. The clear implication is that the elders (bishops/pastors) have the right to receive maintenance or support from the congregation. Paul worked with his own hands and so do we, but nonetheless, the principal stands.

2. Provide maintenance to the temple (included how they worshipped God);

When the Israelites stopped tithing correctly then the Temple of Solomon, where those Israelites worshipped God on earth (where God appeared on earth and met with His people), fell into disrepair because of their neglect.

2 Chron. 24: 1 *Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem... And Joash did that which was right in the sight of the LORD all the days of Jehoiada the priest... 4 And it came to pass after this, that Joash was minded to repair the house of the LORD. 5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not. ... 8 And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD. 9 And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the collection that Moses the servant of God laid upon Israel in the wilderness... 12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.*

3. Provided maintenance and help to the poor.

I believe some of the money given to the priests for tithes was used to provide for the poor, particularly since there were so many ways the Lord provided for the poor such as:

Le 19:10 *And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.*

Ex 22:25 *If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.*

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1 Tim 5:9 *Let not a widow be taken into the number under threescore years old... 11 But the younger widows refuse:*

Gill says that the clear implication of these verses is that widows under the age of 60 should not be maintained by the church, but widows over the age of 60 that

meet certain criteria – it would be proper for the church to maintain them. How, would the church maintain them, without a means to do so?

Another part of the treachery of the Israelites and their robbing God is that not only did they not tithe to God Almighty and provide for all of those things I just mentioned (maintenance of the priests, temple and poor), but they went after false Gods including Baal, Ashtoreth (Zidonians), Chemosh (Moabites), Milcom (Ammon) and others. And, when they did that they gave the sacrifices and tithes and offerings that belong to God, to those false gods.

Jer 19:13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

Jer 32:29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger.

And please see Jeremiah 44 for a full and wonderful face of this.

The tithe is to be on your increase.

De 14:22 Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

In addition, the tithe is to be of your first and your best, not the lame and old and leftover. The tithe should be of your strength. It is also not limited to just money – it is your increase.

If you are going to tithe and sacrifice it should be timely (at the time of the increase) and not be an afterthought.

God deserves your best effort and the best you have to offer. **It is the spirit of the thing that counts.** The Lord Jesus Christ laid down his very life; shouldn't we give our best to acknowledge that and show our thankfulness in this little matter?

Malachi 1:6 A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? 7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible. 8 And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts. 9 And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts. 10 Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand. 11 For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts. 12 But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible. 13 Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD. 14 But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen.

If you offer the tithe with a spirit of disobedience and rebellion, it is a worthless effort. If you are committing some gross sin and you are hoping your tithe will win the day and God will wink at it – do not even bother. The scriptures are clear that God does not need what we have. It all belongs to God. Consider these words:

Php 4:17 *Not because I desire a gift: but I desire fruit that may abound to your account.*

Psalm 50:7 ¶ *Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. 8 I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. 9 I will take no bullock out of thy house, nor he goats out of thy folds. 10 For every beast of the forest is mine, and the cattle upon a thousand hills. 11 I know all the fowls of the mountains: and the wild beasts of the field are mine. 12 If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. 13 Will I eat the flesh of bulls, or drink the blood of goats? 14 Offer unto God thanksgiving; and pay thy vows unto the most High: 15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.*

1 Ch 29:10 ¶ *Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever. 11 Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. 12 Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. 13 Now therefore, our God, we thank thee, and praise thy glorious name. 14 But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. 15 For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. 16 O LORD our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. 17 I know also, my God, that thou triest the heart, and hast pleasure in uprightness. **As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.***

It is the spirit with which you offer it that is important.

Isaiah 1:10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. 11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. 12 When ye come to appear before me, who hath required this at your hand, to tread my courts? 13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. 14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. 15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. 16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil.

If your heart is not right with God, then tithing is not going to help. First, put your spiritual house in order and get the right spirit and then tithe.

2 Cor. 9:6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. 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.

The context of these passages is giving to the poor and needy – but I think you will see that the points here also apply to giving to the church. When you give, give bountifully and fully and God will see it and recompense that back to you and reward you for it, but if you do it sparingly, he will reward you sparingly. In addition, don't give grudgingly (or painfully/grieving, necessity, or due to pride or vanity), but instead it should be done voluntarily and pleasantly with a cheerful and happy heart. It should give you joy to give.

*Ac 20:35 I have shewed you all things, how that so labouring **ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.***

There is also talk about offerings – it's not just "tithes," but offerings as well:

Ex. 35: 4 And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying, 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, 6 And blue, and purple, and scarlet, and fine linen, and goats' hair, 7 And rams' skins dyed red, and badgers' skins, and shittim wood, 8 And oil for the light, and spices for anointing oil, and for the sweet incense, 9 And onyx stones, and stones to be set for the ephod, and for the breastplate. 10 And every wise hearted among you shall come, and make all that the LORD hath commanded; 11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, 12 The ark, and the staves thereof, with the mercy seat, and the vail of the covering, 13 The table, and his staves, and all his vessels, and the showbread, 14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light, 15 And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle, 16 The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot, 17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court, 18 The pins of the tabernacle, and the pins of the court, and their cords, 19 The cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office. 20 And all the congregation of the children of Israel departed from the presence of Moses. 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. 22 And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the LORD. 23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. 24 Every one that did offer an offering of silver and brass brought the LORD'S offering: and every man, with whom was found shittim wood for any work of the service, brought it. 25 And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. 26 And all the women whose heart stirred them up in wisdom spun goats' hair. 27 And the

rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; 28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense. 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. 30 And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; 31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; 32 And to devise curious works, to work in gold, and in silver, and in brass, 33 And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. 34 And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. 35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

In Numbers 31, the Israelites spoiled the Midianites over the issue of Balaam's treachery where he counseled the Midianites to trick them through a Las Vegas type setup (where they offered alcohol and food at below market prices) and then the Midianite women seduce the Israelite men and get them to worship the false Gods of Midian. God tells the Israelites to avenge themselves on the Midianites and then they save all the women alive and God gets mad at them. Then the Lord tells them to kill all the women that have known man and he tells them what they should give back to the Lord – how much the soldiers should give and how much the people should give. Then you get these officers and captains (and soldiers) that saw their mistake and gave more than they were commanded to give.

