

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts." (Malachi 3:10-12).

- a. God will pour out a blessing upon you.
- b. You won't have room for it all.
- c. God will rebuke the devourer.
- d. Your fruit will come to maturity.
- e. Others will declare that you are blessed because they will see that God has prospered you.

17. Is it necessary to tithe in order to be saved?

No! **Absolutely Not!** "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Ephesians 2:8-9). We are not under the Law in relation to eternal salvation. We are saved by faith in the Lord Jesus Christ. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:9-10).

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The Tithe

1. God owns everything by right of creation.

"Behold, the heaven and the heaven of heavens is the LORD'S thy God, the earth also, with all that therein is" (Deuteronomy 10:14). "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine" (Psalms 50:10-11). "The silver is mine, and the gold is mine, saith the LORD of hosts" (Haggai 2:8).

2. Tithing was established as a moral principle even before it was introduced into the Law through Moses.

Abram gave Melchizedek, the priest of God, a tithe. "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all" (Genesis 14:18-20). Jacob also said that he would give a tenth to the Lord. "And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give

the tenth unto thee" (Genesis 28:22).

3. Tithing is to be on one's income.

"The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God" (Exodus 23:19a). "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year" (Deuteronomy 14:22). "Honour the LORD with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Proverbs 3:9-10). Please notice the word "firstfruits." The tithe is to come before the other bills. God is to come **first**, not second or third place. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matthew 6:33-34). This does not mean that we are to neglect the other bills. However, it may mean that we sell the car and walk or ride the bus so that we have some money to pay the bills. It means that we quit going into debt and begin to trust God to provide and fulfill our needs rather than the bank or credit agency. "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19).

4. Specifically, the tithe **belongs to** the Lord.

"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" (Leviticus 27:30). The tithe **is** the LORD's. Although, the context is in agriculture, the application is for any business.

5. We are to **pay** the tithe and the offerings unto God.

In Scripture, tithes and offering are listed as being two different things. ""Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Malachi 3:8)."And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your

of tithing points to the kingdom of God. For baby Christians, they need rules to follow. For disobedient Believers, they need to understand the discipline of God, both in receiving blessings and curses.

14. The tithe is to go to the church (not specifically to a man).

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10). Please note that it says, "the storehouse". This is a picture of the temple before the institution of the Church. The "storehouse" in the New Testament is the local church body. Freewill offerings may also be given for missions and other benevolent proposes. "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" (I Corinthians 16:2).

15. God challenges us to put Him to the test by tithing.

""Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10). The law concerning the tithe is the only law by which God challenges us to prove Him.

16. There are benefits for paying the tithe.

"Honour the LORD with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Proverbs 3:9-10). Although this scripture is by context referring to the offering of the first fruits, it may also apply to the tithe.

- a. Your storehouses will be filled with plenty.
- b. You will receive more than you can handle.

a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually" (Hebrews 7:1-3). Melchizedek is seen as a type of Jesus.

12. Jesus taught tithing in the New Testament, but also raised the bar.

"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" (Matthew 23:23). "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" (Luke 11:42). Jesus went beyond tithe to address issues of the heart such as judgment, mercy and faith. However, he also said that one should NOT stop tithing! Someone may argue that he was speaking only to Jews, but he was also speaking to Jews when gave the great commission in Matthew 28.

13. The law is good when it is used correctly.

This is a New Testament concept. "But we know that the law is good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; According to the glorious gospel of the blessed God, which was committed to my trust" (I Timothy 1:8-11). Note that the law is **GOOD**. For those who give to the local church beyond paying the tithe, the law is not needed, but for those who are self-centered and stingy, the law is needed. For the unbeliever, the principle

freewill offerings, and the firstlings of your herds and of your flocks" (Deuteronomy 12:6). Some offerings were also required by law, such as sin offerings, ransom offerings, and temple taxes, but there were also freewill offerings. Paul addressed freewill offerings by saying, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Corinthians 9:7). However, we should tithe in faithful and respectful OBEDIENCE to our Creator whether or not we have grown to love Him as much as some may have. "Then Peter and the other apostles answered and said, We ought to obey God rather than men" (Acts 5:29).

6. How are the tithes to be used?

First, because the Levites were not to own their own land, they needed a means of support. "And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD: Also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God: And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage. And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house. For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God" (Nehemiah 10:35-39). Second, it was use to support the needy. "When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled"

(Deuteronomy 26:12). Although the levitical priesthood is no longer in effect, there is still need to support those who spend a major portion of their time in the ministry of the local church. "For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward" (I Timothy 5:18).

7. The Law was given for man's benefit, not for his destruction.

"And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day" (Deuteronomy 6:24). Please note: "for our good always". Has "always" ceased? The moral law was and is for our benefit. Didn't Jesus do away with the law? No, he did not come to destroy the moral law! "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matthew 5:17). Fulfilling, "Thou shalt not kill" does not give us a license to kill. Paul wrote, "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any" (I Corinthians 6:12). A Believer may lose his tempter and commit murder and still go to heaven when he dies, but he will most definitely miss some blessings of God both in Heaven and on earth and suffer some major consequences here and now for what he has done.

8. When we refuse to **pay back** to God what is already God's and what He requires, we are robbing God.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Malachi 3:8). God allows us to be steward of 9/10 of what He has put into our hands. Is it unreasonable that He would require 1/10 as He has commanded? Our own governments require considerably more than that in taxes. "And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him" (Mark 12:17). Although this is not the main subject being discussed, there were certain "required"

offerings such as sin offering, which Jesus replaced for us today.

9. There is a consequence for robbing God.

"Ye are cursed with a curse: for ye have robbed me, even this whole nation" (Malachi 3:9). Do we think that we can rob God without any consequence? There is a curse connected to robbing God. Didn't Jesus become a curse for us? Yes, when we come to him with a repentant heart. However, when we don't, the curse remains. Even Ananias and Sapphira were struck dead when they lied about a "free will" offering. "Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband" (Acts 5:9-10). It is wrong to steal in the New Testament just as much as it was in the Old Testament. "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Ephesians 4:28).

10. We speak strongly against God when we fail to tithe.

"Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?" (Malachi 3:13-14). Please note that this scripture is in the context of tithing. We are giving God a bad reputation concerning His promises when we fail to tithe.

11. Jesus should be more worthy to receive tithes than Melchizedek.

"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; To whom also Abraham gave