Numbers 31:48 And the officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which are under our charge, and there lacketh not one man of us.

50 We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD.

51 *And Moses and Eleazar the priest took the gold of them, even all wrought jewels.*
52 *And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.*

53 *(For the men of war had taken spoil, every man for himself.)*

54 *And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, for a memorial for the children of Israel before the LORD.*

III. New Testament References to Giving and Tithing

Lu 18:22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. Beloved, we must not hold back unto God. We must sell all and give up all for Christ's sake or we do not deserve Him.

Beloved, giving tithes and offerings to God should be a priority. It should be done timely, that is the next time the church meets, after you receive the increase. We should not hold back from God, or He will withhold from us. We must be thankful and content with what we have. It should be a priority to tithe and make offerings to God and to do it with the right spirit.

Luke 12:15 And He (Christ) said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

I Tim. 6:6 But godliness with contentment is great gain. 7 For we brought nothing into this world, and it is certain we can carry nothing out. 8 And having food and raiment let us be therewith content. 9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 12 Fight the good fight of

faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

But we also do not want to be righteous over much like the Pharisees.

Luke 11: 42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

Matthew 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

The Pharisees were full of hypocrisy and deceit. They were very strict and exact in observing some outward things, which gave them credit with the people, and especially the priests and Levites, but neglected real spiritual religion which was of the utmost importance.

For ye take tithe of mint, and anise, and cumin; Under the Mosaic law there was no requirement to tithe on mint, and anise and cumin. They were only obligated to do that under their worthless tradition. That is they had a little herb garden or grew herbs and decided to tithe on that. So I am going to take a 10th part of the leaves of these herbs and give to the priests. They were not required to do that under the Law of Moses. And while they did this, they left the weightier and important parts of the law undone.

Gill – [And] pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. *"Judgment" may mean the administration of justice in courts of judicature; the putting in execution good judgments, righteous laws and statutes; protecting and relieving the injured and oppressed, and doing that which is right and equitable between man and man: but, on the contrary, these men devoured widows' houses, and oppressed the poor and fatherless. "Mercy" includes all acts of compassion to the distressed, relieving the necessitous,*

distributing to their wants, and showing all kindness and beneficence to the poor and needy; which the scribes and Pharisees very little practiced, being a set of cruel, hard hearted, and covetous persons. "Faith" may not only design faithfulness in a man's keeping his word and promise, and fidelity to a trust reposed in him; but also faith in God, as the God of providence, and as the God of grace and mercy; believing in his word and promises, and worshipping him, which the law requires; and the rather this seems to be intended, because Luke, instead of "faith," puts "the love of God," which faith includes, and works by, and is the end of the commandment, arising from faith unfeigned: so that Christ instances in the weightier matters of both tables of the law, which these men neglected, and the latter, as well as the former; not believing the revelation of the Gospel, nor the Messiah, who was promised, and prophesied of by God, in the writings of the Old Testament.

Mal 3:8 *Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.*

In the Mosaic code the tithe was required but there were also additional offerings you could make.

Luke 21:1 *And he looked up, and saw the rich men casting their gifts into the treasury. 2 And he saw also a certain poor widow casting in thither two mites. 3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: 4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.*

Penury means: 1) contribution, offering, 1a) a heave offering, 1b) any offering, 1c) an offering to God, 1d) an offering (of grain, money, etc), 1e) contribution. These rich men had a superabundance of possession and could easily spare whatever they put in. They could as they say "pay it out of their *stamp fund*." This widow on the other hand made an offering to God and put into the treasury everything she had. This was what she had to live on. She trusted that God would provide for her. This shows it's not about the amount that is given, but the spirit by which it is offered.

1 Cor. 16:1 *Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 2 Upon the first day of the week let every*

one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

These words from Paul to the church at Corinth are clear. He is directing them (like he did to the churches of Galatia and undoubtedly other churches) to collect up and give money to the saints and brethren (most likely in Judea). These were saints and brethren that were quite poor, most likely from the persecution and/or the spoiling of their goods by their fierce and wicked countrymen or for the widows and orphans among them. Further, the direction is on the first day of the week (one text says “the Lord’s day”), when they came together as a body. In other words, this is to be a priority. The direction is to all - young, old, rich, poor, etc – to the extent they were able. You are not to wait to make these contributions or offerings for a more convenient time or when you get around to it or happen to remember it. Make it a priority beloved, set an alarm if you have to. You are to make the contribution or offering on the first day of the week, as God has prospered you the week before. The direction is to do it close in time from when you received the increase. The meaning of “*that there be no gatherings when I come*” is that he does not want to have to gather it himself at the time he arrives. He wants the gathering to be in advance, so that when he arrives it is ready to be distributed as needed. Time is of the essence here, and NOT because God needs a thing from us, but because he shows His work upon our hearts, and the heart of the people, proving us. We must not be covetous, as that is idolatry.

Mt 6:21 *For where your treasure is, there will your heart be also.*

Col 3:5 *Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:*

I love you all Amen.